

The New Testament in Modern Speech

AN IDIOMATIC TRANSLATION INTO EVERY-
DAY ENGLISH FROM THE TEXT OF
"THE RESULTANT GREEK
TESTAMENT"

BY THE LATE
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ABBREVIATIONS USED IN THE NOTES

- Aorist.* Dr. Weymouth's Pamphlet on the Rendering of the Greek Aorist and Perfect Tenses into English.
A.V. Authorised English Version, 1611.
Cp. Compare.
I.E. That is.
Lit. Literally.
LXX. The Septuagint (Greek) Version of the Old Testament.
n. Note.
nn. Notes.
N.T. New Testament.
O.T. Old Testament.
R.V. Revised English Version, 1881-85.
S.H. Sanday and Headlam's Commentary on 'Romans.'
v.L. *Varia Lectio*. An alternative reading found in some Manuscripts of the New Testament.
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In accordance with modern English custom, *ITALICS* are used to indicate emphasis.

Old Testament quotations are printed in small capitals.

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in Twentieth Century English
case, or sentence

CRITICISMS OF THIS TRANSLATION, AND SUGGESTIONS WITH
REGARD TO FUTURE EDITIONS, WILL BE WELCOMED
IF ADDRESSED TO THE EDITOR, MR. E. HAMPDEN-
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PREFACE

THE Translation of the New Testament here offered to English-speaking Christians is a bona fide translation made directly from the Greek, and is in no sense a revision. The plan adopted has been the following.

1. An earnest endeavour has been made (based upon more than sixty years' study of both the Greek and English languages, besides much further familiarity gained by continual teaching) to ascertain the exact meaning of every passage not only by the light that classical Greek throws on the language used, but also by that which the Septuagint and the Hebrew Scriptures afford; aid being sought too from Versions and Commentators ancient and modern, and from the ample *et cetera* of *apparatus grammaticus* and theological and classical reviews and magazines—or rather, by means of occasional excursions into this vast prairie.

2. The sense thus seeming to have been ascertained, the next step has been to consider how it could be most accurately and naturally exhibited in the English of the present day; in other words, how we can with some approach to probability suppose that the inspired writer himself would have expressed his thoughts, had he been writing in our age and country.¹

3. Lastly it has been evidently desirable to compare the results thus attained with the renderings of other scholars, especially of course with the Authorized and Revised Versions. But alas, the great majority of even "new translations," so called, are in reality only Tyndale's immortal work a little—often

¹ and in Twentieth Century English

in prose, or sermon

are two dangers to be guarded against. There are a Scylla and a Charybdis. On the one hand there is the English of Society, on the other hand that of the utterly uneducated, each of these *patois* having also its own special, though expressive, borderland which we name 'slang.' But all these salient angles (as a professor of fortification might say) of our language are forbidden ground to the reverent translator of Holy Scripture.

5. But again, a *modern* translation—does this imply that no words or phrases in any degree antiquated are to be admitted? Not so, for great numbers of such words and phrases are still in constant use. To be antiquated is not the same thing as to be obsolete or even obsolescent, and without at least a tinge of antiquity it is scarcely possible that there should be that dignity of style that befits the sacred themes with which the Evangelists and Apostles deal.

6. It is plain that this attempt to bring out the sense of the Sacred Writings naturally as well as accurately in present-day English does not permit, except to a limited extent, the method of literal rendering—the *verbo verbum reddere* at which Horace shrugs his shoulders. Dr. Welldon, recently Bishop of Calcutta, in the Preface (p. vii.) to his masterly translation of the *Nicomachean Ethics* of Aristotle, writes, "I have deliberately rejected the principle of trying to translate the same Greek word by the same word in English, and where circumstances seemed to call for it I have sometimes used two English words to represent one word of the Greek;"—and he is perfectly right. With a slavish literality delicate shades of meaning cannot be reproduced, nor allowance be made for the influence of interwoven thought, or of the writer's ever shifting—not to say changing—point of view. An utterly ignorant or utterly lazy man, if possessed of a little ingenuity, can with the help of a dictionary and grammar give a word-for-word rendering, whether intelligible or not, and print 'Translation' on his title-page. On the other hand it is a melancholy spectacle to see men of high ability and undoubted scholarship toil and struggle at translation under a needless restriction to literality, as in intellectual handcuffs and fetters, when they might with advantage snap the bonds and fling them away, as Dr. Welldon has done. More melancholy still, if they are at the same time racking their brains to exhibit the result of their labours—a splendid but idle philological *tour de force*—in what *was* English nearly 300 years before.

7. Obviously any literal translation cannot but carry idioms of the earlier language into the later, where they will very probably not be understood;¹ and more serious still is the evil when, as in the Jewish Greek of the N.T., the earlier language of the two is itself composite and abounds in forms of speech that belong to one earlier still. For the N.T. Greek, even in the writings of Luke, contains a large number of Hebrew idioms; and a literal rendering into English cannot but partially veil, and in some degree distort, the true sense, even if it does not totally obscure it (and that too where *perfect* clearness should be attained, if possible), by this admixture of Hebrew as well as Greek forms of expression.

8. It follows that the reader who is bent upon getting a literal rendering, such as he can commonly find in the R.V. or (often a better one) in Darby's *New Testament*, should always be on his guard against its strong tendency to mislead.

9. One point however can hardly be too emphatically stated. It is not the present Translator's ambition to supplant the Versions already in general use, to which their intrinsic merit or long familiarity or both have caused all Christian minds so lovingly to cling. His desire has rather been to furnish a succinct and compressed running commentary (not doctrinal) to be used side by side with its elder compeers. And yet there has been something of a remoter hope. It can scarcely be doubted that some day the attempt will be renewed to produce a satisfactory English Bible—one in some respects perhaps (but assuredly with great and important deviations) on the lines of the Revision of 1881, or even altogether to supersede both the A.V. and the R.V.; and it may be that the Translation here offered will contribute some materials that may be built into that far grander edifice.

10. The GREEK TEXT here followed is that given in the Translator's *Resultant Greek Testament*.

11. Of the VARIOUS READINGS only those are here given which seem the most important, and which affect the rendering into English. They are in the footnotes, with V.L. (*varia lectio*) prefixed. As to the chief *modern* critical editions full details

¹ A flagrant instance is the "having in a readiness" of 2 Cor. x. 6 A.V., although in Tyndale we find "and are redy to take vengeance," and even Wiclif writes "and we han redi to venge."

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will be found in the *Resultant Greek Testament*, while for the original authorities—MSS., Versions, Patristic quotations—the reader must of necessity consult the great works of Lachmann, Tregelles, Tischendorf, and others, or the numerous monographs on separate Books.¹ In the margin of the R.V. a distinction is made between readings supported by “a few ancient authorities,” “some ancient authorities,” “many ancient authorities,” and so on. Such valuation is not attempted in this work.

12. Considerable pains have been bestowed on the exact rendering of the tenses of the Greek verb; for by inexactness in this detail the true sense cannot but be missed. That the Greek tenses do not coincide, and cannot be expected to coincide with those of the English verb; that—except in narrative—the aorist as a rule is *more* exactly represented in English by our perfect with “have” than by our simple past tense; and that in this particular the A.V. is in scores of instances more correct than the R.V.; the present Translator has contended (with arguments which some of the best scholars in Britain and in America hold to be “unanswerable” and “indisputable”) in a pamphlet² *On the Rendering into English of the Greek Aorist and Perfect*. Even an outline of the argument cannot be given in a Preface such as this.

13. But he who would make a truly *English* translation of a foreign book must not only select the right nouns, adjectives, and verbs, insert the suitable prepositions, auxiliaries, and triumph (if he can) over the seductions and blandishments of idioms with which he has been familiar from his infancy, but which, though forcible or beautiful with other surroundings, are for all that part and parcel of that other language rather than of English: he has also to beware of *connecting his sentences* in an un-English fashion.

Now a careful examination of a number of authors (including Scottish, Irish, and American) yields some interesting results. Taking at haphazard a passage from each of fifty-six authors, and counting on after some full stop till fifty finite verbs—i.e.

¹ Such as McClellan's Four Gospels; Westcott on John's Gospel, John's Epistles, and Hebrews; Hackett on Acts; Lightfoot, and also Ellicott, on various Epistles; Mayor on James; Edwards on 1 Corinthians and Hebrews; Sanday and Headlam on Romans. Add to these Scrivener's very valuable *Introduction to the Criticism of the N.T.*

² Published by Messrs. Houlston & Sons, London. Price 1s. nett.

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verbs in the indicative, imperative, or subjunctive mood—have been reached (each finite verb, as every schoolboy knows, being the nucleus of one sentence or clause), it has been found that the connecting links of the fifty-six times fifty sentences are about one third conjunctions, about one-third adverbs or relative and interrogative pronouns, while in the case of the remaining third there is what the grammarians call an *asyndeton*—no formal grammatical connexion at all. But in the writers of the N.T. nearly *two-thirds* of the connecting links are conjunctions. It follows that in order to make the style of a translation true idiomatic English many of these conjunctions must be omitted, and for others adverbs, etc., must be substituted.

The two conjunctions *for* and *therefore* are discussed at some length in two Appendices to the above-mentioned pamphlet on the *Aorist*, to which the reader is referred.

14. The NOTES, with but few exceptions, are not of the nature of a general commentary. Some, as already intimated, refer to the readings here followed, but the great majority are in vindication or explanation of the renderings given.

Since the completion of this new version nearly two years ago, ill-health has incapacitated the Translator from undertaking even the lightest work. He has therefore been obliged to entrust to other hands the labour of critically examining and revising the manuscript and of seeing it through the press. This arduous task has been undertaken by Rev. Ernest Hampden-Cook, M.A., St. John's College, Cambridge, of Sandbach, Cheshire, with some co-operation from one of the Translator's sons; and the Translator is under deep obligations to these two gentlemen for their kindness in the matter. He has also most cordially to thank Mr. Hampden-Cook for making the existence of the work known to various members of the OLD MILLHILLIANS' CLUB and other former pupils of the Translator, who in a truly substantial manner have manifested a generous determination to enable the volume to see the light. Very grateful does the Translator feel to them for this signal mark of their friendship.

Mr. Hampden-Cook is responsible for the headings of the paragraphs, and at my express desire has inserted some additional notes.

I have further to express my gratitude to Rev. Frank Ballard, M.A., B.Sc., Lond., at present of Sharrow, Sheffield, for some

very valuable assistance which he has most kindly given, in connexion with the Introductions to the several books.

I have also the pleasure of acknowledging the numerous valuable and suggestive criticisms with which I have been favoured on some parts of the work, by an old friend, Rev. Sydney Thelwall, B.A., of Leamington, a clergyman of the Church of England, whom I have known for many years as a painstaking and accurate scholar, a well-read theologian, and a thoughtful and devout student of Scripture.

I am very thankful to Mr. H. L. Gethin, Mr. S. Hales, Mr. J. A. Latham, and Rev. T. A. Seed, for the care with which they have read the proof sheets.

And now this translation is humbly and prayerfully commended to God's gracious blessing.

R. F. W.

BRENTWOOD, ESSEX.

July 1902.

NOTE TO THE SECOND EDITION

Advantage has been taken of the call for a Second Edition to correct some misprints and remove a few infelicities in the English of the translation.

E. H. C.

THE BOOKS OF THE NEW TESTAMENT

- The probable order of time in which they were written.

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THE GOOD NEWS AS RECORDED
BY MATTHEW

THERE are ample reasons for accepting the uniform tradition which from the earliest times has ascribed this Gospel to Levi the son of Alphaeus, who seems to have changed his name to 'Matthew' on becoming a disciple of Jesus. Our information as to his subsequent life is very scanty. After the feast which he made for his old friends (Luke v. 29) his name only appears in the New Testament in the list of the twelve apostles. Early Christian writers add little to our knowledge of him, but his life seems to have been quiet and somewhat ascetic. He is also generally represented as having died a natural death. Where his Gospel was written, or where he himself laboured, we cannot say. Not a little controversy has arisen as to the form in which his Gospel first appeared, that is, as to whether we have in the Greek MSS. an original document or a translation from an earlier Aramaic writing. Modern scholarship inclines to the view that the book is not a translation, but was probably written in Greek by Matthew himself, upon the basis of a previously issued collection of "Logia" or discourses, to the existence of which Papias, Irenaeus, Pantaenus, Origen, Eusebius and Jerome all testify. The date of the Gospel, as we know it, is somewhat uncertain, but the best critical estimates are included between 70 and 90, A.D. Perhaps, with Harnack, we may best adopt 75, A.D. The book was evidently intended for Jewish converts, and exhibits Jesus as the God-appointed Messiah and King, the fulfiller of the Law and of the highest expectations of the Jewish nation. This speciality of aim rather enhances than diminishes its general value. Renan found reason for pronouncing it "the most important book of Christendom—the most important book which has ever been written." Its aim is manifestly didactic rather than chronological.

THE GOOD NEWS AS RECORDED BY MATTHEW

The Names of Christ's Forefathers. The Genealogy of Jesus Christ, the son of David, the son of Abraham. 1 1

Abraham was the father of Isaac ; Isaac of Jacob ; 2
Jacob of Judah and his brothers. Judah was the father (by 3
Tamar) of Perez and Zerah ; Perez of Hezron ; Hezron of Ram ;
Ram of Amminadab ; Amminadab of Nahshon ; Nahshon of 4
Salmon ; Salmon (by Rahab) of Boaz ; Boaz (by Ruth) of Obed ; 5
Obed of Jesse ; Jesse of David—the King. 6

David (by Uriah's widow) was the father of Solomon ;
Solomon of Rehoboam ; Rehoboam of Abijah ; Abijah of Asa ; 7
Asa of Jehoshaphat ; Jehoshaphat of Jehoram ; Jehoram of 8
Uzziah ; Uzziah of Jotham ; Jotham of Ahaz ; Ahaz of Heze- 9
kiah ; Hezekiah of Manasseh ; Manasseh of Amon ; Amon of 10
Josiah ; Josiah of Jeconiah and his brothers at the period of the 11
Removal to Babylon.

After the Removal to Babylon Jeconiah had a son Shealtiel ; 12
Shealtiel was the father of Zerubbabel ; Zerubbabel of Abiud ; 13
Abiud of Eliakim ; Eliakim of Azor ; Azor of Zadok ; Zadok of 14
Achim ; Achim of Eliud ; Eliud of Eleazar ; Eleazar of 15
Matthan ; Matthan of Jacob ; and Jacob of Joseph the 16
husband of Mary, who was the mother of JESUS who is
called CHRIST.

There are therefore, in all, fourteen generations from Abra- 17
ham to David ; fourteen from David to the Removal to
Babylon ; and fourteen from the Removal to Babylon to the
Christ.

Both the A.V. and the R.V. head this first chapter, THE GOSPEL ACCORDING TO ST. MATTHEW, a mistranslation of the heading found in the mass of later MSS., which should be rendered THE HOLY GOSPEL ACCORDING TO MATTHEW. And so in the other three Gospels.

1-17. Cp. Luke iii. 23-38.

1. *Genealogy*] Lit. 'Book of Generation.' Or it may be rendered 'history' (and so Baxter), as also may the corresponding expression in the Hebrew of Gen. ii. 4 ; xxxvii. 2.

3. *Perez*] Of this and other Old Testament proper names the forms here given are those which were adopted by the O.T. Revisers.

The Birth
of Jesus.

The circumstances of the birth of Jesus Christ 18
were these. After his mother Mary was betrothed
to Joseph, before they were united in marriage, she
was found to be with child by the Holy Spirit. But Joseph 19
her husband, being a kind-hearted man and unwilling publicly
to disgrace her, had determined to release her privately from
the betrothal. But while he was contemplating this step, an 20
angel of the Lord appeared to him in a dream and said,
"Joseph, son of David, do not be afraid to bring home your
wife Mary, for she is with child by the Holy Spirit. She will 21
give birth to a Son, and you are to call His name JESUS, for
He it is who will save His People from their sins." All this 22
took place in fulfilment of what the Lord had spoken by the
Prophet,

"MARK! THE MAIDEN WILL BE WITH CHILD AND WILL 23
GIVE BIRTH TO A SON,

AND THEY WILL CALL HIS NAME IMMANU-EL" (Isa. vii.
14)—a word which signifies 'GOD WITH US' (Isa. viii. 8, 10).
When Joseph awoke, he did as the angel of the Lord had 24
commanded, and brought home his wife, but did not live with 25
her until she had given birth to a son. The child's name he
called JESUS.

The Visit
of the
Magians.

Now after the birth of Jesus, which took place at 1 2
Bethlehem in Judaea in the reign of King Herod,
excitement was produced in Jerusalem by the arrival

18. *Of Jesus Christ* v.l. 'of the Christ.' Cp. verse 16.
19. *Kind-hearted* See Hatch's *Essays in Biblical Greek*, p. 51. Or the clause may be rendered 'being an upright man, and yet not wishing;' for 'and' in Hebrew (and the Greek of the New Testament abounds in Hebraisms) often connects adversative clauses where we use 'but,' as in Gen. ii. 17; xvii. 21. See also *Aorist*, pp. 54, 55.
20. *Was contemplating* Lit. 'had conceived in his mind.'
21. *Jesús* The Greek form of 'Joshua,' which latter (like 'Joram' 2 Kings ix. 14 for 'Jehoram' 2 Kings ix. 15; 'Joash' 2 Kings xii. 20, for 'Jehoash' 2 Kings xii. 1; and 'Jonathan' most commonly for the 'Jehonathan' which we find in the Hebrew in 1 Sam.) is contracted from 'Jehoshua,' or rather 'Yehoshua.' In the Hebrew of the O.T. only the uncontracted form occurs, and (in 1 and 2 Chron., Ezra, and Neh.) the contracted but altered 'Jeshua,' which already approaches the later 'Jesus.' The full significance of the name 'Jesus' is seen in the original 'Yeho-shua,' which means 'Jehovah the Saviour,' and not merely 'Saviour,' as the word is commonly explained. See also ix. 21, n.; xxi. 9, n.
22. *Took place* The tense of this verb in the Greek implies—'and remains, as it is, an accomplished fact.' Or it may be taken (Lightfoot) as 'is come to pass' or 'has taken place,' the perfect tense being accounted for by the Evangelist's proximity in time to the events themselves. *Fulfilment* Or 'illustration.' Cp. ii. 15. *By* Or 'through.'
25. *As a son* v.l. 'her firstborn son,' an expression apparently transferred by the carelessness of copyists, trusting too much to memory, from Luke ii. 7, where the words undoubtedly occur.
1. *In the reign* Lit. 'in the days.' A Hebraism. *Excitement &c.* Lit. 'lo! there came.' See viii. 24, n.; xii. 18, n. *Magians* A priestly caste among the Persians, not idolaters.

of certain Magians from the east, inquiring, "Where is the newly
born king of the Jews? For we have seen his Star in the east,
and have come here to do him homage." Reports of this soon
reached the king, and greatly agitated not only him but all the
people of Jerusalem. So he assembled all the High Priests and
Scribes of the people, and anxiously asked them where the
Christ was to be born. They replied, "At Bethlehem in
Judaea, for so it stands written in the words of the Prophet,

'AND THOU, BETHLEHEM IN THE LAND OF JUDAH!

BY NO MEANS THE LEAST HONOURABLE ART THOU AMONG

THE PRINCES OF JUDAH;

FOR FROM THEE SHALL COME A PRINCE—

ONE WHO SHALL BE THE SHEPHERD OF MY PEOPLE
ISRAEL'" (Mic. v. 2).

Thereupon Herod sent privately for the Magians and ascer-
tained from them the exact time of the star's appearing. He then
directed them to go to Bethlehem, adding, "Go and make care-
ful inquiry about the child, and when you have found him, bring
me word, that I too may come and do him homage." After
this interview they went to Bethlehem, while, strange to say, the
star they had seen in the east led them on until it came and
stood over the place where the babe was. When they saw the
star, the sight filled them with intense joy. So they entered
the house; and when they saw the babe with His mother Mary,
they prostrated themselves and did Him homage, and opening
their treasure-chests offered gifts to Him—gold, frankincense,
and myrrh. But being forbidden by God in a dream to return
to Herod, they went back to their own country by a different
route.

When they were gone, an angel of the Lord appeared to

4. *High Priests*] See the Commentators. It is the same Greek word which both in the A.V. and the R.V. is sometimes rendered 'High Priest,' sometimes 'Chief Priest.' *Anxiously asked*] The tense (imperfect) in the original implies that he asked repeatedly, pressed the inquiry.

6. *Bethlehem in the land of Judah*] Lit. 'Bethlehem-land-Judah,' a Hebraism analogous to 'Jabesh-Gilead,' i.e. 'Jabesh of' (or 'in') 'Gilead,' 'Kedesh-Naphtali,' i.e. 'Kedesh of Naphtali.' In Hebrew the relation implied by our 'of' is not expressed with the latter of the two related words, but with the former, or is often not expressed at all. *Princes . . . Prince*] Or 'governors . . . governor.'

7. *Of the star's appearing*] Lit. 'of the appearing star.' See Goodwin's *Moods and Tenses*, 829 (b).

8, 11. *Do him homage*] Or perhaps 'worship.' See John ix. 38, n.

9. *Strange to say*] Lit. 'lo!' See viii. 24, n.; xii. 18, n. *They had seen*] See *Aorist*, p. 19.

11. *Saw*] v.l. 'found.' *With*] Probably 'in the arms of.'

12. *Forbidden by God*] Lit. 'taught as by an oracle, not.'

13. *Gone*] Or 'returned.'

The Escape
to Egypt.

Joseph in a dream and said, "Rise : take the babe and His mother and escape to Egypt, and remain there till I bring you word. For Herod is about to make search for the child in order to destroy Him." So Joseph roused himself and took the babe and His mother by night and departed into Egypt. There he remained till Herod's death, that what the Lord spoke by the Prophet might be fulfilled, "OUT OF EGYPT I CALLED MY SON" (Hos. xi. 1).

The Children
at Bethlehem
cruelly killed.

Then Herod, finding that the Magians had at Bethlehem trifled with him, was furious, and sent and massacred all the boys under two years of age, in Bethlehem and all its neighbourhood, according to the date he had so carefully ascertained from the Magians. Then were the words spoken by the Prophet Jeremiah fulfilled,

"A VOICE WAS HEARD IN RAMAH,

WAILING AND BITTER LAMENTATION :

IT WAS RACHEL BEWAILING HER CHILDREN,

AND SHE REFUSED TO BE COMFORTED BECAUSE THEY WERE NO MORE" (Jer. xxxi. 15).

The Return
from Egypt.

But after Herod's death an angel of the Lord appeared in a dream to Joseph in Egypt and said, "Rise from sleep, and take the child and His mother, and go into the land of Israel, for those who were seeking the child's life are dead." So he roused himself and took the child and His mother and came into the land of Israel. But hearing that Archelaüs had succeeded his father Herod on the throne of Judaea, he was afraid to go there; and being instructed by God in a dream he withdrew into Galilee, and went and settled in a town called Nazareth, in order that the words spoken by the Prophets might be fulfilled, "HE SHALL BE CALLED A NAZARENE."

John the
Baptist
preaches
Judgement
and
Repentance.

About this time John the Baptist made his appearance, proclaiming in the desert of Judaea, "Repent, for the Kingdom of Heaven is now close

15, 17, 23. *Fulfilled*] Or 'illustrated.' See E.B. Nicholson on Matt. ii. 15.

18. *Bewailing*] Or 'weeping aloud for.' See xxvi. 75, n.

22. *By God*] Cp. verse 12, where the same verb is used.

23. *Nazarene*] A form closer to the Greek would be 'Nazorean.' And so everywhere except in Mark, and in Luke iv. 34. But the recognized English form is 'Nazarene.'

1-10. Cp. Mark i. 1-6; Luke iii. 1-14.

2. *Repent*] Or 'change your minds.' *Kingdom of Heaven*] Lit. 'Kingdom of the Heavens,' and so wherever the phrase occurs in this Gospel. Matthew most commonly employs the plural 'Heavens,' following the Hebrew usage; but he also uses the singular in many places, and that not merely of the atmosphere (vi. 26) or

at hand." He it is who was spoken of by the Prophet Isaiah 3
when he said,

"THE VOICE OF ONE CRYING ALOUD,

'IN THE DESERT PREPARE YE A ROAD FOR THE LORD :

MAKE HIS HIGHWAY STRAIGHT'" (Isa. xl. 3). 4

This man John wore clothes of camel's hair, and a leather
belt round his waist; and he lived upon locusts and wild
honey.

Then large numbers of people went out to him—people from 5
Jerusalem and from all Judaea, and from the whole of the
Jordan valley—and were baptized by him in the Jordan, making 6
full confession of their sins. But when he saw many of the 7
Pharisees and Sadducees coming for baptism, he exclaimed,
"O vipers' brood, who has warned you to flee from the coming
wrath? Therefore let your lives prove your change of heart ; 8
and do not imagine that you can say to yourselves, 'We have 9
Abraham as our forefather,' for I tell you that God can raise
up descendants for Abraham from these stones. And already 10
the axe is lying at the root of the trees, so that every tree
which does not produce good fruit will quickly be hewn down

and thrown into the fire. I indeed am baptizing 11
He predicts
the Appearing
and Work
of Jesus. you in water on a profession of repentance; but
He who is coming after me is mightier than I :

His sandals I am not worthy to carry for a
moment ; He will baptize you in the Holy Spirit and in fire.
His winnowing-shovel is in His hand, and He will make a 12
thorough clearance of His threshing-floor, gathering His
wheat into the garner, but burning up the chaff with unquench-
able fire."

the visible sky (xvi. 2), but also of Heaven as the abode of God (v. 34) and of His
angels (xxii. 30).

3. *In the desert prepare*] This is the punctuation preferred by Tregelles (see
his note on Mark i. 3), and given in Isa. xl. 3 in the R.V., being required there both
by the accents of the Hebrew and by the parallelism of the two clauses.

4. *This man*] Or 'the same.' Lit. 'and John himself.' Cp. Luke xxiii. 30, n.

7. *Brood*] Lit. 'offsprings.' *Warned you to flee from*] Or possibly 'taught you
how to escape.'

8. *Change of heart*] Or 'change of mind.' Such is the exact meaning of the word
commonly, and not wrongly, rendered 'repentance.' This is the only Scripture
name for 'conversion.'

9. *Do not imagine*] Or 'do not flatter yourselves with the notion.' *To yourselves*]
Lit. 'within yourselves' or 'among yourselves.' *To raise up*] Lit. 'to wake up.'

11-12. Cp. Mark i. 7-8 ; Luke iii. 15-18.

11. *In water*] Or possibly, 'with water' (Cp. Acts i. 5 ; xi. 16) a Hebraism
(compare 'with the sword,' lit. 'in the sword,' xxvi. 52 ; Rev. xiii. 10). And so at
the end of the verse. *On a profession of*] Lit. 'into' (that changed condition), or
'unto' (to teach the absolute necessity of).

12. *Burning up*] Lit. 'burning down,' to ashes. *Chaff*] Or 'broken straw.'

Christ's
double
Baptism.

Just at that time Jesus, coming from Galilee to the Jordan, presents Himself to John to be baptized by him. John protested. "It is I," he said, "who have need to be baptized by you, and do you come to me?" Jesus replied, "Let it be so on this occasion; for so we ought to fulfil every religious duty." Then he consented: Jesus was baptized, and immediately went up from the water. At that moment the heavens opened, and he saw the Spirit of God descending like a dove and alighting upon Him, while a voice came from heaven, saying, "This is My Son, the dearly loved, in whom is My delight."

His terrible
Experiences
in the Desert.

At that time Jesus was led up by the Spirit into the desert in order to be tempted by the devil. There He fasted for forty days and nights; after which He suffered from hunger. So the Tempter came and said, "If you are the Son of God, command these stones to turn into loaves." Jesus answered, "It is written 'IT IS NOT ON BREAD ALONE THAT A MAN SHALL LIVE, BUT ON WHATSOEVER GOD SHALL APPOINT'" (Deut. viii. 3). Then the devil took Him to the Holy City and caused Him to stand on the parapet of the Temple, and said, "If you are God's Son, throw yourself down; for it is written,

'TO HIS ANGELS HE WILL GIVE ORDERS CONCERNING THEE, AND ON THEIR HANDS THEY SHALL BEAR THEE UP, LEST AT ANY MOMENT THOU SHOULDST STRIKE THY FOOT AGAINST A STONE'" (Ps. xci. 11, 12).

Jesus replied, "Again it is written, 'THOU SHALT NOT PUT THE LORD THY GOD TO THE PROOF'" (Deut. vi. 16). Then the devil took Him to the top of an exceedingly lofty mountain, from which he caused Him to see all the Kingdoms of the world and their splendour, and said, "All this I will give you, if you will kneel down and do me homage." Jesus replied,

13-17. Cp. Mark i. 9-11; Luke iii. 21, 22.

14. *Protested*] Strenuously for a time: so the Greek implies.

16. *At that moment*] Lit. "and lo!" See xii. 18, n. *Opened*] v.l. has 'opened to Him.' *Dove*] Lit. 'pigeon.' Cp. Luke ii. 24.

1-11. Cp. Mark i. 12, 13; Luke iv. 1-13.

1. *Led up*] From the valley of the Jordan.

5. *Parapet*] Or 'gable.' *Temple*] Not the Sanctuary. See xxiii. 16, n, and the Commentators.

7. *Thou shalt not . . . proof*] Not signifying, as some strangely misapprehend our Lord's meaning, that asserting His divinity He forbade Satan to tempt Him any further, but that He Himself would have been tempting—that is trying an experiment upon—God, if He had flung Himself down to see whether God would protect Him or not. See Deut. vi. 16; Exod. xvii. 1-7.

9. *If you &c.*] The tenses imply 'if you will but do me one single act of homage.'

"Begone, Satan! for it is written, 'TO THE LORD THY GOD THOU SHALT DO HOMAGE, AND TO HIM ALONE SHALT THOU RENDER WORSHIP'" (Deut. vi. 13). Thereupon the devil left Him, and angels at once came and ministered to Him 11

Now when Jesus heard that John was thrown into prison, He withdrew into Galilee, and leaving Nazareth 12

He went and settled in Capharnahum, a town by the Lake on the frontiers of Zebulun and Naphtali, in order to make good the words of the Prophet Isaiah, 13 14

"ZEBULUN'S LAND AND NAPHTALI'S LAND ; 15

THE ROAD BY THE LAKE ; THE COUNTRY BEYOND THE JORDAN ;

GALILEE OF THE NATIONS !

THE PEOPLE WHO WERE DWELLING IN DARKNESS HAVE SEEN A BRILLIANT LIGHT ; 16

AND ON THOSE WHO WERE DWELLING IN THE REGION OF THE SHADOW OF DEATH,

ON THEM LIGHT HAS DAWNED " (Isa. ix. 1, 2).

From that time Jesus began proclaiming : " Repent, for the Kingdom of Heaven is now close at hand." And walking along the shore of the Lake 17

of Galilee He saw two brothers—Simon called Peter and his brother Andrew—throwing a drag-net into the Lake ; for they were fishers. And He said to them, " Come and follow me, and I will make you fishers of men." So they immediately left their nets and followed Him. As He went further on, He saw two other brothers, James the son of Zabdai and his brother John, in the boat with their father Zabdai mending their nets ; and He called them. Whereupon they at once left the boat and their father, and followed Him. 18 19 20 21 22

Then Jesus travelled through all Galilee, teaching in their synagogues and proclaiming the Good News of the Kingdom, and curing every kind of disease and infirmity among the people. Thus His 23 24

11. *At once*] Cp. viii. 24, n.

12-25. Cp. Mark i. 14, 15 ; Luke iv. 14, 15.

12. *Thrown into prison*] Lit. 'delivered up' (to the jailer).

13. *Capharnahum*] See E. B. Nicholson's note on Matt. iv. 13.

13, 15. *Lake*] I.E. 'Sea of Galilee.'

15. *Galilee of the Nations*] Or 'Heathenish Galilee!'

16. *Dwelling*] See Luke i. 79, n. *Region of the shadow*] Lit. 'region and shadow,' a hendiadys.

23. *Travelled through*] Or 'made circuits in.' *The Good News of the Kingdom*] I.E. the good news that the Kingdom of Heaven was close at hand (verse 17).

24. *Suffering from*] Cp. Luke iv. 38 ; viii. 37, n.

fame spread through all Syria ; and they brought all the sick to Him, the people who were suffering from various diseases and pains—demoniacs, epileptics, paralytics ; and He cured them. And great crowds followed Him, coming from Galilee, from the Ten Towns, from Jerusalem, and from beyond the district on the other side of the Jordan.

Seeing the multitude of people, Jesus went up the Hill. There He seated Himself, and when His disciples came to Him, He proceeded to teach them, and said :

“ Blessed are the poor in spirit, for to them belongs the Kingdom of the Heavens.

“ Blessed are the mourners, for they will be comforted.

“ Blessed are the meek, for they as heirs will obtain possession of the earth.

“ Blessed are they who hunger and thirst for righteousness, for they will be completely satisfied.

“ Blessed are the compassionate, for they will receive compassion.

“ Blessed are the pure in heart, for they will see God.

“ Blessed are the peacemakers, for it is they who will be recognized as sons of God.

“ Blessed are they who have borne persecution in the cause of righteousness, for to them belongs the Kingdom of the Heavens.

“ Blessed are you when they have insulted and persecuted

1. *The Hill*] Or ‘mountain.’ Probably well known to the first readers of the Gospels. *Seated Himself*] Stapfer contends that this means that Jesus remained there for a time. “*Y fit sa demeure*,” he renders it, comparing the sense of the same verb in Luke xxiv. 49 ; Acts xviii. 11. Cp. Matt. xv. 29.

2. Most of the difficulties arising from a comparison of this discourse with the ‘Sermon on the Plain’ recorded in Luke vi. come from ignoring the fact that, like all other teachers and preachers, Jesus often repeated Himself, and in so doing somewhat varied His language. “Nothing is so ductile as fine gold.” So was it with the fine gold of the Saviour’s doctrine, which yielded itself easily to be shaped and fashioned into new forms, as need might require” (Trench).

3-6. Cp. Luke vi. 20, 21.

3-11. *Blessed*] Or ‘Happy.’ An adjective in the original, not the past participle of the verb ‘bless’ as in xxi. 9. ‘Blessedness’ is, of course, an infinitely higher and better thing than mere ‘happiness.’ People who are blessed may outwardly be much to be pitied, but from the higher and therefore truer standpoint they are to be envied, congratulated and imitated. *Poor*] Or ‘beggars.’ ‘Mendici,’ Tertullian.

4, 5. v.l. transposes these verses.

5. *The meek*] Men of a retiring, submissive, chastened spirit. The word ‘meek’ is ~~now~~ used now, but there is no other to substitute for it. Luther renders by *die Sanftmüthigen*, (the sweet-tempered, the tender-hearted), and similarly Welldon gives ‘good-tempered’ in his note on Aristotle, *Nic. Ethics*, lv. 11, but neither of these words adequately represents the meaning.

9. *It is they who*. Some authorities do not so emphasize the ‘they.’ See also xiii. 38, n.

11-12. Cp. Luke vi. 22-26.

you, and have said every cruel thing about you falsely for my sake. Be joyful and triumphant, because your reward is great in the Heavens; for so were the Prophets before you persecuted.

“You are the salt of the earth; but if salt has become tasteless, in what way can it regain its salt-
 ness? It is no longer good for anything but to be

thrown away and trodden on by the passers by. You are the light of the world; a town cannot be hid if built on a hill-top. Nor is a lamp lighted to be put under a bushel, but on the lampstand; and then it gives light to all in the house. Just so let your light shine before all men, in order that they may see your holy lives and may give glory to your Father who is in Heaven.

“Do not for a moment suppose that I have come to abrogate the Law or the Prophets: I have not come to abrogate them but to give them their completion. Solemnly I tell you that until heaven and earth pass away, not one iota or smallest detail will pass away from the Law until all has taken place. Whoever therefore breaks one

13. Cp. Mark ix. 50; Luke xiv. 34, 35.

13, 14. *You are the salt of the earth. You are the light of the world*] It must not be forgotten that these words were originally spoken to a Hebrew, rather than to a distinctively Christian audience. The purpose for which the Jewish nation existed was an unselfish one—that they might be a spiritual salt preserving the rest of mankind from utter corruption, and a spiritual light shedding over the whole earth a beneficent influence resembling that of the sun in the sky. The second sentence of verse 13 is our Lord's first recorded prediction of the divine rejection of His fellow countrymen—a rejection then so near—consequent upon their failure to respond to their divine election. Spoken originally to Jews the lesson is one which Christians in all ages sorely need to lay to heart. *Tasteless*] See E. B. Nicholson's note on Matt. v. 13.

16. *Your holy lives*] “Not yourselves; the shining, not the candle” (Bengel). 17. *The Law*] i.e. the moral and ceremonial Law of Moses, which remained binding upon all Jewish Christians until the Mosaic dispensation passed away at the time of the destruction of Jerusalem in 70, A.D. Even St. Paul who so zealously contended for the exemption of Gentile Christians from this Law seems never to have claimed a similar freedom for the Jewish believers of his day. See especially Acts xxi. 21, where the charge brought against him was, of course, a false one.

18. Cp. Luke xvi. 17;

Solemnly] Greek ‘Amen.’ This is a Hebrew word, a verbal adjective, meaning ‘firm,’ ‘solid,’ ‘immovable,’ and so ‘faithful,’ ‘true.’ Its ordinary use is elliptical, the verb understood being either in the indicative (‘it is immovably settled,’ ‘certainly true,’), as here, or in the optative (‘may it be fixed and certain’) as when it follows a prayer (1 Cor. xiv. 16). See also Rev. iii. 14, n. *Heaven and earth*] To our Lord's contemporaries the religious and social system under which they lived seemed almost as fixed and as eternal as the earth and sky. Indeed ‘heaven and earth’ appears to have been a name which they gave to the then-existing order of things in recognition of what they deemed its permanence and fixity. So both here and in xx. 35 the phrase seems to denote ‘the Jewish dispensation,’ the transitory and provisional character of which Jesus insisted on. In order to make the transition less abrupt and revolutionary, and for the sake of their own spiritual education, the early Jewish adherents of the new faith were for a limited time to be left subject to an antiquated system of things. *Not one iota or smallest detail*] Or, as we English might say, ‘not the dot of an i nor the cross of a t.’

19. *Breaks . . . teaches . . . practises . . . teaches*] Lit. ‘shall have broken &c.’ *Others to break them*] Lit. ‘men so.’

of these least commandments and teaches others to break them, will be called the least in the Kingdom of the Heavens; but whoever practises them and teaches them, he will be acknowledged as great in the Kingdom of the Heavens. For I assure you that unless your righteousness greatly surpasses that of the Scribes and Pharisees, you will certainly not find entrance into the Kingdom of the Heavens.

"You have heard that it was said to the ancients, 21
 Anger and Murder. 'THOU SHALT NOT COMMIT MURDER (Exod. xx. 13),
 and whoever commits murder will be answerable
 to the magistrate.' But I say to you that every one who be- 22
 comes angry with his brother shall be answerable to the magis-
 trate; that whoever says to his brother 'Raca,' shall be answer-
 able to the Sanhedrin; and that whoever says, 'You fool!' shall
 be liable to the Gehenna of Fire. If therefore when you are 23
 offering your gift upon the altar, you remember that your
 brother has a grievance against you, leave your gift there 24
 before the altar, and go and make friends with your brother
 first, and then return and proceed to offer your gift. Come to 25
 terms without delay with your opponent while you are yet with
 him on the way to the court; for fear he should obtain judge-
 ment from the magistrate against you, and the magistrate
 should give you in custody to the officer and you be thrown into
 prison. I solemnly tell you that you will certainly not be re- 26
 leased till you have paid the very last farthing.

"You have heard that it was said, 'THOU SHALT 27
 Adultery and Impure Thoughts. NOT COMMIT ADULTERY' (Exod. xx. 14). But I tell 28
 you that whoever looks at a woman and cherishes
 lustful thoughts, has already in his heart become guilty with

20. *Your righteousness*] i.e. 'your scrupulous observance of the Law'—observance of its spirit as well as of its letter, of its letter as well as of its spirit. *Greatly surpasses*] Lit. 'shall have abounded more than.' Verses 21 to 48 of this chapter illustrate the way in which Jewish Christians were to observe the Law of Moses even more scrupulously than the Scribes and Pharisees did.

21. *You have heard*] "The people knew the Law only by the public readings" (Tholuck). *The magistrate*] See Deut. xvi. 18.

22. *Angry with his brother*] v.l. adds 'without just cause.' *Raca*] i.e. 'you empty man!' *Sanhedrin*] The Supreme Court at Jerusalem. *Fool*] Or 'Impious rebel.' Greek *mōrē*. "The mention of an Oriental word *raca* in the first clause, and of the Sanhedrin, where crimes of blasphemy were punished, makes it probable that there is a reference (in *mōrē*) to the Hebrew *morah*, apostate" (Wordsworth). *Gehenna of Fire*] Or 'Hell.' The severest punishment inflicted by the Jews upon any criminal. The corpse (after the man had been stoned to death) was thrown out into the Valley of Hinnom (*Gay-Hinnōm*) and was devoured by the worm or the flame (*Alford*). 'Gehenna' is rendered by McClellan 'The Burning Valley.'

25-26. Cp. Luke xii. 58, 59.

25. *Come to terms*] Or 'be reasonable and accommodating.' *Officer*] i.e. 'police officer' or 'constable,' as in xxvi. 58.

regard to her. If therefore your eye, even the right eye, is a snare to you, tear it out and away with it; it is better for you that one member should be destroyed rather than your whole body be thrown into Gehenna. And if your right hand is a snare to you, cut it off and away with it; it is better for you that one member should be destroyed rather than your whole body go into Gehenna.

The Sacred-ness of Marriage. "Also it was said, 'IF ANY MAN PUTS AWAY HIS WIFE, LET HIM GIVE HER A WRITTEN NOTICE OF DIVORCEMENT' (Deut. xxiv. 1). But I tell you that

every man who puts away his wife except on the ground of unfaithfulness causes her to commit adultery, and whoever marries her when so divorced commits adultery.

Simple Truth-fulness of Speech. "Again, you have heard that it was said to the ancients, 'THOU SHALT NOT SWEAR FALSELY (Exod. xx. 7), BUT SHALT PERFORM THY VOWS TO THE LORD' (Num. xxx. 2, Deut. xxiii. 21). But I tell you not

to swear at all; neither by heaven, for it is God's throne; nor by the earth, for it is the footstool under His feet; nor by Jerusalem, for it is the City of the Great King. And do not swear by your head, for you cannot make one hair white or black. But let your language be, 'Yes, yes,' or 'No, no;,' anything in excess of this comes from the Evil one.

All Revenge forbidden. "You have heard that it was said, 'EYE FOR EYE, TOOTH FOR TOOTH' (Exod. xxi. 24). But I tell you not to resist a wicked man, but if any one

strikes you on the right cheek, turn the other to him as well; if any one wishes to go to law with you and to deprive you of

29, 30. *Is a snare to you*] Lit. 'is tripping you up,' i.e. causing you to stumble into sin. The same verb occurs 30 times in the N.T.; 14 times in this Gospel. In every case it is translated in the A.V. by 'offend,' which is probably to be understood in the sense of the Latin verb 'offendere,' to stumble, or cause to stumble. See xv. 12, n.

32. Cp. Luke xvi. 18.

32. *Unfaithfulness*] Whether before marriage (see i. 18-25) or after. *Her when so divorced*] Or perhaps, generally, 'a divorced woman.'

34. On the subject of judicial oaths see xxvi. 63, n.

35. *By Jerusalem*] Lit. 'into,' implying the turning of the thoughts, and perhaps the face also, towards the City and the Temple.

37. *Let your language be*] v.l. 'your language shall be.' *The Evil one*] Or 'wickedness.' See 2 Cor. v. 10, n.

39-42. Cp. Luke vi. 27-30.

39. *Strikes*] Or 'slaps,' or perhaps, 'strikes with a rod.' Cp. xxvi. 67. *Cheek*] Lit. 'jaw.'

40. In Palestine and the adjacent countries the common people to the present day wear, as the Greeks and Romans did of old, two garments only. These are a long cotton shirt or tunic (the Greeks and Romans, and doubtless the ancient Jews, wore wool), called by the Arabs *kamise*, and an outer mantle or cloak, square, with two holes in it for the arms to pass through, called an *abba* or *abbayah*. The latter, often more or less embroidered, is the more costly.

your under garment, let him take your outer one also ; and 41
 whoever shall compel you to convey his goods one mile, go
 with him two. To him who asks, give : from him who would 42
 borrow, turn not away.

"You have heard that it was said, 'THOU SHALT 43
 'Love even the Wicked.' LOVE THY NEIGHBOUR (Lev. xix. 18) and hate
 thine enemy.' But I command you all, love your 44
 enemies, and pray for your persecutors ; that so you may be-
 come true sons of your Father in Heaven ; for He causes His 45
 sun to rise on the wicked as well as the good, and sends rain
 upon those who do right and those who do wrong. For if you 46
 love only those who love you, what reward have you earned ?
 Do not even the tax-gatherers do that ? And if you salute 47
 only your near relatives, what praise is due to you ? Do not
 even heathens do the same ? You however are to be complete 48
 in goodness, as your Heavenly Father is complete.

"Beware of doing your good actions in the sight 1 6
 of men, in order to attract their gaze ; if you do,
 there is no reward for you with your Father who
 is in heaven.

"When you give in charity, never blow a 2
 trumpet before you as the hypocrites do in the
 synagogues and streets in order that their praises
 may be sung by men. I solemnly tell you that they already
 have their reward. But when you are giving in charity, let not 3
 your left hand perceive what your right hand is doing, that your
 charities may be in secret ; and then your Father—He who 4
 sees in secret—will recompense you.

"And when praying, you must not be like the 5
 hypocrites. They are fond of standing and pray-
 ing in the synagogues or at the corners of the wider streets, in
 order that men may see them. I solemnly tell you that they
 already have their reward. But you, whenever you pray, go 6

41. *Convey*] Namely on your mule or ass ; or perhaps, 'carry.'

44-48. Cf. Luke vi. 32-36.

1. *Good actions*] Lit. 'righteousness.' This consisted, according to the teaching
 of the Scribes, in almsgiving (see verse 2), prayer (verse 5), and fasting (verse 16).
 Hatch has some interesting remarks on the word (*Biblical Greek*, p. 50), but he has
 forgotten that there is no word in the Hebrew of the Old Testament that definitely
 signifies 'alms.'

2. *Trumpet*] See the Commentators.

3, 5, 16. *They already have their reward*] So too in Luke vi. 24. The same verb
 is similarly used in Phil. iv. 18 and Philem. 15. Granville Penn's rendering, 'they
 are far from their reward,' is altogether inadmissible, when the verb, as here, is in
 the active voice and governs the accusative.

2, 3, 4. *Charity*] Of course in our 20th century sense of the word.

6. *Own room*] Lit. 'larder' or 'store-closet.'

into your own room and shut the door: then pray to your Father who is in secret, and your Father—He who sees in secret—will recompense you.

‘Avoid useless Repetitions.’ And when praying, do not use needless repetitions as heathens do, for they expect to be listened to for their multitude of words. Do not, however, imitate them; for your Father knows what things you need before ever you ask Him.

‘The Lord’s Prayer.’ “In this manner therefore pray: ‘Our Father who art in Heaven, may Thy name be kept holy; let Thy kingdom come; let Thy will be done, as in heaven so on earth; give us to-day our bread for the day; and forgive us our shortcomings, as we also have forgiven those who have failed in their duty towards us; and bring us not into temptation, but rescue us from the Evil one.’

Mutual Forgiveness an absolute Necessity. “For if you forgive others their offences, your Heavenly Father will forgive you also; but if you do not forgive others their offences, neither will your Father forgive yours.

‘Fast secretly and cheerfully.’ “When any of you fast, never assume a gloomy look as the hypocrites do; for they disfigure their faces in order that it may be evident to men that they are fasting. I solemnly tell you that they already have their reward. But, whenever you fast, pour perfume on your hair and wash your face, that it may not be apparent to men that

8, 23. *However*] See *Aorist*, pp. 51, 52.

8. *Your Father*] v.l. ‘God your Father.’

9-10. Cp. Luke xi. 2.

10. *Will*] Or ‘pleasure.’ Cp. John vi. 38, n.

11-13. Cp. Luke xi. 3, 4.

11. *For the day*] More lit. ‘for the day now coming on.’ It should be remembered that this prayer was taught by our Lord who was a Jew to His disciples who were Jews, and that according to Jewish reckoning the day begins at sunset. This petition is therefore not only appropriate in the morning, as referring to the supply of our necessities till nightfall, but also in the evening, as embracing all the time till the next evening.

12. *Failed in their duty*] Cp. Luke xi. 4, n. This, however, although negative, is an ‘offence,’ verse 15.

13. *From the Evil one*] Or possibly ‘from evil,’ but in that case ‘out of,’ as used with the same verb in 2 Pet. ii. 9, might have been expected rather than ‘from.’ Such is the usage of the Greek language. (See, for example, Herodotus i. 87.) As to the doxology which in later manuscripts is found at the end of the Lord’s Prayer, the statement of Alford that “we find absolutely no trace of it in early times” is inexact; it does occur in an imperfect form in the one existing MS. of *The Teaching of the Apostles*. (This most interesting book, however, had not been discovered when Alford wrote.) Still the balance of evidence as to the authenticity of the doxology is overwhelmingly against it.

17. *Perfume*] The use of highly scented oil or pomade, sometimes very costly, was customary among the Greeks and Romans, and therefore not unusual among the Jews in the time of our Lord. “Christ’s great command is to do the hardest things for His sake as if we liked them” (E. Thring).



you are fasting, but to your Father who is in secret; and your Father—He who sees in secret—will recompense you.

"Do not lay up stores of wealth for yourselves ¹⁹
 'Lay up Wealth in Heaven.' on earth, where the moth and wear-and-tear de- ²⁰
 stroy, and where thieves break in and steal; but ²¹
 amass wealth for yourselves in heaven, where neither the moth ²¹
 nor wear-and-tear destroys, and where thieves do not break in ²¹
 and steal. For where your wealth is, there also will your heart ²¹
 be.

Motives are of "The eye is the lamp of the body. If then your ²²
 supreme Im- eyesight is good, your whole body will be well
 portance. lighted; but if your eyesight is bad, your whole ²³
 body will be dark. If however the very light within you is dark-
 ness, how dense must the darkness be!

"No man can be in the service of two masters; for either ²⁴
 he will dislike one and like the other, or he will attach himself
 to one and neglect the other. You cannot be ser-

All Worry is forbidden to Christians. vants both to God and to gold. For this reason ²⁵

I charge you not to be over-anxious about your
 lives, inquiring what you are to eat or what you are to drink,
 nor yet about your bodies, inquiring what clothes you are to
 put on. Is not the life more precious than its food, and the
 body than its clothing? Look at the birds which fly in the air: ²⁶
 they do not sow or reap or store up in barns, but your Heavenly
 Father feeds them: are not you of much greater value than
 they? Which of you by being over-anxious can add a single ²⁷
 foot to his height? And why be anxious about clothing? Learn ²⁸
 a lesson from the wild lilies. Watch their growth. They neither
 toil nor spin, and yet I tell you that not even Solomon in all his
 magnificence could array himself like one of these. And if ³⁰

19-21. Cp. Luke xii. 33, 34.
 19, 20. *Wear-and-tear*] So Alford. Or 'rust.' For the sense cp. Col. ii. 22, the
 parenthetical clause. *Break in*] Lit. 'dig through' (the wall).

22-23. Cp. Luke xi. 34-36.
 22, 23. *Eyesight*] Lit. 'eye.'

24. Cp. Luke xvi. 13.

24. *Be in the service of*] Lit. 'be the slave of.' *Servants*] Or 'slaves.'
Gold] Lit. 'Mamon.' The word occurs also in Luke xvi. 9, 11, 13.

25. Cp. Luke xii. 22, 23.

26-33. Cp. Luke xii. 24-31.

27. *A single foot*] Lit. 'one cubit.' In Hebrew and in Classical and Hellenistic
 Greek (as always in French and most modern European languages) the first cardinal
 numeral is sometimes used with a weakened force as equivalent to our indefinite
 articles. Possibly however the true sense is 'can add a single moment to his ap-
 pointed span of life.' Not one person in ten thousand wishes to add eighteen inches
 to his stature, but many would gladly prolong their lives. For 'foot,' cp. Luke xii. 25.

28. *Lilies. Watch their growth*] Lit. 'lilies—how they grow.' *Toil*] As men
 do. *Spin*] as women do.

God so clothes the wild herbage which to-day flourishes and to-morrow is feeding the oven, will He not much more clothe you, you men of little faith? Do not be over-anxious, therefore, asking 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For all these are questions that heathens are always asking; but your Heavenly Father knows that you need these things—all of them. But make His Kingdom and righteousness your chief aim, and then these things shall all be given you in addition. Do not be over-anxious, therefore, about to-morrow, for the morrow will bring its own cares. Enough for to-day are to-day's troubles.

^{Criminals} "Judge not, that you may not be judged; for ^{1, 2} ⁷ must not judge your own judgement will be dealt—and your own ^{Criminals.} measure meted—to yourselves. And why do you look at the speck in your brother's eye, and do not consider the beam of timber in your own eye? Or how say to your brother, 'Allow me to take the speck out of your eye,' while the beam is in your own eye? Hypocrite, first take the beam out of your own eye, and then you will see sufficiently clearly to remove the speck from your brother's eye.

"Give not that which is holy to the dogs, nor throw your pearls to the swine; otherwise they will trample them under their feet and then turn and attack you.

^{Prayer. A} "Ask, and it will be given to you; seek, and you ^{three-fold} will find; knock, and the door will be opened to ^{Promise.} you. For it is always he who asks that receives, he who seeks that finds, and he who knocks that has the door opened to him. Who is there, a man of your own number, who if his son shall ask him for bread will offer him a stone? Or if the son shall ask him for a fish will offer him a snake? If you then, imperfect as you are, know how to give good gifts to your children, how much more will your Father in Heaven give good things to those who ask Him! Everything, therefore, be

31, 34. *Over-anxious*] The form of the verb in these two verses bears a meaning that differs by a shade from that in verse 25. In verse 25 the sense is *not to cherish solicitude*; in verses 31, 34 'Admit no solicitude,' that is, 'do not even begin to be anxious.' See *Aorist* vi. 6.

32. *For . . . but*] Lit. 'for . . . for.' See *Aorist*, Appendix A, 11.

1-2. Cp. Mark iv. 24; Luke vi. 37.

3-5. Cp. Luke vi. 39-42.

3, 4, 5. *Speck . . . beam*] A striking instance of oriental hyperbole. *Consider*] Or 'notice.'

6. *Attack*] Tearing you with their tusks.

7-11. Cp. Luke xi. 9-13.

7. *Ask . . . seek . . . knock*] Or 'Keep asking . . . seeking . . . knocking.'

12. Cp. Luke vi. 31.

it what it may, that you would have men do to you, do you also the same to them; for in this the Law and the Prophets are summed up.

The Need of
intense
Earnestness. "Enter by the narrow gate; for wide is the gate and broad the road which leads to ruin, and many there are who enter by it; because narrow is the gate and contracted the road which leads to Life, and few are those who find it. 13 14

Teachers to be
judged by
their Lives. "Beware of the false teachers—men who come to you in sheep's fleeces, but beneath that disguise they are ravenous wolves. By their fruits you will easily recognize them. Are grapes gathered from thorns or figs from brambles? Just so every good tree produces good fruit, but a poisonous tree produces bad fruit. A good tree cannot bear bad fruit, nor a poisonous tree good fruit. Every tree which does not yield good fruit is cut down and thrown aside for burning. So by their fruits at any rate, you will easily recognize them. 15 16 17 18 19 20

Real Obedi-
ence the only
Path to
Heaven. "Not every one who says to me, 'Master, Master,' will enter the Kingdom of Heaven, but only those who are obedient to my Father in Heaven. Many will say to me on that day, 'Master, Master, have we not prophesied by Thy name, and by Thy name expelled demons, and by Thy name performed many mighty works?' And then I will tell them plainly, 'I never knew you: begone from me, you doers of wickedness.' 21 22 23

The utter Use-
lessness of
mere Profes-
sions. "Every one who hears these my teachings and acts upon them will be found to resemble a wise man who builds his house upon the rock; and the heavy rain falls, the swollen torrents come, and the winds blow and beat against the house; yet it does not fall, for its foundation is on the rock. And every one who hears these my teachings and does not act upon them will be found to 24 25 26

13. Cp. Luke xiii. 24. *Is the gate?* v.l. omits these words.

14. *Because narrow* Or 'how narrow.' *To Life* Or 'to the Life.' See xix. 16, 11.

15. *Teachers* Lit. 'prophets.' See xi. 13, n.

16-21. Cp. Luke vi. 43-46.

16. *Thorns . . . brambles* Approximate renderings. The plants referred to are not known in England by these names.

21. *Will enter* Better than 'shall enter,' for our Lord is not yet assuming the character and language of the Judge.

22-23. Cp. Luke xiii. 25-27.

23. *Wickedness* Lit. 'lawlessness.'

24-27. Cp. Luke vi. 47-49.

24. *These* v.l. omits this word.

24, 26. *Will be found &c.* Or 'will in the judgement of the intelligent universe be compared to.' Cp. xi. 16; xiii. 24, n.

resemble a fool who builds his house upon the sand. The heavy rain descends, the swollen torrents come, and the winds blow and burst upon the house, and it falls; and disastrous is the fall."

When Jesus had concluded this discourse, the crowds were filled with amazement at His teaching, for He had been teaching them as one who had authority, and not as their Scribes taught.

Upon descending from the hill country He was followed by immense crowds. And a leper came to Him, and throwing himself at His feet, said, "Sir, if only you are willing you are able to cleanse me." So Jesus put out His hand and touched him, and said, "I am willing: be cleansed." Instantly he was cleansed from his leprosy; and Jesus said to him, "Be careful to tell no one, but go and show yourself to the priest, and offer the gift which Moses appointed as evidence for them" (Lev. xiv. 4).

After His entry into Capharnahum a captain came to Him, and entreating Him, said, "Sir, my servant at home is lying ill with paralysis, and is suffering great agony." Jesus answered, "I will come and cure him." The captain replied, "Sir, I am not a fit person to receive you under my roof: merely say the word, and my servant will be cured. For I myself am also under authority, and have soldiers under me. To one I say 'Go,' and he goes, to another 'Come,' and he comes, and to my slave, 'Do this or that,' and he does it." Jesus listened to this reply, and was astonished, and said to the people following Him, "I solemnly declare to you that in no Israelite have I found faith so great as that. And I tell you that many will come from the east and from the west and will recline at table with Abraham, Isaac and Jacob in the Kingdom of Heaven, while the natural heirs of the

28. *Filled with*] The tense (imperfect) implies more than 'full of.' They talked with one another with *growing* amazement about what they had been hearing.

1-4. Cp. Mark i. 40-45; Luke v. 12-16.

2, 6, 8, 21. *Sir*] Or according to the phraseology common in the East 'My Lord.' We must not imagine however that the divinity of Jesus was recognized even by His disciples till after His resurrection (John xx. 28).

5-13. Cp. Luke vii. 1-10.

5. *Captain*] Namely in the Roman army. Cp. Mark xv. 39, n.

6, 8, 13. *Servant*] Lit. 'boy.' Cp. Luke vii. 7.

6. *Suffering . . . agony*] In exceptional cases a paralytic patient may suffer pain, if not actually caused by the paralysis, yet accompanying it.

8. *A fit person*, etc.] Or as in Luke vii. 8. *Say the word*] Lit. 'say by a word.'

9. v.l. inserts 'ranging myself' between 'am' and 'under,' as in Luke vii. 8.

10. *In no Israelite*] Lit. 'with no one in Israel.' v.l. 'not even in Israel.'

11. *Recline at table*] Cp. Luke vii. 38; John xiii. 23.

12. Weeping and gnashing of teeth in this life are in comparison but child's play: there will be the weeping, the gnashing. The phrase occurs also Matt. xiii. 42, 50;

Kingdom will be driven out into the darkness outside : there will be the weeping aloud and the gnashing of teeth." And Jesus said to the captain, "Go, and just as you have believed, so be it for you." And the servant recovered precisely at that time. 13

Peter's Mother-in-Law After this Jesus went to the house of Peter, whose mother-in-law he found ill in bed with fever. He cured. touched her hand and the fever left her : and then she rose and waited upon Him. 14 15

Many other Miracles. In the evening numbers of demoniacs were brought to Him, and with a word He expelled the demons ; and He cured all the sick, in order that the prediction of the Prophet Isaiah might be fulfilled, "HE HIMSELF ASSUMED OUR WEAKNESSES, AND BORE THE BURDEN OF OUR DISEASES" (Isa. liii. 4). 16 17

New Disciples put to the Test. Seeing great crowds about Him Jesus had given directions to cross to the other side of the Lake, when a Scribe came and said to Him, "Teacher, I will follow you wherever you go." Jesus answered, "Foxes have holes and birds have nests ; but the Son of Man has nowhere to lay His head." Another of the disciples said to Him, "Sir, allow me first to go and bury my father." Jesus replied, "Follow me, and leave the dead to bury their own dead." 18 19 20 21 22

A Storm rebuked and subdued. Then He went on board a fishing-boat, and His disciples followed Him. But suddenly there arose a great storm on the Lake, so that the waves 23 24

xxii. 13 ; xxiv. 51 ; xxv. 30 ; and in Luke xiii. 28. These were terrible words to issue from the gentle lips of our blessed Saviour.

14-15. Cp. Mark i. 29-31 ; Luke iv. 38, 39.

14. *Found*] Lit. 'saw.'

15. *Rose*] Or 'roused herself.' *Waited*] Imperfect tense, implying prolonged action. She proceeded, as mistress of the house, to discharge all the duties of hospitality towards her Guest.

16-17. Cp. Mark i. 32-34 ; Luke iv. 40, 41.

16. *In the evening*] It was the Sabbath (Mark i. 21, 29, 32) until sunset ; but after sunset people might bring their sick to be cured without violating either the Law or even the traditions of the Elders.

18. Cp. Mark iv. 35 ; Luke viii. 22. *Great crowds*] v.l. 'a crowd.'

19-22. Cp. Luke ix. 57-62.

19. *A scribe*] Lit. 'one scribe.' See vi. 27, n.

20. *Nests*] Or 'roosting-places.'

22. *Dead . . dead*] Spiritually dead . . naturally dead. See Luke ix. 59, n.

23-27. Cp. Mark iv. 35-41 ; Luke viii. 22-25.

23. *Suddenly*] Lit. 'see!' or 'behold!' In the Hebrew of the O.T. we continually find the interjection *hen* or *hinnēh* used in narrative in the sense of 'behold!' and it was natural that the N.T. writers, being Jews, should in this particular follow their native idiom. But this 'behold!' is an interjection, not a verb : see John i. 29, n. The word is rarely used by the Classical authors, and apparently by no prose writer among them. Nor does the English language tolerate this frequent use of the interjection, but such a word as 'suddenly' will sometimes convey the true sense. As a rule we must simply omit it,

threatened to engulf the boat ; but He was asleep. So they 25
came and woke Him, crying, " Master, save us, we are drown- 26
ing ! " He replied, " Why are you so easily frightened, you 26
men of little faith ? " Then He rose and reproved the winds
and the waves, and there was a perfect calm ; and the men, 27
filled with amazement, exclaimed, " What kind of man is this ?
for the very winds and waves obey him ! "

Two Gadarene On His arrival at the other side, in the country 28
Demoniacs of the Gadarenes, there met Him two men pos-
sessed. sessed with demons, coming from among the
tombs : they were so dangerously fierce that no one was able to
pass that way. They cried aloud, " What have you to do with 29
us, Son of God ? Have you come here to torment us before the
time ? " Now at some distance from them a vast herd of swine 30
were feeding. So the demons entreated Him, " If you drive us 31
out, send us into the herd of swine. " He replied, " Go. " They 32
departed from the men and went into the swine, whereupon the
entire herd instantly rushed down the cliff into the Lake and
perished in the water. The swineherds fled, and went and told 33
the whole story in the town, including what had happened to the
demoniacs. So at once the whole population came out to meet 34
Jesus ; and when they saw Him, they besought Him to leave
their country. Accordingly He went on board, and crossing over 1 9
came to His own town.

The Cure of a Here they brought to Him a paralytic lying on a 2
paralysed bed. Seeing their faith Jesus said to the paralytic,
Man. " Take courage, my child ; your sins are pardoned. "
" Such language is impious, " said some of the Scribes among 3
themselves. Knowing their thoughts Jesus said, " Why are you 4
cherishing evil thoughts in your hearts ? Why, which is easier ? 5
to say, ' Your sins are pardoned, ' or to say ' Rise up and walk ' ?
But, to prove to you that the Son of Man has authority on 6
earth to pardon sins "—He then says to the paralytic, " Rise,

28-34. Cp. Mark v. 1-20 ; Luke viii. 26-39.

28. *From among* Or ' out of, ' ' from within. ' Cp. xxvii. 53 ; Phil. iii. 11.

32. *Instantly* Cp. verse 24.

33. *Swineherds* " Although they were not herdsmen by profession, " says Bengel. But the term employed is the precise equivalent of the Hebrew word that commonly means ' shepherd, ' being the present participle of a verb meaning ' to tend and feed, ' which however is not applied exclusively to keepers of sheep, but also to keepers of goats (Cant. i. 8), asses (Gen. xxxvi. 24), and cattle generally (Gen. xiii. 7, 8).

1-8. Cp. Mark ii. 1-12 ; Luke v. 17-26.

1. *His own town* Capharnahum. See iv. 13 ; Mark ii. 1.

2. *Bed* A mere mattress or thick rug. Cp. Mark ii. 4.

3. *Among* Or ' within. '

4. *Knowing* v.l. ' seeing. '

and take up your bed and go home." And he got up, and went off home. And the crowd were awe-struck when they saw it, and ascribed the glory to God who had entrusted such power to a man.

The Call of Matthew. Passing on thence Jesus saw a man called Matthew sitting at the Toll Office, and said to him, "Follow me." And he rose up and followed Him. And while He was reclining at table, a large number of tax-gatherers and notorious sinners were of the party with Jesus and His disciples. This the Pharisees observed and inquired of His disciples, "Why does your Teacher eat with the tax-gatherers and notorious sinners?" He heard the question and replied, "It is not men in good health who require a doctor, but the sick. But go and learn what this means, 'IT IS MERCY THAT I DESIRE, NOT SACRIFICE' (Hos. vi. 6); for I did not come to appeal to the righteous, but to sinners."

The Disciples' Neglect of fasting. At that time John's disciples came and asked him, "Why do we and the Pharisees fast, but your disciples do not?" Jesus replied, "Can the bridegroom's party mourn as long as the bridegroom is with them? But other days will come (when the Bridegroom has been taken from them) and then they will fast. No one ever mends an old cloak with a patch of newly woven cloth; if they did, the patch put on would tear away some of the old, and a worse rent would ensue. Nor do people pour new wine into old wineskins; if they did, the skins would split, the wine would escape, and the skins be destroyed; but they put new wine into fresh skins, and both are saved."

Jair's dead Daughter. While He was thus speaking, a Ruler came up and profoundly bowing said, "My daughter is just

8. *To a man*] Lit. 'to men.' *Entrusted*] As they saw and confessed. The same verb is used in apparently the same sense in Gen. xxxix. 8, LXX. It is possible however to render it 'given,' as in John xvii. 2, 7, 8.

9-12. Cp. Mark ii. 13-17; Luke v. 27-32.

9. *Sitting*] On the ground, either within or in front of the hut or tenement that served as his office. *Follow me*] Perhaps the real modern English equivalent for this is 'Come with me.'

10. *At table*] In Matthew's house, as we learn from Luke v. 29. *Tax*] Inclusive of tolls, as well as of taxes levied on houses, lands, and persons.

13. *Go*] To your teachers of the Law.

14-17. Cp. Mark ii. 18-22; Luke v. 33-39.

14. *Fast*] v.l. adds 'often.'

16. *If they did . . . would tear*] Lit. 'otherwise . . . tears.'

17. *Wineskins*] Or 'leather bottles,' which were commonly made, as now in Spain and many parts of the world, of goats' skins, but sometimes of the skins of asses or camels. *If they did . . . would split*] Lit. 'Otherwise . . . split.' *Would escape . . . be destroyed*] Lit. 'escapes . . . are destroyed.'

18-26. Cp. Mark v. 21-43; Luke viii. 40-56.

18. *Ruler*] Of the synagogue (Mark v. 22). *A Ruler*] Lit. 'one Ruler.' See vi.

dead ; but come and put your hand upon her and she will return to life." And Jesus rose and followed him, as did also 19
His disciples.

A permanent But a woman who for twelve years had been 20
invalid cured. afflicted with haemorrhage came behind Him and touched the tassel of His cloak ; for she said to herself, "If I 21
but touch His cloak, I shall be cured." And Jesus turned and 22
saw her, and said, "Take courage, daughter : your faith has cured you." And the woman was restored to health from that moment.

Jair's Child Entering the Ruler's house, Jesus saw the flute- 23
brought back players and the crowd loudly wailing, and He said, 24
to life. "Go out of the room ; the little girl is not dead, but asleep." And they laughed at Him. When however the 25
place was cleared of the crowd, Jesus entered, and on His taking the little girl by the hand, she rose up. And the report 26
of this spread throughout all that district.

As Jesus passed on, two blind men followed 27
Two blind Men Him, shouting and saying, "Pity us, Son of David ;"
receive Sight. and when He had gone indoors, they came to Him. 28
"Do you believe that I can do this ?" He asked them. They replied, "Yes, Sir." So He touched their eyes and said, 29
"According to your faith let it be to you ;" and their eyes were 30
opened. Then assuming a stern tone Jesus commanded them :
"Be careful to let no one know." But they went out and 31
published His fame in all that district.

And as they were leaving His presence a dumb demoniac was 32

27, n. Instead of 'one Ruler came up,' v.l. (omitting 'one') reads 'a Ruler entered.' *Profoundly bowing*] The verb is the same as in ii. 2, 8, 11 ; xv. 25 ; John ix. 38.

20. *Touched*] See Lev. xv. 19. *Tassel*] Or 'fringe.' See Num. xv. 38.

21, 22. *Cured*] The verb here employed is the same as is often rendered by 'save.' It signifies to deliver either (1) as here, from present evil of any kind, or (2) from impending or future evil. The former is the sense twice as frequently as the latter. In the interpretation, therefore, of i. 21, we shall probably be right in considering the thought of deliverance from sin itself—the abiding stain of its continued existence within us—as dominating (though doubtless not excluding) that of immunity from consequent punishment. It is this view of Christ as the Healer—of 'Salvator' as meaning 'Healer'—that led the author of the old Westphalian poem *The Helland* to celebrate our Lord's praises under that name, and that induced our Anglo-Saxon sires to translate the name Jesus into 'Se Hælend' everywhere in the Gospels as well as in sermons and religious poems.

23, 25. *The crowd*] A great number of persons were in the house who had full opportunity of satisfying themselves that the little girl was dead, and thus became eye-witnesses of the miracle. Jesus while He often repressed mere gossip about His wonderful works, nevertheless desired that they should be seen by many witnesses.

25. *Rose up*] Lit. 'woke up.'

28. *Sir*] See viii. 2, 11.

32-34. Cp. Luke xi. 14, 15.

32. *Dumb*] Perhaps a deaf-mute.

A dumb Madman cured. brought to Him. When the demon was expelled, 33
the dumb man could speak. And the crowds ex-
claimed in astonishment, "Never was such a thing
seen in Israel." But the Pharisees maintained, "It is by the 34
Prince of the demons that he drives out the demons."

Christ's Com- passion for the common People. And Jesus continued His circuits through all the 35
towns and the villages, teaching in their synagogues
and proclaiming the Good News of the Kingdom,
and curing every kind of disease and infirmity.
And when He saw the crowds He was touched with pity for 36
them, because they were distressed and were fainting on the
ground like sheep which have no shepherd. Then He said to 37
His disciples, "The harvest is abundant, but the reapers are
few; therefore entreat the Owner of the Harvest to send out 38
reapers into His field."

He selects twelve Apostles. Then He called to Him His twelve disciples 10
and gave them authority over foul spirits, to drive
them out; and to cure every kind of disease
and infirmity.

Now the names of the twelve apostles were these: first, 2
Simon called Peter, and his brother Andrew; James the son
of Zabdai, and his brother John; Philip and Bartholomew, 3
Thomas and Matthew the tax-gatherer, James the son of
Alphaeus, and Thaddaeus; Simon the Cananacan, and Judas 4
the Iscariot who also betrayed Him.

Their Mission to the common People. These twelve Jesus sent on a mission, after 5
giving them their instructions:

"Go not," He said, "among the heathen; and
enter no Samaritan town; but, instead of that, go to the lost 6
sheep of Israel's race. And as you go, proclaim, 'The King-
dom of Heaven is close at hand.' Cure the sick, raise the dead 7
to life, cleanse lepers, drive out demons: you have received 8
without payment, give without payment.

34. *Byl* Lit. "n." See Luke xi. 15, n.

35-38. Cp. Mark vi. 6.

38. *Field* Lit. 'harvest.'

1. Cp. Mark vi. 7; Luke ix. 1.

2. *Apostles* The word occurs here for the first time. The meaning is 'those who were sent,' 'emissaries,' 'missionaries.' This noun (*apostolos*) is derived from the verb (*apostello*) that occurs in verse 5, and is there translated 'sent.'

4. *Cananacan* This is a totally different word from 'Canaanite,' and probably means 'Zenlot,' 'Iscariot' i.e. 'man of Kerioth' (Josh. xv. 25).

5-15. Cp. Mark vi. 7-13; Luke ix. 1-6.

5. *Sent* Probably two and two, like the Seventy at a later time (Luke x. 1).

6. *Lost Sheep* Or, as we should say, 'lapsed masses.'

8. *Raise to life* Lit. 'wake.'

“Provide no gold or even silver or copper 9
 Their Footst to carry in your pockets; no handbag, nor 10
 promised. change of linen, nor shoes, nor walkingstick; for
 the labourer deserves his food.

“Whatever town or village you enter, inquire for 11
 Where they some good man; and make his house your home
 were to lodge. till you leave the place. When you enter the 12
 house, salute it; and if the house deserves it, the peace you 13
 invoke shall come upon it; if not, your peace shall return to
 yourselves. And whoever refuses to receive you or even to listen 14
 to your Message, as you leave that house or town, shake off the
 very dust from your feet. I solemnly tell you that it will be 15
 more endurable for the land of Sodom and Gomorrah on the
 day of Judgement than for that town.

“Remember it is I who send you out, as sheep 16
 Cruel Persecution into the midst of wolves; prove yourselves as saga-
 foretold. cious as serpents, and as innocent as doves. But 17
 beware of men; for they will deliver you up to appear before
 Sanhedrins, and will flog you in their synagogues; and you 18
 will even be put on trial before governors and kings for my sake,
 to bear witness to them and to the nations. But when they have 19
 delivered you up, have no anxiety as to how you shall speak or
 what you shall say; for at that very time it shall be given you
 what to say; for it is not you who will speak, but the Spirit 20
 of your Father speaking through you. Brother will betray 21
 brother for death, and father, child; and children will denounce
 their parents and put them to death. And you will be objects of 22
 universal hatred because you are called by my name; but he who
 holds out to the end—he will be saved. Whenever they perse- 23

12. *Salute it!* When the two apostles entered the building, they were to salute the household, doubtless in the words prescribed in Luke x. 5, “Peace to this house!”

14. *Shake off &c.* Cp. xviii. 17; Acts xiii. 51. *From your feet!* Or ‘that is on your feet.’

16. Cp. Luke x. 3. *Doves!* Lit. ‘pigeons.’

17-22. Cp. Mark xiii. 9-13; Luke xxi. 12-17.

17. *Sanhedrins!* Or ‘High Courts of Justice.’ See the Comment. *ors.*

19. The innocent seldom need to make the same elaborate defence as the guilty. They can afford to speak the simple truth and to rely upon God and the justice of their cause!

20. *Through you!* Lit. ‘in you.’

22. *The End!* This phrase also occurs xxiv. 6, 13, 14; 1 Cor. i. 8; Heb. iii. 14-15. vi. 11; 1 Peter iv. 7; Rev. ii. 26; and in a different sense 1 Cor. xv. 24. See also Heb. ix. 26, n.; 1 Cor. x. 11.

23-25. Cp. Luke vi. 40.

23. *Escape!* “Preserving yourselves for further service” (Baxter). *Before the Son of Man comes!* Some have supposed that the reference is to a spiritual and judicial Coming of Christ at the time of the destruction of Jerusalem in 70, A.D. Cp. xvi. 28; xxiv. 34.

cute you in one town, escape to the next; for I solemnly tell you that you will not have gone the round of all the towns of Israel before the Son of Man comes.

“The learner is never superior to his teacher, 24
 Like their Master they and the servant is never superior to his master.
 would suffer. Enough for the learner to be on a level with his 25
 teacher, and for the servant to be on a level with his master.
 If they have called the master of the house Baal-zebul, how
 much more will they slander his servants? Fear them not, 26
 however; there is nothing veiled which will not be uncovered, nor
 secret which will not become known. What I tell you in the dark, 27
 speak in the light; and what is whispered into your ear proclaim
 upon the roofs of the houses.

“And do not fear those who kill the body, but 28
 Yet they need cannot kill the soul; but rather fear him who is
 not be afraid. able to destroy both soul and body in Gehenna.
 Do not two sparrows sell for a halfpenny? Yet not one of them 29
 will fall to the ground without your Father's leave. But as for 30
 you, the very hairs on your heads are all numbered. Away then 31
 with fear; you are more precious than a multitude of sparrows.

“Every man who shall acknowledge me before 32
 The vital Importance of Fidelity. men I also will acknowledge before my Father
 who is in heaven. Him who disowns me before 33
 men I also will disown before my Father who is in heaven.

“Do not suppose that I came to bring peace 34
 Conflict must precede Peace. to the earth: I did not come to bring peace but to
 introduce a sword. For I came to set a man 35
 against his father, A DAUGHTER AGAINST HER MOTHER, AND
 A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW; AND A 36

24, 25. *Learner*] Or ‘disciple.’ *Servant*] Or ‘slave.’ *Master*] Or ‘owner.’

25. *Baal-zebul*] See 2 Kings i. 3, 6.

26-33. Cp. Luke xii. 2-9.

28. *Fear him*] i.e. the devil. Or ‘fear Him,’ i.e. God. Against the latter rendering it may be urged that the word translated ‘power’ in the parallel passage, Luke xii. 5, usually denotes ‘delegated authority,’ ‘power enjoyed on sufferance,’ and that in Matt. x. 31 fear of the Heavenly Father is forbidden. See also Luke xxiii. 53; John xix. 11; Acts xxvi. 18; Col. i. 13; Rev. xiii. 7. In Heb. ii. 14 the ‘power of death’ is expressly attributed to the Evil one, but a different word is used for ‘power.’ *Soul*] Or ‘life.’ Cp. verse 39.

29. *Halfpenny*] The coin named (the ‘assarion’) was probably worth a farthing and four-fifths. Contrast Luke xii. 6: “Are not five sparrows sold for a penny?” The birds were reckoned as being of such little value, that upon double the number being bought, an extra one was given gratis!

31. *Precious*] Implying not merely worth, but high worth, great value.

32. *Acknowledge me*] Or ‘avow his loyalty to me.’ Lit. ‘confess (confidence) in.’ The expression occurs only in this verse and in Luke xii. 8. *Will acknowledge*] He shall find me on my part loyal to him. See Rom. iii. 3, n.

34-36. Cp. Luke xii. 51-53.

34. *Bring peace* to lit. ‘cast peace upon.’

MAN'S OWN FAMILY WILL BE HIS FOES (Mic. vii. 6). Any one 37
who loves father or mother more than me is not worthy of me, and
any one who loves son or daughter more than me is not worthy
of me; and any one who does not take up his cross and follow 38
where I lead is not worthy of me. To save your life is to lose 39
it, and to lose your life for my sake is to save it.

“Whoever receives you receives me, and who- 40
ever receives me receives Him who sent me.
He gives the Apostles divine Authority.

Every one who receives a prophet, because he is 41
a prophet, will receive a prophet's reward, and every one who
receives a righteous man, because he is a righteous man, will
receive a righteous man's reward; and whoever gives one of 42
these despised ones even a cup of cold water to drink because he
is a disciple, I solemnly tell you that he will not lose his reward.”

When Jesus had concluded His instructions to His twelve 1 11
disciples, He left in order to teach and to proclaim His Message
in the neighbouring towns.

Now John had heard in prison about the Christ's 2
doings, and he sent some of his disciples to 3
inquire: “Are you the Coming One, or is it a
different person that we are to expect?” Jesus replied, “Go 4
and report to John what you see and hear. Blind eyes receive 5
sight, and cripples walk; lepers are cleansed, and deaf ears
hear; the dead are raised to life, and the poor have the Good 6
News proclaimed to them; and blessed is every one who does
not stumble and fall because of my claims.”

When the messengers had taken their leave, 7
Jesus proceeded to say to the multitude concern-
ing John: “What did you go out into the desert 8
to gaze at? A reed waving in the wind? But

Christ's Testimony as to John's Character and Work.

37-38. Cp. Luke xiv. 26, 27.
38. *Cross*] Our Lord thus hints at His being about to die on the cross. See John xii. 16.

39. Cp. Luke xvii. 33. *Life*] Or ‘soul.’ The literal rendering of the verse is, ‘He who shall have found his life shall lose it, and he who shall have lost his life for my sake shall find it.’ Cp. v. 19; and see *Aorist* vi. 5.

40-41. Cp. Luke x. 16.
41. *Prophet*] Preacher or teacher of the truth. See 1 Cor. xiv. 3, 11.

42. Cp. Mark ix. 41. *Despised*] Lit. ‘little.’ Possibly some children were present. *Even*] Lit. ‘only.’

1. *Proclaim His message*] One word in the Greek. The exact sense of the word (*kerusso*) is to perform the function of a public herald or crier. ‘Preach’ has associations which *kerusso* does not suggest.

2-6. Cp. Luke vii. 18-23.

2. *Some of*] Lit. ‘by.’ We learn from Luke vii. 18 that the messengers were two in number. In Matthew, according to the four most ancient MSS., the number is not specified.

5. *Receive*] Cp. Luke vii. 22. *Are raised to life*] Lit. ‘awake’
7-19. Cp. Luke vii. 24-35.

what did you go out to see? A man luxuriously dressed? Those who wear luxurious clothes are to be found in kings' palaces. But why did you go out? To see a prophet? Yes, I tell you, and far more than a prophet. He it is about whom it is written :

'SEE, I AM SENDING MY MESSENGER BEFORE THY FACE,
AND HE WILL MAKE THY ROAD READY BEFORE THEE'

(Mal. iii. 1).

I solemnly tell you that among all of woman born no greater has ever been raised up than John the Baptist; yet one who is of lower rank in the Kingdom of the Heavens is greater than he. But from the time of John the Baptist till now, the Kingdom of the Heavens has been suffering violent assault, and the violent have been seizing it by force. For all the Prophets and the Law taught until John. And (if you are willing to receive it) he is the Elijah who was soon to come. Listen, every one who has ears !

The Perversity
of the Jews
then living.

"But to what shall I compare the present generation? It is like children sitting in the open places, who call to their playmates. 'We have played the flute to you,' they say, 'and you have not danced: we have sung dirges, and you have not beaten your breasts.' For John came neither eating nor drinking, and they say, 'He has a demon.' The Son of Man came eating and drinking, and they exclaim, 'See this man!—given to gluttony and tippling, and a friend of tax-gatherers and notorious sinners !' And yet Wisdom is vindicated by her actions."

Then began He to upbraid the towns where most of His mighty works had been performed, because they had not repented. "Alas for thee,

10. *Messenger*] Or 'angel.'

12-13. *Cp.* Luke xvi. 16.

12. *The time*] i.e. the early time of his ministry, John being still alive. *Has been suffering* . . . *have been seizing*] These verbs are in the present tense in the Greek in accordance with the idiom of that language. See *Aorist* iii. 2, 3.

13. *Tax-gatherers*] Lit. 'prophesied;' but in modern English this verb is limited in its meaning to the mere prediction of future events, which is not the proper force of the Greek word. See the Commentators.

14. *Was soon to come*] Or 'is soon to come.' Cp. xvii. 11.

15. *Ears*] v.l. adds 'to hear.'

16. *To their playmates*] v.l. 'to the other party,' the sense being the same.

19. *Eating and drinking*] Like other men, with no asceticism or fastidiousness of diet. *Is vindicated*] Lit. (see *Aorist* iv. 4, 5) 'has been vindicated,' implying 'is wont to be.' *Actions*] v.l. reads 'children,' as in Luke vii. 35.

20-24. Cp. Luke x. 1-16.

21. *Alas for*] Or perhaps 'woe to.' "The interjection here is declarative, not imperative" (Bengel). Cp. Luke vi. 24, n. *Thee*] Not 'you;' for even in 20th century English 'thou' and 'thee' might be used in an apostrophe such as this. *Bethsaida*] v.l. 'Bethsaidan;' and so elsewhere. *Both of you*] Lit. 'you,' in the plural.

Chorazin! Alas for thee, Bethsaida! For had the mighty works been performed in Tyre and Sidon which have been performed in both of you, they would long ere now have repented, covered with sackcloth and ashes. Only I tell you that it will be more endurable for Tyre and Sidon on the day of Judgement than for you. And thou, Capharnahum, shalt thou be exalted even to heaven? Even to Hades shalt thou descend. For had the mighty works been performed in Sodom which have been performed in thee, it would have remained until now. Only I tell you all, that it will be more endurable for the land of Sodom on the day of Judgement than for thee."

About that time Jesus exclaimed, "I heartily praise Thee, Father, Lord of heaven and of earth, that Thou hast hidden these things from sages and men of discernment, and hast unveiled them to babes. Yes, Father, for such has been Thy gracious will.

"All things have been handed over to me by my Father, and no one fully knows the Son except the Father, nor does any one fully know the Father except the Son and all to whom the Son chooses to reveal Him.

"Come to me, all you toiling and burdened ones, and I will give you rest. Take my yoke upon you and learn from me; for I am gentle and lowly in heart; and you will find rest for your souls. For it is good to bear my yoke, and my burden is light."

About that time Jesus passed on the Sabbath through the wheatfields; and His disciples became hungry, and began to gather ears of wheat and eat

12

23. *Hades*] The unseen World, the abode of departed spirits. In the A.V. both this word and 'Gehenna' are rendered 'Hell.' Each occurs twelve times. In this translation the two words are everywhere kept distinct. *Descend*] v.l. 'be caused to descend.'

24. *You all*] Lit. 'you' in the plural, either as addressed to all three of the towns named, or parenthetically to the bystanders who heard these denunciations.

25-30. Cp. Luke x. 17-24.

25. *About that time*] See xii. 1, n. *Jesus exclaimed*] A too literal rendering is "Jesus answered and said." There is no 'answer' here in the English sense of the word. The expression is simply a late Hebraism. In late Hebrew, under the influence of the Chaldee, the verb that had commonly meant 'to answer' came to signify 'to commence speaking' (Gesenius). *Father*] This is our Lord's first public mention of God as His Father. *Lord of heaven and of earth*] "He does not address the Father as His Lord" (Bengel).

29. *Gentle*] Or 'meek.' Cp. v. 5.

30. *It is good &c.*] Lit. 'my yoke is good.' Cp. Lam. iii. 27. 'The 'good' conveys the idea not so much (as in the Vulgate) of easiness to bear, which is the thought in the next clause, as of actual benefit received from bearing it.

r-8. Cp. Mark ii. 23-28; Luke vi. 1-5.

1. *About that time*] Lit. 'at that time.' The word 'time' here (as indeed often)

them. But the Pharisees saw it and said to Him, "Look! 2
your disciples are doing what the Law forbids them to do on the 3
Sabbath." "Have you never read," He replied, "what David 4
did when he and his men were hungry? how he entered the 5
House of God and ate the Presented Loaves, which it was not 6
lawful for him or his men to eat, nor for any except the priests 7
(1 Sam. xxi. 1-6)? And have you not read in the Law how on 8
the Sabbath the priests in the Temple break the Sabbath with- 9
out guilt? But I tell you that there is here that which is greater 10
than the Temple. And if you knew what this means, 'It is 11
MERCY I DESIRE, NOT SACRIFICE' (Hos. vi. 6), you would not 12
have condemned those who are without guilt. For the Son of 13
Man is the Lord of the Sabbath." 14

Departing thence He went to their synagogue, 9
A Paralytic restored on a where there was a man with a shrivelled arm. 10
Day of Rest. And they questioned Him, "Is it right to cure 11
people on the Sabbath?" Their intention was to bring a charge 12
against Him. "Which of you is there," He replied, "who, if 13
he has but a single sheep and it falls into a hole on the Sabbath, 14
will not lay hold of it and lift it out? Is not a man, however, 15
far superior to a sheep? Therefore it is right to do good on the 16
Sabbath." Then He said to the man, "Stretch out your arm." 17
And he stretched it out, and it was restored quite sound like the 18
other.

But the Pharisees after leaving the synagogue 14
A Plot to kill consulted together against Him, how they might 15
Jesus. destroy Him. Aware of this, Jesus departed else- 16
where; and great numbers followed Him, all of whom He 17
cured. But He gave them strict injunctions not to blaze 18
abroad His doings, that the words of the Prophet Isaiah might 19
be fulfilled,

signifies, not a definite minute or hour or even day, but a period including several days, one of which was a Sabbath. Moreover the verb is 'passed,' not 'was passing,' the action is regarded as a whole. The most idiomatic rendering would perhaps be, 'On one occasion about that time.' The same expression with the following verb in the same tense is found in xi. 25; xiv. 1. *Became hungry*] Or 'were hungry,' as in verse 3. On the 'plucking' see Deut. xxiii. 25; Lev. xxiii. 14. 4. *And ate*] v.l. 'and they ate.' *Nor for any except*] Or 'but only.' Cp. Luke iv. 26, 27.

5. *Break the Sabbath*] Not so much by offering sacrifices as by baking bread (Lev. xxiv. 8; 1 Chron. ix. 32; 2 Chron. ii. 4).

6. *That which is greater*] Or 'a Being greater.'

8. Cp. Mark ii. 27, 28.

9-14. Cp. Mark iii. 1-6; Luke vi. 6-11.

9. *He went &c.*] At another and perhaps distant place, and (Luke vi. 6) 'on another Sabbath.'

10. *Arm*] Rather than 'hand.' So Shadwell rightly, and see *Aorist*, p. 5. *Is it right to cure*] Or 'Is there any authority for curing.'

"THIS IS MY SERVANT WHOM I HAVE CHOSEN, 18
 MY DEARLY LOVED ONE IN WHOM MY SOUL TAKES PLEASURE.
 I WILL PUT MY SPIRIT UPON HIM,
 AND HE WILL ANNOUNCE JUDGEMENT TO THE NATIONS. 19
 HE WILL NOT WRANGLE OR RAISE HIS VOICE,
 NOR WILL HIS VOICE BE HEARD IN THE BROADWAYS.
 A CRUSHED REED HE WILL NOT UTTERLY BREAK, 20
 NOR WILL HE QUENCH THE STILL SMOULDERING WICK,
 UNTIL HE HAS LED ON JUSTICE TO VICTORY.
 AND ON HIS NAME SHALL THE NATIONS REST THEIR 21
 'HOPES' (Isa. xli. 8 ; xlii. 1).

At that time a demoniac was brought to Him, 22
 blind and dumb ; and He cured him, so that
 the dumb man could speak and see. And the 23
 crowds of people were all filled with amazement and said, "Can
 this be the Son of David?" The Pharisees heard it and said, 24
 "This man only expels the demons by Baal-zebul, the Prince
 of the demons." Knowing their thoughts He said to them, 25
 "Every kingdom in which civil war has raged suffers desola-
 tion ; and every city or house in which there is internal strife
 will be brought low. And if Satan is expelling Satan, he has 26
 begun to make war on himself : how therefore shall his kingdom
 last? And if it is by Baal-zebul's power that I expel the demons, 27
 by whose power do your disciples expel them? They therefore
 shall be your judges. But if it is by the Spirit of God that I 28

18. *This is* The more lit. 'Behold!' is not the verb, but only an interjection of verbal origin. In French it might be rendered 'Voici' or 'Voilà.' See viii. 24, n ; John i. 29, n. *Takes pleasure* On the tense see *Aorist*, p. 21.

20. *A crushed reed* The idea is possibly that of a shepherd who picks up a reed in order to play a tune upon it. But discovering that it is bruised and crushed, and therefore little suited for his purpose, he breaks it in two and throws it away. Reeds seem also to have been used as pens to write with (3 John 13), and even as canes or light walking-sticks. Cp. Isa. xxxvi. 6 ; Rev. xi. 1. The first interpretation, however, yields the best sense. Christ, the chosen and dearly-loved Servant of the Lord, does not cast us away because our lives yield such imperfect music, and when our light burns dimly He trims instead of utterly extinguishing it. *Led on Justice* Headed its charge through the host of foes and brought it clear of them all.

21. *Rest their hopes* This is one of no fewer than 18 passages in the A.V. of the N.T. in which 'trust' is erroneously used for 'hope.'

22-37. Cp. Mark iii. 20-30 ; Luke vi. 43-45 ; xi. 17-23.

22. *Dumb* The word perhaps means a deaf-mute.

23. *The Son of David* This title had already been applied to Jesus (ix. 27) by persons who perhaps but dimly discerned its significance.

26. *Began* The tense implies this. See *Aorist* vi. 6. We may render 'has engaged in conflict with himself.'

27. *Disciples* Lit. 'sons.' So 'the sons of the prophets' are repeatedly mentioned in the O.T. *Your disciples* The disciples of the Pharisees (verse 24) and Scribes, who had come down from Jerusalem (Mark iii. 22).

28. *Kingdom of God* Matthew here (as also in vi. 33 ; xix. 24 ; xxi. 31, 43) forsakes his usual expression 'Kingdom of the Heavens,' and adopts this other which alone is found in other parts of the N.T. *Has come upon you* The verb here

expel the demons, it is evident that the Kingdom of God has come upon you. Again, how can any one enter a strong man's house and carry off his goods, unless first of all he masters and secures the strong man : then he will plunder his goods. 29

"The man who is not with me is against me, and he who is not gathering with me is scattering abroad. This is why I tell you that men may find forgiveness for every other sin and impious word, but that for impious speaking against the Holy Spirit they shall find no forgiveness. And whoever shall speak against the Son of Man may obtain forgiveness ; but whoever speaks against the Holy Spirit, neither in this nor in the coming age shall he obtain forgiveness. 30 31 32

"Either grant the tree to be wholesome and its fruit wholesome, or the tree poisonous and its fruit poisonous ; for the tree is known by its fruit. O vipers' brood, how can you speak what is good when you are evil? For it is from the overflow of the heart that the mouth speaks. A good man from his good store produces good things, and a bad man from his bad store produces bad things. But I tell you that for every careless word that men shall speak they will be held accountable on the day of Judgment: For by his words shall each one of you be justified, or by his words be condemned." 33 34 35 36 37

Then He was accosted by some of the Scribes and Pharisees who said, "Teacher, we wish to see a sign given by you." "Wicked and faithless generation !" He replied, "they clamour for a sign, but none shall be given to them except the sign of the Prophet Jonah. For just as JONAH WAS THREE DAYS IN THE SEA-MONSTER'S BELLY (Jonah i. 17), so will the Son of Man 38 39 40

employed (found nowhere else in the Gospels except in the parallel passage Luke xi. 20) probably implies 'Before you were expecting its arrival.' Cp. xxiv. 42, 44. This sense of the verb is preserved in Modern Greek.

29. *A strong man*] Lit. 'the strong man' named generically, like 'The Sower.' xiii. 3. The overthrow of the prince of evil would be followed by the sure but gradual undoing of the mischief he had wrought.

31. *Men*] v.l. 'you men.'

32. *Shall speak*] Cp. Luke xii. 10, n.

34. *Brood*] See iii. 7 and note.

38-42. Cp. Luke xi. 16, 29-36.

38. *Given by*] Lit. 'from.'

40. *Three days*] Lit. 'three days and three nights,' a striking Hebraism. According to the Talmud a day and a night together make up a 'night-day,' and any part of such a period is counted as a whole. Thus in our Saviour's case the three 'night-days' consist of about three hours of the Friday, the whole of the Saturday (reckoned in the Jewish mode from sunset to sunset), and the first half—the night—of the Sunday.

be three days in the heart of the earth. There will stand up 41
men of Nineveh at the Judgement together with the present
generation, and will condemn it; because they repented at the
preaching of Jonah, and mark! there is One greater than Jonah
here. The Queen of the south will awake at the Judgement 42
together with the present generation, and will condemn it;
because she came from the ends of the earth to hear the wisdom
of Solomon, and mark! there is One greater than Solomon
here.

They would be- "No sooner however has the foul spirit gone out 43
come utterly of the man, than he roams about in places where
demoralised. there is no water, seeking rest but finding none.

Then he says, 'I will return to my house that I left;' and he 44
comes and finds it unoccupied, swept clean, and in good order.
Then he goes and brings with him seven other spirits more 45
wicked than himself, and they come in and dwell there; and in
the end that man's condition becomes worse than it was at first.
So will it be also with the present wicked generation."

Christ's Rela- While He was still addressing the people His 46
tives desire to mother and brothers were standing on the edge
speak to Him. of the crowd desiring to speak to Him. So some 47
one told Him, "Your mother and brothers are standing outside,
and desire to speak to you." He replied to the man, "Who is 48
my mother? And who are my brothers?" And pointing to his 49
disciples He added, "See here are my mother and my brothers.
To obey my Father who is in heaven—that is to be my brother 50
and sister and mother."

A Series of That same day Jesus had left the house and was 1 13
Parables. sitting on the shore of the Lake, when a vast 2
'The Sower.' multitude of people crowded round Him. He

41, 42. *One greater*] Lit. 'more.'

43-45. Cp. Luke xi. 17-26.

43. *The foul spirit gone out*] An apparent reference to the temporary moral reformation produced among the Jews by the preaching of John the Baptist, Jesus and the Apostles. *Roams about*] To a variety of places. Such is the force of the same verb in Acts viii. 4 and elsewhere.

44. *In good order*] Decoration and ornament may be the sense here intended, rather than orderly arrangement. For the former sense see Rev. xx. 2, 19; for the latter Matt. xxv. 7 ('trimmed').

45. *The present wicked generation*] Cp. Josephus, *Wars*, v. 10, 5; 13, 6; vii. 8, 1. The Jewish historian declares that his countrymen at the time of the destruction of Jerusalem were far more ungodly than the people of Sodom had been. Cp. Rev. xviii. 2.

46-50. Cp. Mark iii. 31-35; Luke viii. 19-21.

47. v.l. omits this verse.

1-3. Cp. Mark iv. 1, 2; Luke viii. 4.

1. *That same day*] So the same words plainly signify in Mark iv. 35, but in Acts viii. 1 they seem to mean only 'about that time.' The preposition and the construction are the same here as in xii. 1.

therefore went on board a boat and sat there, while all the people stood on the shore. He then spoke many things to them in figurative language. "The sower goes out," He said, "to sow. As he sows, some of the seed falls by the way-side, and the birds come and peck it up. Some falls on rocky ground, where it has but scanty soil. It quickly shows itself above ground, because it has no depth of earth; but when the sun is risen, it is scorched by the heat, and through having no root it withers up. Some falls among the thorns; but the thorns spring up and stifle it. But a portion falls upon good ground, and gives a return, some a hundred for one, some sixty, some thirty. Listen, every one who has ears!"

Why He spoke
in Parables.

(And His disciples came and asked Him, "Why do you speak to them in figurative language?") He replied, "Because while to you it is granted to know the secrets of the Kingdom of the Heavens, to them it is not. For whoever has, to him more shall be given, and he shall have abundance; but whoever has not, from him even what he has shall be taken away. I speak to them in figurative language for this reason, that while looking they do not see, and while hearing they neither hear nor understand. And in regard to them the prophecy of Isaiah is receiving signal fulfilment:

'YOU WILL HEAR AND HEAR AND BY NO MEANS UNDERSTAND,
AND YOU WILL LOOK AND LOOK AND BY NO MEANS SEE.
FOR THIS PEOPLE'S MIND IS STUPEFIED,
THEIR HEARING HAS BECOME DULL,
AND THEIR EYES THEY HAVE CLOSED;
TO PREVENT THEIR EVER SEEING WITH THEIR EYES
OR HEARING WITH THEIR EARS,
OR UNDERSTANDING WITH THEIR MINDS,
AND TURNING BACK,
SO THAT I MIGHT HEAL THEM' (Isa. vi. 9, 10).

3-9. Cp. Mark iv. 3-9; Luke viii. 5-8.
3. *Figurative language*] Or 'parables.' *Goes out*] Or 'went out;' and so throughout the parables in this chapter. Cp. Luke viii. 5, n.
7. *Among*] Lit. 'upon;' i.e. upon ground full of the roots of the plants here called 'thorns.' See Matt. vii. 16, n.
8. *Gives*] Or 'begins to give.' The verbs in the original are all in past tenses, but this one alone is in the imperfect, indicating prolonged action.
9. *Ears*] v.l. adds 'to listen with.'
10-17. Cp. Mark iv. 10-12; Luke viii. 9, 10.
10. *Came and asked*] Later in the day, as we learn from Mark iv. 20. After verse 23 the series of parables (verse 3) is resumed.
11. *Secrets*] Or 'mysteries.' See Phil. iv. 12, n.
15. *Mind*] Lit. 'heart,' a common Hebraism. The ordinary Greek word for

"But as for you, blessed are your eyes, for they see, and your ears, for they hear. For I solemnly tell you that many prophets and holy men have longed to see the sights you see, and have not seen them, and to hear the words you hear, and have not heard them.

The Story of
the Sower
explained.

"To you then I will explain the parable of the Sower. When a man hears the Message concerning the Kingdom and does not understand it, the Evil one comes and catches away what has been sown in his heart. This is he who has received the seed by the road-side. He who has received the seed on the rocky ground is the man who hears the Message and immediately receives it with joy; it has struck no root, however, within him: he continues for a time, but when suffering comes, or persecution, because of the Message, he at once stumbles and falls. He who has received the seed among the thorns is the man who hears the Message, but the cares of the present age and the delusions of riches quite stifle the Message, and it becomes unfruitful. But he who has received the seed on good ground is he who hears and understands. Such hearers give a return, and yield one a hundred for one, another sixty, another thirty.")

'The Wheat
and the
Darnel.'

Another parable He put before them. "The Kingdom of the Heavens may be compared to a man who has sown good seed in his field, but during the night his enemy comes, and over the first seed he sows darnel among the wheat, and goes away. But when the blade shoots up and the grain is formed, then appears the darnel also. So the farmer's men come and ask him, 'Sir, was it not good seed that you sowed on your land? Where then does the darnel come from?' He answers, 'Some hostile hand has done this.' The men inquire, 'Shall we go, and collect it?'

'mind' or 'intellect' is nowhere used by Matthew or Mark. *Is stupefact*) Lit. 'has grown thick' (or 'fat'). So that I might Lit. 'and I shall.' This use of 'and' is a common Hebraism. For instance "that it may save us" (1 Sam. iv. 3) is literally in the Hebrew "and it shall save us." See Mark i. 20, n., and *Aorist*, pp. 54, 55-18-23. Cp. Mark iv. 13-20; Luke viii. 11-15.

19, 20, 22, 23. *Has received the seed*) Namely, as land receives seed. Lit. 'has been sown,' as we talk not only of sowing wheat, but of sowing a field with wheat. For the latter is not peculiarly an English idiom. It occurs in several passages of the O.T., both in the Hebrew original and in the Greek LXX.; for instance, Gen. xlvii. 23; Exod. xxiii. 10; Lev. xxv. 3, 4; while in Deut. xxix. 23 and Ezek. xxxvi. 9 the verb in the same sense is used in the passive, just as in these verses of St. Matthew.

24-30. Cp. Mark iv. 26-29.

24. *May be compared to*) Lit. 'has been made like.' The same form of the verb occurs in xviii. 23; xxii. 2.

25. *During the night*) Lit. 'while men' (or 'his men') 'were sleeping.'

27, 28. *Men*) Lit. 'slaves.'

'No,' he replied, 'for fear that while collecting the darnel you should at the same time root up the wheat with it. Leave both to grow together until the harvest, and at harvest-time I will direct the reapers, Collect the darnel first, and make it up into bundles to burn it, but bring all the wheat into my barn.'"

Another parable He put before them. "The Kingdom of the Heavens is like a mustard-seed, which a man takes and sows in his ground. It is the smallest of all seeds, and yet when full-grown it is larger than any herb and forms a tree, so that the wild birds come and build in its branches."

Another parable He spoke to them. "The Kingdom of the Heavens is like yeast which a woman takes and buries in a bushel of flour, for it to work there till the whole mass has risen."

All this Jesus spoke to the people in figurative language, and except in figurative language He spoke nothing to them, in fulfilment of the saying of the Prophet,

"I WILL OPEN MY MOUTH IN FIGURATIVE LANGUAGE,
I WILL UTTER THINGS KEPT HIDDEN SINCE THE CREATION
OF ALL THINGS" (Ps. lxxviii. 2).

When He had dismissed the people and returned to the house, His disciples came to Him with the request, "Explain to us the parable of the darnel sown in the field." He replied, "The sower of the good seed is the Son of Man; the field is the world; the good seed, the sons of the Kingdom; the darnel, the sons of the Evil one. The enemy who sows the darnel is the devil; the harvest is the Close of the age; the reapers are the angels. As then

30. *First*] An interesting indication that the distinction in time which some would make between the *Epiphany* (Christ's Coming to take away His people) and the *Parousia* (His Coming later on, to judgement) is groundless. The 'harvest-time' is one and the same, and judgement precedes, instead of following, the gathering of believers into the heavenly home. *Bring*] v.l. a form of the verb that signifies prolonged action; 'go on bringing.' *All*] Lit. 'together.'

31-33. Cp. Mark iv. 30-32; Luke xiii. 18-21.

32. *The smallest of*] Lit. 'smaller than.' *Herb*] Or 'garden vegetable.'

33. *Yeast*] Or 'leaven,' 'barm.'

34-35. Cp. Mark iv. 33, 34.

35. *The Prophet*] Asaph. See Ps. lxxviii. 2 and heading.

38. *Says*] A Hebraism, on which see the Commentators, and cp. xii. 27.

39. *Close*] Or 'consummation.' See xxviii. 20, n. *Age*] Cp. verse 49; xxiv. 3, n.; xxviii. 20, n. Some understand the 'age' in question to have been the Jewish dispensation which ended in 70, A.D., and infer from our Lord's teaching that the physical destruction of the Hebrew nation at that time was immediately followed by their spiritual judgement in the unseen world. Such an interpretation does not necessarily diminish the solemn interest and significance of this parable for us. An

the darnel is collected together and burnt up with fire, so will it be at the Close of the age. The Son of Man will commission His angels, and they will gather out of His Kingdom all causes of sin and all who violate His laws; and these they will throw into the fiery furnace. There will be the weeping aloud and the gnashing of teeth. Then will the righteous shine out like the sun in their Father's Kingdom. Listen, every one who has ears!

'The Treasure found and buried.' "The Kingdom of the Heavens is like treasure buried in the open country, which a man finds, but buries again, and, in his joy about it, goes and sells all he has and buys that piece of ground.

'The one Pearl of surpassing Value.' "Again the Kingdom of the Heavens is like a jewel merchant who is in quest of choice pearls. He finds one most costly pearl; he goes away; and though it costs all he has, he buys it.

'The Fisherman's Net.' "Again the Kingdom of the Heavens is like a draw-net let down into the sea, which encloses fish of all sorts. When full, they haul it up on the beach, and sit down and collect the good fish in baskets, while the worthless they throw away. So will it be at the Close of the age. The angels will go forth and separate the wicked from among the righteous, and will throw them into the fiery furnace: there will be the weeping aloud and the gnashing of teeth."

Learners must become Teachers. "Have you understood all this?" He asked. "Yes," they said. He replied, "Therefore remember that every Scribe well trained for the Kingdom of the Heavens is like a householder who brings out of his storehouse new things and old."

A visit to Nazareth and its Synagogue. Jesus concluded this series of parables and then departed. And He came into His own country and proceeded to teach in their synagogue, so that

equally certain separation between the righteous and wicked, of later generations, comes either at the death of the individual or at the close of the Christian era. See John v. 29; Rev. xx. 7, 11-13.

41. *Causes of sin*] Lit. 'stumbling-blocks.' Cp. v. 29; xv. 12.

42. *The weeping*] See viii. 12, n.

43. *Like the sun*] "Like Christ Himself. Rev. i. 16" (Wordsworth). *Their Father's Kingdom*] Cp. xxvi. 29. *Ears*] v.l. adds 'to hear.'

45. *A jewel merchant*] Lit. (according to most authorities) 'a man, a merchant.' So in verse 52 and in xx. 1, xxi. 33, 'a man, a householder;' xviii. 23, xxi. 2, 'a man, a king.'

48. *The worthless*] The legally unclean. Lev. xi. 9-12.

49. *Close of the age*] Cp. xxiv. 3, n.; xxviii. 20, n.

52. *Therefore remember*] Or 'well then' (Alford).

54-58. Cp. Mark vi. 1-6.

54, 57. *Country*] Lit. 'fatherland.'

they were filled with astonishment and exclaimed, "Where did he obtain such wisdom, and these wondrous powers? Is not this the carpenter's son? Is not his mother called Mary? And his brothers, James, Joseph, Simon and Judah? And his sisters—are they not all living here among us? Where then did he get all this?" So they turned angrily away from Him. But Jesus said to them, "There is no prophet left without honour except in his own country and among his own family." And He performed but few mighty deeds there because of their want of faith.

The Imprisonment and Murder of John the Baptist. About that time Herod the Tetrarch heard of the fame of Jesus, and said to his courtiers, "This is John the Baptist: he has come back to life—and that is why these miraculous Powers are working in him."

For Herod had arrested John, put him in chains, and imprisoned him, for the sake of Herodias his brother Philip's wife, because John had persistently said to him, "It is not lawful for you to have her." And he would have liked to put him to death, but was afraid of the people, because they regarded John as a prophet. But when Herod's birthday came, the daughter of Herodias danced before all the company, and so pleased Herod that with an oath he promised to give her whatever she asked. So she, instigated by her mother, said, "Give me here on a dish the head of John the Baptist." The king, though deeply vexed, yet for the sake of his repeated oath and of the guests at his table ordered it to be given her, and sent and beheaded John in the prison. The head was brought on a dish and given to the young girl, and she took it to her mother. Then John's disciples went, and removed the body and buried it, and came and informed Jesus.

A Crowd of more than 5,000 People fed. Upon receiving these tidings, Jesus went away by boat to an uninhabited and secluded district; but the people heard of it and followed Him in crowds from the towns by land. So Jesus went out and saw an

55. *This*] Or 'this fellow.'

57. *Turned angrily away*] Lit. 'they were caused to stumble.' Cp. verse 41. *Family*] Or 'house.'

1-2. Cp. Mark vi. 14-16; Luke ix. 7-9.

3-5. Cp. Mark vi. 17-20; Luke iii. 19, 20.

6-12. Cp. Mark vi. 21-29.

12. *It*] Lit. 'him'; according to the best authorities: in Mark the pronoun is neuter.

13-21. Cp. Mark vi. 30-44; Luke ix. 10-17; John v. 1-14.

14. *Went out*] Jesus seems to have retired to meditate in perfect solitude (near

immense multitude, and felt compassion for them, and cured those of them who were out of health. But when evening was come, the disciples came to Him and said, "This is an uninhabited place, and the best of the day is now gone; send the people away to go into the villages and buy something to eat." Jesus replied, "They need not go away: you yourselves must give them something to eat." "We have nothing here," said they, "but five loaves and a couple of fish." "Bring them here to me," He replied, and He told all the people to sit down on the grass. Then He took the five loaves and the two fish, and after looking up to heaven and blessing them, He broke up the loaves and gave them to the disciples, and the disciples distributed them to the people. So all ate, and were fully satisfied. The broken portions that remained over they gathered up, filling twelve baskets. Those who had eaten were about 5,000 adult men, without reckoning women and children.

Immediately afterwards He made the disciples go on board the boat and cross to the opposite shore, leaving Him to dismiss the people. When He had done this, He climbed the hill to pray in solitude. Night came on, and He was there alone. Meanwhile the boat was far out on the Lake, buffeted and tossed by the waves, the wind being adverse.

But towards daybreak He went to them, walking over the waves. When the disciples saw Him walking on the waves, they were greatly alarmed. "It is a spirit," they exclaimed, and they cried out with terror. But instantly Jesus spoke to them: "There is no danger; it is I; do not be afraid." Peter answered, "Master, if it is you, bid me

Bethsaida Julias, Luke ix. 10), and then to have been called by His disciples to see the vast concourse of people who were coming to listen to His teaching and obtain relief for the afflicted among them. Some however suppose that 'went out' means 'landed from the boat,' and that the crowds were already assembled on the shore. Some undoubtedly had run on ahead (Mark vi. 32), but the majority appear to have followed Him (verse 13 and Luke ix. 11), and to have kept on coming all day in increasing numbers (John vi. 5).

15. *Evening*] Lit. 'a late' hour. The time referred to is probably that of offering the evening sacrifice, about 3 p.m. The feeding of the multitude would then be 'between the two evenings,' Exod. xii. 6, margin.

20. *Broken portions*] Those into which the Lord had broken the loaves; not mere scraps and crumbs.

22-23. Cp. Mark vi. 45-52: John vi. 15-21.

23. *Night*] Lit. 'a late' hour, the same word as in verse 15.

24. *Far out on the Lake*] Lit. 'in the middle of the sea.' v.l. 'was many furlongs from land.'

25. *Towards daybreak*] Lit. 'in the fourth watch of the night.' See the Commentators.

27. *It is I*] Lit. 'I am,' as in John viii. 58.

come to you upon the water." "Come," replied Jesus; and 29
 Peter climbed down from the boat and walked upon the water
 to go to Him. But when he felt the wind he grew frightened, 30
 and beginning to sink he cried out, "Master, save me." Instantly 31
 Jesus stretched out His hand and caught hold of him, saying to
 him, "O little faith, why did you doubt?" So they climbed into 32
 the boat, and the wind lulled; and the men on board fell down 33
 before Him and said, "You are indeed God's Son."

Miracles at
 Gennesaret.

When they had quite crossed over, they put 34
 ashore at Gennesaret; and the men of the place, 35
 recognizing Him, sent word into all the country
 round. So they brought all the sick to Him, entreating 36
 Him that they might but touch the tassel of His outer garment;
 and all who touched were restored to perfect health.

Real Purity an
 inward and
 spiritual
 Thing.

Then there came to Jesus a party of Pharisees 1 15
 and Scribes from Jerusalem, who inquired, "Why 2
 do your disciples transgress the tradition of the 3
 Elders in not washing their hands before meals?" "Why do 4
 you, too," He retorted, "transgress God's commands for the 5
 sake of your tradition? For God said, 'HONOUR THY FATHER 6
 AND THY MOTHER' (Exod. xx. 12); and 'LET HIM WHO REVILES 7
 FATHER OR MOTHER BE CERTAINLY PUT TO DEATH' (Exod. 8
 xxi. 17); but you, this is what you say, 'If a man says to his 9
 father or mother, That is consecrated, whatever it is, which other-
 wise you should have received from me—he shall be absolved
 from honouring his father;' and so you have abrogated God's
 Word for the sake of your tradition. Hypocrites! well did
 Isaiah prophesy of you,

'THIS IS A PEOPLE WHO HONOUR ME WITH THEIR LIPS, 8
 WHILE THEIR HEART IS FAR AWAY FROM ME;
 BUT IT IS IN VAIN THEY WORSHIP ME, 9
 WHILE THEY LAY DOWN PRECEPTS WHICH ARE MERE
 HUMAN RULES'" (Isa. xxix. 13).

29. To go] v.l. 'and went.'

30. Felt] Lit. 'saw.' The wind] v.l. 'how strong the wind was.' Grew
 frightened] Although he was a fisherman and a swimmer (John xxi. 7).

34-36. Cp. Mark vi. 53-56.

1-20. Cp. Mark vii. 1-23.

2. Tradition of the Elders] See the Commentators. Before meals] Lit.
 whenever they eat bread. Cp. Mark vii. 5, n.

3. For the sake of] i.e. 'in order to do honour to.' Your tradition] Yours, not
 God's.

4. Reviles] Or 'curses.' Be certainly put to death] Lit. 'die by death.' Or,
 as in Mark vii. 10, 'die the death;' or 'die by the hand of justice.'

5. Consecrated] Lit. 'a gift that is a sacrifice to God.' See Mark vii. 11, n.

6. The first clause is by some assigned to the Pharisees, as completing their

Then, when He had called the people to Him, Jesus said, 10
 "Hear and understand. It is not what goes into a man's 11
 mouth that defiles him; but it is what comes out of his mouth—
that defiles a man." Then His disciples came and said to Him, 12
 "Do you know that the Pharisees were greatly shocked when
 they heard those words?" "Every plant," He replied, "which 13
 my heavenly Father has not planted will be rooted up. Leave 14
 them alone. They are blind guides of the blind; and if a blind
 man leads a blind man, both will fall into some pit." "Explain 15
 to us this figurative language," said Peter. "Are even you," He 16
 answered, "still without intelligence? Do you not understand 17
 that whatever enters the mouth passes into the stomach and is
 afterwards ejected from the body? But the things that come 18
 out of the mouth proceed from the heart, and it is these that
 defile the man. For out of the heart proceed wicked thoughts, 19
 murder, adultery, fornication, theft, perjury, impiety of speech.
 These are the things which defile the man; but eating with 20
 unwashed hands does not defile."

Leaving that place, Jesus withdrew into the 21
 A heathen Girl vicinity of Tyre and Sidon. Here a Canaanitish 22
 cured. woman of the district came out and persistently
 cried out, "Sir, Son of David, pity me; my daughter is cruelly
 harassed by a demon." But He answered her not a word. Then 23
 the disciples interposed, and begged Him, saying, "Send her
 away because she keeps crying behind us." So He answered her, 24
 "I have no commission except to the lost sheep of the house of
 Israel." Then she came and threw herself at His feet and 25
 entreated Him, "Sir, help me." He replied, "It is not right to 26

sentence: and so in the *Resultant Greek Testament*. But, after all, "the Pharisees were too shrewd to say that" (Wordsworth) in barefaced opposition to God's command. It is better to supply words to add to verse 5 (cp. Luke xii. 9, n): "that is an exceptional case," or, as in the A.V., "he shall be free," or with Luther "he acts rightly" (*der thut wohl*). His father] v.l. adds 'or his mother.' Word] v.l. reads 'law.'

11. *Defiles*] Lit. 'makes common.' See Heb. ix. 13, n.

12. *Shocked*] As when in walking one strikes one's foot violently against some obstacle. Cp. v. 29.

14. *Of the blind*] v.l. omits these words. *Pit*] Or 'hole.' Cp. xii. 11, where the same word is used.

15. *This figurative language*]. See verse 11.

19. *Thoughts*] Or 'reasonings.'

21-23. Cp. Mark vii. 24-30.

22. *Persistently cried*] Or the tense (imperfect) may mean 'began to cry out to Him,' as in Mark iii. 8.

24. *Lost sheep*] Or, as we should say, 'lapsed masses.'

25. *Came*] Into the house. See Mark vii. 24. *Threw herself at His feet*] The tense (imperfect) indicates that she remained there.

26. *Dogs*] Lit. 'puppies,' or 'whelps' (McClellan). Dogs are not domesticated animals in Palestine. Puppies are often cared for and petted while still young, especially by the children, but when full grown they are driven away to herd with

take the children's bread and throw it to the dogs." "Be it so, Sir," she said, "for even the dogs eat the scraps which fall from their masters' tables." Jesus replied, "Woman, great is your faith: be it done to you as you desire." And from that moment her daughter was restored to health.

Again, moving thence, Jesus went along by the Lake of Galilee; and ascending the Hill, He sat down there. Soon great crowds came to Him, bringing with them those who were crippled in feet or hands, blind or dumb, and many besides, and they hastened to lay them at His feet. And He cured them, so that the people were amazed to see the dumb speaking, the maimed with perfect hands, the lame walking, the blind seeing; and they gave the glory to the God of Israel.

But Jesus called His disciples to Him and said, "My heart yearns over this mass of people, for it is now the third day that they have been with me and they have nothing to eat. I am unwilling to send them away hungry, lest they should faint on the road." "Where are we," asked the disciples, "in this remote place to get bread enough to satisfy so vast a multitude?" Jesus replied, "How many loaves have you?" "Seven," they said, "and a few small fish." So He bade all the people sit down on the ground, and He took the seven loaves and the fish, and after giving thanks He broke them up and then distributed them to the disciples, and they to the people. And they all ate and were satisfied. The broken portions that remained over they took up—seven full hampers. Those who ate were 4,000 adult men, without reckoning women and children.

He then dismissed the people, went on board the boat, and came into the district of Magadan.

their savage congeners which are so serious a nuisance and terror to most eastern cities.

27. *Best 20* Namely, that the Gentiles resemble the dogs. *For* The rendering 'yet' is wholly unauthorized. She means that if we are like the dogs that very fact constitutes our claim. *Masters* Or 'owners'.

29. *The Hill* Cp. v. 1. *Sat down* The sense (imperfect) implies 'and continued sitting'; or 'took up His abode' ('y demeura,' Stapfer). See v. 1, n.

30. *Dumb* Or 'deaf-mutes'.

31. *The maimed with perfect hands* v.l. omits these words.

32-33. Cp. Mark viii. 1-9.

32. *The third day* Lit. 'three days.' According to English idiom 'two days' would probably express the true sense, the time indicated being one full day and some fraction of the day preceding and of the day following. Cp. xii. 40 with note, and Luke ii. 46.

37. *Hampers* Or 'store-baskets,' or (Westcott) 'frails.' Except in connexion with this miracle, the word is only found in Acts ix. 25. The baskets used in feeding the 5,000 were hand-baskets.

39-xvi. 4. Cp. Mark viii. 10-12.

Here the Pharisees and Sadducees came to Him; 1 16
A Sign from Heaven. and, to make trial of Him, they asked Him to show
 them a sign in the sky. He replied, "In the 2
 evening you say, 'It will be fine weather, for the sky is red;' 3
 and in the morning, 'It will be rough weather to-day, for the 4
 sky is red and murky.' You learn how to distinguish the aspect
 of the heavens, but the signs of the times you cannot. A 5
 wicked and faithless generation are eager for a sign; but none
 shall be given to them except the sign of Jonah." And He left
 them and went away. 6

False Teaching compared to Yeast. When the disciples arrived at the other side, they 5
 found that they had forgotten to bring any bread; 6
 and when Jesus said to them, "See to it: beware 7
 of the yeast of the Pharisees and Sadducees," they reasoned
 among themselves, saying, "It is because we have not brought
 any bread." Jesus perceived this and said, "Why are you 8
 reasoning among yourselves, you men of little faith, because you
 have no bread? Do you not yet understand? nor even 9
 remember the 5,000 and the five loaves, and how many
 basketfuls you carried away, nor the 4,000 and the seven loaves, 10
 and how many hampers you carried away? How is it you do 11
 not understand that it was not about bread that I spoke to you?
 But beware of the yeast of the Pharisees and Sadducees." Then 12
 they perceived that He had not warned them against bread-yeast,
 but against the teaching of the Pharisees and Sadducees. 13

Peter acknowledges Jesus as God's Messiah. When He arrived in the neighbourhood of Philip's 13
 Caesarea Jesus questioned His disciples, "Who 14
 do people say that the Son of Man is?" "Some 15
 say John the Baptist," they replied; "others, Elijah; others
 Jeremiah or one of the Prophets." "But you, who do you say 16
 that I am?" He asked again. "You," replied Simon Peter, 17

1. *In the sky*] Cp. Mark viii. 11 and note.

2-3. Cp. Luke xii. 54.

2, 3. *In the evening... you cannot*] v.l. omits.

4-12. Cp. Mark viii. 13-21.

5. *The other side*] Of the Sea of Galilee. *Had forgotten*] From Mark viii. 14 it appears that they made this discovery before they left the boat. See *Aorist* vi. 2, 3, p. 19.

6, 11, 12. *Yeast*] Or 'leaven,' 'barm.'

7. *It is because*] Or these words may be omitted, as in the R.V.

8. *You have*] v.l. 'you have taken.'

13-28. Cp. Mark viii. 27-29; Luke ix. 18-27; John vi. 66-71.

13. *Questioned*] Repeatedly. See note on ii. 4, where the tense is the same, though the verb is different. *Say that the Son of Man is*] v.l. 'say that I the Son of Man am.'

16. *Simon Peter*] Now, as frequently, the mouth of the Apostles (Chrysostom). *Ever-living*] Lit. 'living.'

"are the Christ, the Son of the ever-living God." "Blessed are you, Simon Bar-Jonah," said Jesus; "for mere human nature has not unveiled this mystery to you, but my Father in heaven. And I declare to you that you are Peter, and that upon this Rock I will build my Church, and the might of Hades shall not triumph over it. I will give you the keys of the Kingdom of the Heavens; and whatever you bind on earth shall remain bound in heaven, and whatever you loose on earth shall remain loosed in heaven." Then He urged His disciples to tell no one that He was the Christ.

Jesus predicts His own Death and Resurrection. From this time Jesus began to explain to His disciples that He must go to Jerusalem, and suffer much cruelty from the Elders and High Priests and Scribes, and be put to death, and on the third day be raised to life again. Then Peter took Him aside and began taking Him to task. "Master," he said, "God forbid; this will not be your lot." But He turned and said to Peter, "Get behind me, Adversary; you are a hindrance to me, because your thoughts are not God's thoughts, but men's."

Nor may His Followers refuse the Cross. Then Jesus said to His disciples, "If any one desires to follow me, let him renounce self and take up his cross, and so be my follower. For whoever desires to save his life shall lose it, and whoever loses his life for my sake shall find it. Why, what benefit will it be to a man if he gains the whole world but forfeits his life? Or what shall

17. *Human nature*] Neither your own nor any one else's. Lit. 'flesh and blood.'
18. *Peter . . . Rock*] In the Greek 'Petros' and 'Petra.' In classical Greek these signify 'stone' and 'rock' respectively. But the latter, being feminine, would be manifestly unsuitable as the name of a man. Cp. John i. 42, 43. n.; Acts xii. 13. *Might*] Lit. 'gates.' Cp. the expression "The Ottoman Porte." The Jews regarded Sheol, or Hades, as the place where all the dead upon their departure from this world were imprisoned for a time. But so far as His real saints are concerned Christ has abolished this Intermediate State. Not for a single moment do the prison gates of Hades detain them from entering the very Presence of God. See Rev. xiv. 13.

19. *You*] Peter. In John xx. 23 the pronoun is plural. See the Commentators. *Remain behind*] See *Aorist* vii. 3, 4. *Bind . . . loose*] See the Commentators.

21. *Jesus*] L. 'Jesus Christ.' *Must*] According to God's appointment. Cp. Luke xxiv. 26; John iii. 14. *High Priests*] See ii. 4, n. *Be raised to life*] Lit. 'awake.'

22. *Took Him aside and*] Lit. 'having taken Him to him.' *God forbid*] Lit. (The Lord be) 'merciful to you.' *Will not*] Or 'shall not,' for there is no difference in the Greek—if we may suppose the forward and energetic Peter to assume on this occasion a tone of authority towards his Master.

23. *Adversary*] Lit. 'Satan,' a Hebrew word signifying 'Adversary.' Peter, as a Jew, would at once understand the meaning. *Hindrance*] 'Stumbling-block in my way.' See v. 29, n.

25. *Shall lose . . . shall find*] Or 'will lose . . . will find.'

25, 26. *Life*] Or 'soul.'

26. *Forfeits*] Cp. Luke ix. 25, n. *To buy back his life*] After he has lost it, having paid it as the penalty of his misdeeds.

a man give to buy back his life? For the Son of Man is soon to come in the glory of the Father with His angels, and then will He requite every man according to his actions. I solemnly tell you that there are some of those who stand here who will certainly not taste death till they have seen the Son of Man coming in His Kingdom."

The Transfiguration. Six days later, Jesus took with Him Peter and the brothers James and John, and brought them up a high mountain to a solitary place. There in their presence His form underwent a change; His face shone like the sun, and His raiment became as white as the light. And suddenly Moses and Elijah appeared to them conversing with Him. Then Peter said to Jesus, "Master, we are thankful to you that we are here. If you approve, I will put up three tents here, one for you, one for Moses, and one for Elijah." He was still speaking when a luminous cloud spread over them; and a voice was heard from within the cloud, "This is My Son dearly beloved, in whom is My delight. Listen to Him." On hearing this voice, the disciples fell on their faces and were filled with excessive terror. But Jesus came and touched them, and said, "Rouse yourselves and have no fear." So they looked up, and saw no one but Jesus.

The Baptizer the second Elijah. As they were descending the mountain, Jesus charged them, "Tell no one of the sight you have seen till the Son of Man has risen from among the dead." "Why then," asked the disciples, "do the Scribes say that Elijah must first come?" "Elijah was indeed to come," He replied, "and would reform everything. But I tell you that he has already come, and they did not recognize him, but dealt with him as they chose. And before long the Son of Man will be treated by them in a similar way." Then it dawned upon the disciples that it was John the Baptist about whom He had spoken to them.

27. *His angels*] Cp. xiii. 41. *Actions*] Lit. 'doing,' the life he has led, but 'life' in a different sense from that in the preceding verse.

28. *Seen the Son of Man coming*] Some have supposed that the reference is to a spiritual and judicial Coming of Christ at the time of the destruction of Jerusalem in 70, A.D. Cp. x. 23; xxiv. 34.

1-13. Cp. Mark ix. 2-13; Luke ix. 28-36.

1. See Luke ix. 28, n.

4. *We are thankful to you*] Cp. Acts x. 33; Phil. iv. 14.

5. *Spread over*] Lit. 'overshadowed,' but that which is all light, there being no second object, can throw no shadow on its only object. We must understand this luminous cloud as outspread to cover the disciples in the form and manner of a common cloud shading men from the sun.

When they had returned to the people, there came 14
 The maniac to Him a man who fell on his knees before Him
 Boy cured. and besought Him. "Sir," he said, "have pity on 15
 my son, for he is an epileptic and is very ill. Often he falls into
 the fire and often into the water. I have brought him to your 16
 disciples, and they have not been able to cure him." Jesus 17
 answered, "O unbelieving and perverse generation! How long
 shall I be with you? how long shall I endure you? Bring him
 to me." So Jesus reprimanded the demon, and he came forth 18
 and left him; and the boy was cured from that moment.

Then the disciples came to Jesus privately and 19
 The immense asked Him, "Why could not we expel the
 Power of Faith. demon?" "Because of your little faith," He 20
 replied; "for I solemnly declare to you that if you have faith
 like a mustard-seed, you shall say to this mountain, 'Remove
 from this place to that,' and it will remove; and nothing shall
 be impossible to you. But an evil spirit of this kind is only 21
 driven out by prayer and fasting."

As they were travelling about in Galilee, Jesus 22
 Jesus again predicts His own Death and Resurrection. said to them, "The Son of Man is about to be
 betrayed into the hands of men; they will put 23
 Him to death, but on the third day He will be
 raised to life again." And they were exceedingly distressed.

After their arrival at Capharnahum the collec- 24
 He pays the Temple Tax. tors of the half-shekel came and asked Peter,
 "Does not your Teacher pay the half-shekel?" He 25
 answered, "Yes," and went into the house. But before he
 spoke a word Jesus said, "What think you, Simon? From
 whom do this world's kings receive customs or capitation tax?
 from their own children, or from others?" "From others," he 26

14-21. Cp. Mark ix. 14-29; Luke ix. 37-43.

17. "It is long of your own unbelief and perverseness that they could not cure him" (Baxter). *Perverse*] Or 'crooked-minded.' *To me*] The 'to,' not expressed with the usual preposition (as in the parallel passage in Mark ix. 19, 20), implies "Bring him to me to deal with." Cp. xxi. 2.

20. *Little faith*] v.l. 'unbelief.' *Like*] i.e. ever growing, however small at first.

21. v.l. omits this verse.

22-23. Cp. Mark ix. 30-32; Luke ix. 43-45.

24. *Travelling about*] As in hunting, in which sense the verb and its cognate noun are used in the LXX., Ezek. xiii. 20, 21. Some render (as in margin of the R.V.) 'were gathering themselves together.' v.l. 'they abode.' *Betrayed*] i.e. by Judas. Or 'delivered up,' i.e. by the Almighty. Cp. Rom. viii. 32.

23. *Be raised*] Or 'awake.'

24-27. Cp. Mark ix. 33.

24. *The half-shekel*] Levied on all Jews for the support of the Temple services, Exod. xxx. 13.

26. *The children are free*] Jesus, as God's own Son, might justly have claimed exemption from this tax for the maintenance of His Father's House.

replied. "Then the children are free," said Jesus; "however, 27
lest we cause them to sin, go and throw a hook into the Lake,
and take the first fish that comes up. When you open its
mouth, you will find a shekel in it: bring that coin and give it
to them for yourself and me."

**A Lesson in
Humility.**

Just then the disciples came to Jesus and asked, 1 18
"Who ranks higher than others in the Kingdom
of the Heavens?" So He called a young child to 2
Him, and bidding him stand in the midst of them said, "In 3
solemn truth I tell you that unless you turn and become like
little children, you will in no case be admitted into the King-
dom of the Heavens. Whoever therefore shall humble himself 4
as this young child, he it is who is superior to others in the
Kingdom of the Heavens. And whoever for my sake receives one 5
young child such as this, receives me; but whoever shall occa- 6
sion the fall of one of these little ones who believe in me, it
would be better for him to have a millstone hung round his neck
and be drowned in the depths of the sea.

"Beware of **leading others** into sin." "Alas for the world because of causes of fall- 7
ing! They cannot but come, but alas for each 8
man through whom they come! If your hand or
your foot is causing you to fall into sin, cut it off and away with
it. It is better for you to enter into Life crippled in hand or
foot than in possession of two sound hands or feet be thrown

27. *Cause them to sin*] Through their imitating the action without having the reason. Cp. v. 29. v.l. a different tense of the verb—'should be causing &c.' *For yourself and me*] Not for us, 'because the footing on which it was given was different' (Alford). Cp. John xx. 17.

1-5. Cp. Mark ix. 33-41; Luke ix. 46-50.

1. *Then*] Their discussion of this question among themselves while on their way through Galilee (Mark ix. 33, 34) had probably been suggested by the special favour twice shown (xvii. 1; Mark v. 37) to Peter, James, and John. *Ranks higher than others*] Lit. 'is greater.' Or perhaps it may be rendered 'is greatest,' the ordinary form of the superlative, which occurs only in 2 Peter i. 4, being almost obsolete in the language of the N.T. (as it is quite obsolete in Modern Greek) and the comparative being substituted for it.

3. *Turn*] From such ambitious rivalry and self-seeking.

4. *Is superior to others*] Lit. 'is greater.' See verse 1, n.

6-9. Cp. Mark ix. 42-50; Luke xvii. 1, 2.

6-9. *Occasion*] See xvii. 27, n., which applies also to the three verses following. The English words 'offend' and 'offence' are altogether misleading. *Millstone*] Lit. 'ass-millstone,' i.e. a millstone which an ass turns.

8. *Of the ages*] Greek 'aeonian.' In the present Translation this word, which occurs here for the first time, is thus rendered in each of the seventy passages in which it occurs. Etymologically this adjective, like others similarly formed, does not signify 'during,' but 'belonging to' the aeons or ages. Whether usage gives it a different sense is another question. That the word sometimes means 'everlasting' in the strongest sense of that word, cannot reasonably be doubted. Let the reader judge for himself in every case. (Where 'of the ages,' as in Gal. i. 5, represents the article and noun in the Greek, and not the adjective, no note is added.)

8, 9. *Into Life*] Or 'into the Life.' See xix. 16, n.

into the fire of the ages. And if your eye is causing you to
fall into sin, tear it out and away with it; it is better for you to
enter into Life with only one eye, than in possession of two eyes
be thrown into the Gehenna of fire.

“Beware of ever despising one of these little
ones, for I tell you that their angels in heaven
have continual access to my Father in heaven.
What do you yourselves think? Suppose a man
gets a hundred sheep and one of them strays
away, will he not leave the ninety-nine on the hills and go and
look for the one that is straying? And if he succeeds in finding
it, in solemn truth I tell you that he rejoices over it more than
he does over the ninety-nine that have not gone astray. Just so
it is not the will of your Father in heaven that one of these little
ones should perish.

“If your brother acts wrongly towards you, go
and point out his fault to him when only you
and he are there. If he listens to you, you have
gained your brother. But if he will not listen to you, go again,
and ask one or two to go with you, that every word spoken may
be attested by two or three witnesses. If he refuses to hear them,
appeal to the church; and if he refuses to hear even the church,
regard him just as you regard a Gentile or a tax-gatherer. I
solemnly assure you that whatever you as a church bind on
earth will in heaven be held as bound, and whatever you loose
on earth will in heaven be held to be loosed. I also solemnly
assure you that if two of you agree on earth concerning anything
whatever that they shall ask, the boon will come to them from
my Father who is in heaven. For where there are two or three
assembled in my name, there am I in the midst of them.”

9. *Gehenna of fire*] On the primary reading of this expression see v. 22, n., the only other place where it occurs.

10-14. Cp. Luke xv. 3-7.

10. *Their angels*] Seems to mean the angels who have special charge of them. *Have continual access to*] Lit. ‘continually behold the face of.’

11. v.l. inserts here ‘For the Son of Man came to save that which is lost.’

12. *What do you think*] Cp. Luke xii. 57.

14. *Of your Father*] Lit. ‘before your Father,’ a Hebraism. v.l. ‘of my Father.’

15. *Acts wrongly*] Lit. ‘shall have sinned.’ *Towards you*] v.l. omits these words here, as they are omitted by all the best authorities in the parallel passage Luke xvii. 3.

17. *The church*] Or ‘assembly.’ Cp. verses 19, 20. The term is obviously used here in a narrower sense than in xvi. 18, where our Lord uses it for the first time. *Regard him &c.*] No longer as a Christian brother: you are at liberty to appeal to the Gentile law.

20. *In the midst of them*] The central figure.

How often who is to be forgiven. At this point Peter came to Him with the question, "Master, how often shall my brother act wrongly towards me and I forgive him? seven times?" Jesus answered, "I do not say seven times, but seventy times seven times." 21 22

Mutual Forgiveness an absolute Necessity. "For this reason the Kingdom of the Heavens may be compared to a king who determined to have a settlement of accounts with his servants." 23

But as soon as he began the settlement, one was brought before him who owed 10,000 talents, and was unable to pay. So his master ordered that he and his wife and children and everything that he had should be sold, and payment be made. The servant therefore falling down prostrated himself at his feet and entreated him, 'Only give me time, and I will pay you the whole.' Whereupon his master, touched with compassion, set him free and forgave him the debt. But no sooner had that servant gone out, than he met with one of his fellow servants who owed him 100 shillings; and seizing him by the throat and nearly strangling him he exclaimed, 'Pay me all you owe.' His fellow servant therefore fell at his knees and entreated him, 'Only give me time, and I will pay you.' He would not however, but went and threw him into prison until he should pay what was due. His fellow servants therefore, seeing what had happened, were exceedingly angry; and they came and told their master without reserve all that had happened. At once his master called him and said, 'Wicked servant, I forgave you all that debt, because you entreated me: ought not you also to have had pity on your fellow servant, just as I had pity on you?' So his master, greatly incensed, handed him over to the torturers until he should pay all he owed him. 24 25 26 27 28 29 30 31 32 33 34

"In the same way my Heavenly Father will deal with 35

21-35. Cp. Luke xvii. 3, 4.

22. *Seventy times seven times*] i.e. without limit, constantly, and always (Chrysostom). Some however prefer to render 'seventy seven times,' comparing this passage with Gen. iv. 24 (where the Greek in the LXX. is the same as here) in contrast with verse 15 of that same chapter.

23. *May be compared to*] See xiii. 24, n. *A king*] Lit. 'a man, a king.' *Servants*] Or 'officials.' Lit. 'slaves.' Cp. the use of the term 'servants' (in Exod. viii. 3, etc.) for the nobles of Pharaoh's court.

24. *10,000 talents*] Over two millions sterling.

25. *Master*] Or 'owner.' So in verses 27, 31, 32, 34.

27. *Debt*] Lit. 'loan.' Cp. the Parable of the Pounds in Luke xix.

28. *Shillings*] This is McClellan's rendering, and it is perhaps the best. The coin referred to, the Roman denarius, was a silver one worth a little more than our sixpence. 'Penny' is by no means an equivalent term.

34. *Torturers*] Or 'jailers.'

35. *My*] Not 'your,' in this connexion. "The unforgiving servant has ceased to be a true child of God" (Chrysostom).

you, if you do not all of you forgive one another from your hearts."

When Jesus had finished these discourses, He 1 19
 removed from Galilee and came into that part of
 Judaea which lay beyond Jordan. And a vast 2
 multitude followed Him, and He cured them there.

Then came some of the Pharisees to Him to 3
 put Him to the proof by the question, "Has a
 husband a right to divorce his wife whenever he
 chooses?" His reply was, "Have you not read that He who 4
 made them 'MADE THEM' from the beginning 'MALE AND
 FEMALE (Gen. i. 27), AND SAID, FOR THIS REASON A MAN SHALL 5
 LEAVE HIS FATHER AND MOTHER AND BE UNITED TO HIS
 WIFE, AND THE TWO SHALL BE ONE' (Gen. ii. 24)? Thus they 6
 are no longer two, but 'one'! What therefore God has
 coupled, let not man separate." "Why then," said they, "did 7
 Moses command the husband to give her 'a written notice of
 divorce,' and so put her away (Deut. xxiv. 1)?" "Moses," He 8
 replied, "in consideration of the hardness of your nature per-
 mitted you to put away your wives, but it has not been so from
 the beginning. And I tell you that whoever divorces his wife 9
 for any reason except her unfaithfulness, and marries another
 woman, commits adultery." "If this is the case with a man in 10
 relation to his wife," said the disciples to Him, "it is better not
 to marry." He replied, "It is not every man who can receive 11
 this teaching, but only those on whom the grace has been
 bestowed. There are men who from their birth have been dis- 12
 abled from marriage, others who have been so disabled by men,
 and others who have disabled themselves for the sake of the
 Kingdom of the Heavens. He who is able to receive this, let
 him receive it."

1-2. Cp. Mark x. 1; Luke xvii. 11.

1. *Part of Judaea &c.* 'Judaea beyond Jordan' is mentioned by Josephus also, though 'Judaea' in the N.T. seems generally to be bounded by the Jordan on the east, as in iv. 25. See Kitto's *Biblical Cyclopaedia*, s.v. 'Judaea.'

3-12. Cp. Mark x. 2-12.

3. *Some of the Pharisees* v.l. 'the Pharisees.' *Whenever &c.* Or 'on any and every ground.'

5. *Be united* The same verb occurs in Luke x. 11; xv. 15; Acts viii. 29; xvii. 34.

5, 6. *One* Lit. 'one flesh.'

8. *In consideration of* Lit. '(looking) to.' *Hardness* Or 'cruelty.' "He permitted divorce in order to prevent murder" (Jerome), or because however stringently he might have forbidden it the wickedness of human nature was such that the prohibition would have been disregarded.

9. *Commits adultery* v.l. reads (as in Matt. v. 32) 'causes her to commit adultery'; and some authorities add, 'and he who has married her when so put away' (or perhaps 'has married a divorced woman') 'commits adultery.'

11. *Only* Cp. Luke xvii. 10, n.

Then young children were brought to Him for
 Little Children welcomed and blessed. Him to put His hands upon them and pray ; but
 the disciples interfered. Jesus however said, "Let
 the little children come to me, and do not hinder them ; for it
 is to those who are childlike that the Kingdom of Heaven
 belongs." So He laid His hands upon them and went away.
 "Teacher," said one man, coming up to Him,
 The wealthy Ruler. "what that is good shall I do in order to win the
 Life of the ages?" "Why do you ask me," He
 replied, "about what is good? One there is who is the Good
 One. But if you desire to enter into Life, keep the Command-
 ments." "Which Commandments?" he asked. Jesus
 answered, "'THOU SHALT NOT KILL,' 'THOU SHALT NOT COM-
 MIT ADULTERY,' 'THOU SHALT NOT STEAL,' 'THOU SHALT NOT
 LIE IN GIVING EVIDENCE,' 'HONOUR THY FATHER AND THY
 MOTHER,' (Exod. xx. 12-16; Deut. v. 16-20), and 'THOU SHALT
 LOVE THY FELLOW MAN AS MUCH AS THYSELF'" (Lev. xix. 18).
 "All of these," said the young man, "I have carefully kept.
 What do I still lack?" Jesus replied, "If you desire to be per-
 fect, go and sell your possessions, and give to the poor, and you
 shall have wealth in Heaven ; and come, follow me." On
 hearing those words the young man went away much cast
 down ; for he had much property.
 So Jesus said to His disciples, "I solemnly tell
 Wealth has serious Disad- vantages. you that it is with difficulty that a rich man will
 enter the Kingdom of the Heavens. I repeat it
 to you : it is easier for a camel to go through the eye of a
 needle than for a rich man to enter the Kingdom of God."
 These words utterly amazed the disciples, and they asked, "Who

13-15. Cp. Mark x. 13-16; Luke xviii. 15-17.
 16-30. Cp. Mark x. 17-31; Luke xviii. 18-30.
 16. Teacher) v.L. 'Good Teacher.' Of the ages) Greek 'aeonian.' See xvii. 8, n.
 The compound expression 'Life of the ages' (or 'Aeonian Life') seems to have
 been regarded by the sacred writers as a sort of proper name, and therefore to have
 been commonly used without an article preceding. (See *Theological Monthly*, April,
 1889, p. 275). Yet where this same life is spoken of without the adjective appended,
 the article is generally used in the Greek 'the Life'; as in vii. 14; xviii. 8, 9, and in
 the Greek of the next verse in this chapter.
 17. Why do you ask . . . the Good One) v.L., as in Mark x. 18 and Luke xviii.
 19. Why do you call me good? None is good but one, namely God.
 18. Which) The assertion that this is literally 'of what kind' is inexact. The
 word here rendered 'which,' does bear the meaning of 'of what kind' in Classical
 Greek and in a few passages in the N.T. (as John xii. 33; 1 Cor. xv. 35; 1 Pet. i. 4),
 but not in the majority of cases. In Hellenistic Greek the sense of our 'what' in
 agreement with a noun which is the name of a thing (not of a person) is most com-
 monly—and in the LXX. exclusively, if Trommius may be trusted—expressed by this
 word.
 20. Carefully kept) Lit. 'guarded.' A stronger word than that in verse 17.
 24. Camel) A similar hyperbole occurs in xxiii. 24.

then can be saved? Jesus looked at them and said, "With men this is impossible, but with God everything is possible." 26

Then Peter said to Jesus, "See, *we* have forsaken everything and followed you; what then will be *our* reward?" "I solemnly tell you," replied 27
 Self-Sacrifice for Christ makes us rich. 28

Jesus, "that in the New Creation, when the Son of Man has taken His seat on His glorious throne, all of you who have followed me shall also sit on twelve thrones and judge the twelve tribes of Israel. And whoever has forsaken houses, or brothers or sisters, or father or mother, or children or lands, for my sake, shall receive many times as much and shall possess as his inheritance the Life of the ages." 29

"But many who are now first will be last, and many who are now last will be first." 30

"For the Kingdom of the Heavens is like an employer who went out early in the morning to hire 1 20
 'The Vineyard labourers.'

men to work in his vineyard, and having made an agreement with them for a shilling a day, sent them into his vineyard. About nine o'clock he went out and saw others loitering in the market-place. To these also he said, 'You also, go into the vineyard, and whatever is right I will give you.' So they went. Again about twelve, and about three o'clock, he went out and did the same. And going out about five o'clock he found others loitering, and he asked them, 'Why have you been standing here all day long doing nothing?' 'Because no one has hired us,' they replied. 'You also, go into the vineyard,' he said. 2

"When evening came, the master said to his steward, 'Call the men and pay them their wages. Begin with the last set and finish with the first.' When those came who had begun at five o'clock, they received a shilling apiece; and when the first came, they expected to get more, but they also each got the shilling. So when they had received it, they grumbled against 3 4 5 6 7 8 9 10 11

28. In the New Creation] or 'in the again-birth,' Greek *palin-genesia*, in which there will be a new Genesis either of this earth and all that is in it, or of the individual man, as in Tit. iii. 5. (The word occurs only in these two passages.) Some are of opinion that the latter is the meaning in this place also, and that the phrase should be taken with 'followed me.' *His glorious throne*] Cp. xxv. 31.

29. Or mother] v.l. adds 'or wife.' Many times] v.l. 'a hundred times.' Of the ages] Greek 'aeonian.' See xviii. 8, n.

1. An employer] Lit. 'a man, a master of a house.' See xiii. 45.
 6. Have been standing] On this English perfect see *Theological Monthly*, July, 1890, pp. 30, 40; and *Aorist* pp. 10, 11.

7. No one has hired us] The whole parable turns on this fact. God's call comes to different individuals at different times. All will share in an equal blessedness who respond to it with equal readiness.

10. The shilling] v.l. 'a shilling.'

the employer, saying, 'These who came last have done only 12
one hour's work, and you have put them on a level with us who
have worked the whole day and have borne the scorching
heat.' He answered one of them, 'My friend, I am doing you 13
no injustice. Did you not agree with me for a shilling? Take 14
your money and go. I choose to give this last comer just as
much as I give you. Have I not a right to do what I choose with 15
my own property? Or are you envious because I am generous?'

"So the last shall be first, and the first last." 16

Jesus was now going up to Jerusalem, and 17
Jesus predicts His Death and Resurrection. He took the twelve disciples aside by themselves,
and on the way He said to them, "We are going 18
up to Jerusalem, and there the Son of Man will be betrayed
to the High Priests and Scribes. They will condemn Him to 19
death, and hand Him over to the heathen to be made sport of
and scourged and crucified; and on the third day He will be
raised to life."

Then the mother of the sons of Zabdai came 20
A Request for worldly Honour. to Him with her sons, and knelt before Him to
make a request of Him. "What is it you desire?" 21
He asked. "Command," she replied, "that these my two sons
may sit one at your right hand and one at your left in your
Kingdom." "None of you know what you are asking for," 22
said Jesus; "can you drink out of the cup from which I am
about to drink?" "We can," they replied. "You shall drink 23
out of my cup," He said, "but a seat at my right hand or at my
left it is not for me to allot, but it belongs to those for whom it
is destined by my Father."

The other ten heard of this, and their indignation was aroused 24

12. *Have done . . . work*] The verb bears the same meaning in Ruth ii 19, LXX.
Only] In the English language the numeral needs to be thus emphasized.
Cp. xiii. 9; xix. 11. *You have*] Or 'have you?'

13. *Did not you agree with me*] v.l. 'did not I agree with you?'

15. *Generous*] The principle seems to be the same as that which leads a kind-
hearted person to buy an article from a beggar or street-arab at twice its known
value.

16. v.l. adds 'For many are called, yet few are chosen.'

17-19. Cp. Mark x. 32-34; Luke xviii. 31-34.

19. *Will be raised*] Or 'will rise.' Or—as the same verb is rendered in i. 24 and
elsewhere—"will awake." Cp. 'be united,' xix. 5, where also the verb, although
passive in form, does not of necessity imply a separate agent.

20-28. Cp. Mark x. 35-45.

21. *Your Kingdom*] Which she doubtless conceived of as an earthly one.

22. *Out of . . . from*] Words not in the Greek, but required by our modern English
idiom.

23. *But it belongs*] There is no verb in the Greek, and some translate 'except'
instead of 'but.' (The possibility of this rendering seems to be proved by Mark iv.

22.) *Destined*] See Hatch, *Essays in Biblical Greek*, pp. 51-55.

24. *Other ten*] Lit. simply 'ten.' *Against*] Lit. 'concerning.'

Humble Use- against the two brothers. But Jesus called them 25
fulness is true and said, "You know that the rulers of the
Greatness. heathen lord it over them, and their great men
exercise authority over them. Not so shall it be among you ; 26
but whoever desires to be great among you shall be your
servant, and whoever desires to be first among you shall be 27
your bondservant ; just as the Son of Man came not to be 28
served but to serve, and to give His life as the redemption-price
for many."

As they were leaving Jericho, an immense crowd 29
Two blind Men following Him, two blind men sitting by the road- 30
receive Sight. side heard that it was Jesus who was passing by,
and cried aloud, "Sir, Son of David, pity us." The people 31
angrily tried to silence them, but they cried all the louder, "Sir,
Son of David, pity us." So Jesus stood still and called them. 32
"What shall I do for you?" He asked. "Sir, let our eyes be 33
opened," they replied. Moved with compassion, Jesus touched 34
their eyes, and immediately they regained their sight and
followed Him.

When they were come near Jerusalem and had 1 21
An Ass and arrived at Bethphagé and the Mount of Olives,
its Colt are borrowed. Jesus sent two of the disciples on in front, saying 2
to them, "Go to the village you see facing you, and as you
enter it you will find a she-ass tied up and a foal with her. 3
Untie her and bring them to me. And should any one interfere 3
with you, say, 'The Master needs them,' and he will at once
send them." This took place in order that the Prophet's 4
prediction might be fulfilled :
"TELL THE DAUGHTER OF ZION, 5
'SEE, THY KING IS COMING TO THEE,
GENTLE, AND YET MOUNTED ON AN ASS,
EVEN ON A COLT THE FOAL OF A BEAST OF BURDEN'
(Isa. lxii. 11 ; Zech. ix. 9).

26. *Shall it be?* v.l. 'is it.'
28. *Redemption price?* For those who have been made prisoners and are now in
slavery. *For?* Or 'instead of.'
29-34. Cp. Mark x. 46-52 ; Luke xviii. 35-43.
1-11. Cp. Mark xi. 1-11 ; Luke xix. 29-44 ; John xii. 12-19.
2. *Bring them to me!* The 'to,' not expressed in the usual form, conveys the
idea of utility or convenience, like the word 'for' in our familiar mode of expression,
'Fetch it for me.' Cp. xvii. 17.
3. *The Master!* Or perhaps, 'The Lord,' i.e. God. So Alford, but Olshausen,
Stier, and others understand the expression as referring to Jesus.
4. *Took place!* See i. 22, n., and *Theological Monthly*, Sept., 1890, p. 169, n.
5. *To thee!* The 'to,' as in verse 2 ; 'for thy benefit,' 'to be a king for thee.' *And*
yet? Such is often the force of the simple 'and' both in Hebrew and in Hellenistic
Greek. *Foal!* Lit. 'son.'

Jesus rides
into
Jerusalem.

So the disciples went and did as Jesus had instructed them: they brought the she-ass and the foal, and threw their outer garments on them. So He sat on them; and most of the crowd kept spreading their garments along the road, while others cut branches from the trees and carpeted the road with them, and the multitudes—some of the people preceding Him and some following—sang aloud,

"GOD SAVE THE SON OF DAVID!

BLESSINGS ON HIM WHO COMES IN THE LORD'S NAME!

* GOD IN THE HIGHEST HEAVENS SAVE HIM!"

(Ps. cxviii. 25, 26).

When He thus entered Jerusalem, the whole city was thrown into commotion, every one inquiring, "Who is this?" The crowds replied, "This is the Prophet Jesus, from Nazareth in Galilee."

The Traders
driven from
the Temple
Courts.

Entering the Temple, Jesus drove out all who were buying and selling there, and overturned the money-changers' tables and the stools of the pigeon-dealers. "It is written," He said, "MY

HOUSE SHALL BE CALLED THE HOUSE OF PRAYER' (Isa. lvi. 7), but you are making it A ROBBERS' CAVE" (Jer. vii. 11). And the blind and the lame came to Him in the Temple, and He cured them.

But when the High Priests and the Scribes saw the wonderful things that He had done and the children who were crying aloud in the Temple, "GOD SAVE THE SON OF DAVID," they

8. *Cut. . carpeted*] The tense (imperfect) of the Greek implies that they kept on doing this as the long procession gradually wound onwards to Jerusalem.

9. *God save*] 'God' is not expressed here in the Greek. Cp. xvi. 22. The word 'Hosanna' is apparently the Greek form of the Hebrew words that finish the first clause of Ps. cxviii. 25, which may be literally rendered "Ah, I pray, O Lord; save, I pray." The full meaning seems to be, "Grant help and victory, we pray, to the Son of David!" See the R.V. of Ps. iii. 8; ix. 14; xx. 5, and the marginal renderings.

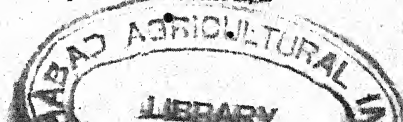
11. *In Galilee*] Lit. 'of Galilee.'

12-17. Cp. Mark xi. 15-19; Luke xix. 45-48; xxi. 37, 38.

12. *The Temple*] V.L. reads 'God's Temple.' Note that 'Temple' here does not mean the Sanctuary (see xxiii. 16, n.), but the outer enclosure, with its porticos, balconies and courts. Into the Sanctuary itself not even Jesus entered.

13. *The House of Prayer*] It seems better to regard this (as coming after 'shall be called') as a compound proper name, 'Beth-tephillah,' as in the Hebrew of Isa. lvi. 7. In such compound names the English idiom requires the definite article, although there is none in the Hebrew, or where occasionally (as in Judges xv. 17; Mic. iv. 8) the LXX. translates the word as Matthew translates it here. Thus we should say 'The Hill of the Jawbone' (Ramath-lehi), 'The House of Bread' (Beth-lehem), 'The Son of (my) Right Hand' (Ben-jamin), 'The Village of Fountains' (Hatsar-enan), 'The Tower of the Flock' (Migdol-eder), 'The Kid's Fountain' (Ain-gedi), and so on.

14. *The blind and the lame*] Lit. 'blind and lame,' but the English idiom requires the insertion of the article. *The Temple*] I.E., the Temple Courts. See verse 12, n.



were filled with indignation. "Do you hear," they asked Him, 16
 "what these children are saying?" "Yes," He replied; "have
 you never read, 'OUT OF THE MOUTHS OF INFANTS AND OF
 BABES AT THE BREAST THOU HAST BROUGHT FORTH THE
 PRAISE WHICH IS DUE' (Ps. viii. 2)?" So He left them and 17
 went out of the city to Bethany and passed the night there.

Early in the morning as He was on His way to 18
 An unfruitful
 Fig Tree return to the city He was hungry, and seeing a 19
 cursed. fig tree on the road-side He went up to it, but
 found nothing on it but leaves. "On you," He said, "no
 fruit shall ever again grow;" and immediately the fig-tree 20
 withered away. When the disciples saw it they exclaimed
 in astonishment, "How instantaneously the fig-tree has 21
 withered away!" "I solemnly tell you," said Jesus, "that if
 you have an unwavering faith, you shall not only perform such
 a miracle as this of the fig-tree, but that even if you say to this
 mountain, 'Be thou lifted up and hurled into the sea,' it shall 22
 be done; and that everything, whatever it be, that you ask for
 in your prayers, if you believe, you shall obtain."

He entered the Temple; and while He was 23
 The Leaders of teaching, the High Priests and the Elders of the
 the People silenced. people came to Him and asked Him, "By what
 authority are you doing these things? and who gave you this
 authority?" Jesus replied, "I also have a question to ask you, 24
 and if you answer me, I in turn will tell you by what authority
 I do these things John's Baptism, whence was it?—had it a 25
 heavenly or a human origin?" So they debated the matter
 among themselves. "If we say 'a heavenly origin,'" they
 argued, "he will say, 'Why then did you not believe him?'"
 and if we say 'a human origin,' we have the people to fear, 26
 for they all hold John to have been a Prophet." So they 27
 answered Jesus, "We do not know." "Nor will I tell you,"
 He replied, "by what authority I do these things.

18-19. Cp. Mark xi. 12-14.

18. *As He was on His way to return*] More lit. 'having gone to return.' The same verb in Luke v. 3, 4 signifies 'to put out to sea again.' v.l. simply 'returning.'

19. *A fig-tree*] Probably a single and solitary tree; but see vi. 27, n.

20-22. Cp. Mark xi. 20-25.

23-27. Cp. Mark xi. 27-33; Luke xx. 1-8.

23. *What*] Or 'what kind of.' Cp. John x. 32. *These things*] They use an expression intentionally vague, and will not recognize the 'things' as miracles or signs.

25. *Believe him*] See John v. 33-36.

27. It is noteworthy that our Lord did not really leave their question unanswered. His own question about the Baptist was in reality a reply to theirs. John, whom in their secret hearts they knew to have been a true prophet, had borne eloquent testimony to Him as Redeemer and Judge.

Disobedience, apparent, or real? "But give me your judgement. There was a man who had two sons. He came to the elder and said, 'My son, go and work in the vineyard to-day.' 'I will not,' he replied; but afterwards he was sorry and went. He came to the second and spoke in the same manner. His answer was, 'I will go, Sir;' but he did not. Which of the two did as his father desired?" "The first," they said. Jesus replied, "I solemnly tell you that the tax-gatherers and the notorious sinners are entering the Kingdom of God in front of you. For John came to you observing all sorts of ritual, and you put no faith in him: the tax-gatherers and the notorious sinners did put faith in him, and you, though you saw this example set you, were not even afterwards sorry so as to believe him.

"Listen to another parable. There was a householder who planted a vineyard, made a fence round it, dug a wine-tank in it, and built a strong lodge; then let the place to vine-dressers, and went abroad. When vintage-time approached, he sent his servants to the vine-dressers to receive his grapes; but the vine-dressers seized the servants, and one they cruelly beat, one they killed, one they pelted with stones. Again he sent another party of servants more numerous than the first; and these they treated in the same manner. Later still he sent to them his son, saying, 'They will respect my son.' But the vine-dressers, when they saw the son, said to one another, 'Here comes the heir: come, let us kill him and get his inheritance.' So they seized him, dragged him out of the vineyard, and killed him. When then the owner of the vineyard comes, what will he do to those vine-dressers?" "He will put the wretches to a wretched death," was the reply, "and will entrust the vineyard to other vine-dressers who will render the produce to him at the vintage season." Jesus said to them, "Have you never read in the Scriptures,

28. *Sons* . . . *son*] Lit. 'children . . . child.'

31. *The first*] v.l. 'the latter,' inverting also the order of the two parts of the Parable. The sense remains the same. Others read 'the latter,' without inverting the order of the two parts of the Parable, explaining it to mean 'he who afterwards (repented and went).' But this seems an impossible translation. *Before you*] They walk first, taking precedence of you.

33-46. Cp. Mark xii. 1-12; Luke xx. 9-19.

34. *Servants*] Or 'slaves;' and so in verses 35, 36. *Grapes*] Or perhaps the price obtained by the sale of them (Meyer). The rent appears to have been a share of the produce ('his grapes') whether paid in kind or in money. Cp. Luke xx. 10.

37. *His son*] Here therefore we have the real answer to the question in verse 23. *Saying*] To those about him.

42. *Came from the Lord*] More freely 'is the Lord's workmanship.' Or perhaps

'THE STONE WHICH THE BUILDERS REJECTED
HAS BEEN MADE THE CORNERSTONE :

THIS CORNERSTONE CAME FROM THE LORD,
AND IS WONDERFUL IN OUR ESTEEM' (Ps. cxviii., 22, 23)?

"That, I tell you, is the reason why the Kingdom of God will
be taken away from you, and given to a nation that will exhibit
the power of it. He who falls on this stone will be severely
hurt; but he on whom it falls will be utterly crushed."

After listening to His parables the High Priests and Pharisees
perceived that He was speaking about them; but though they
were eager to lay hands upon Him, they were afraid of the
people, for by them He was regarded as a Prophet.

Again Jesus spoke to them in figurative language. 1 22

'The royal
Wedding
Feast.'

"The Kingdom of Heaven," He said, "may be
compared to a king who celebrated the marriage
of his son, and sent his servants to call the invited
guests to the wedding, but they were unwilling to come. Again
he sent other servants with a message to those who were invited.
'My breakfast is now ready,' he said, 'my bullocks and fat
cattle are killed, and every preparation is made: come to the
wedding.' They however gave no heed, but went, one to his
home in the country, another to his business; and the rest
seized the king's servants, maltreated them, and murdered
them. So the king's anger was stirred, and he sent his troops
and destroyed those murderers and burnt their city. Then he
said to his servants, 'The wedding banquet is ready, but those
who were invited were unworthy of it. Go out therefore to the

the meaning of the clause is, 'this (preference for the rejected stone) is the Lord's act.' The latter explanation assumes a Hebraism, thus. The word 'this' is feminine both in the Greek here and in the Hebrew original which our Lord was quoting from Ps. cxviii. 22, 23. But 'cornerstone' in both these languages is feminine, and therefore the demonstrative may refer to that noun. In Hebrew, however, where no noun is distinctly referred to and in English the word 'thing' is or may be supplied, as in, "At this (thing) also my heart trembleth" (Job xxxvii. 1), the Hebrew feminine is regularly used. In Latin or Classical Greek the neuter would be employed, but in Hebrew there is no neuter gender. The LXX. generally has the neuter in such cases; but there are a few exceptions, sufficient to demonstrate the possibility of the Hebrew idiom being borrowed into Hellenistic Greek, and the possibility also of its existence in the passage now before us. Yet the other seems the preferable rendering. *Wonderful* Or 'admirable.' Cp. 1 Pet. ii. 9.
43. *That will exhibit the Power* Lit. 'producing the fruits.' *Of it* I.E., 'of the Kingdom.'

44. *Falls* It is possible to 'stumble' without actually falling. See xxvi. 31; Rom. xi. 11. V.L. omits this verse.

1. *Again Jesus* Lit. 'and Jesus answered.' See xi. 25, n.

2. *May be compared to* See xiii. 24, n. *A king* Lit. 'a man a king.'

3. *Servants* Or 'slaves,' five times in this Parable.

4. *Breakfast* The morning meal, whether early or late, as among ourselves. This noun occurs also in Luke xi. 38; xiv. 12, 15; and the cognate verb in Luke xi. 37; John xxi. 12, 15. But some take it here, in a wider sense, for any meal.

cross-roads, and everybody you meet invite to the wedding.' So they went out into the roads and gathered together all they could find, both bad and good, and the banquet hall was filled with guests. 10

"Now the king came in to see the guests; and among them he discovered one who was not wearing a wedding robe. 'My friend,' he said, 'how is it that you came in here without a wedding robe?' The man stood speechless. Then the king said to the servants, 'Bind him hand and foot and fling him into the darkness outside: there will be the weeping aloud and the gnashing of teeth.' For there are many called, but few chosen." 11 12 13 14

Then the Pharisees went and consulted together how they might entrap Him in His conversation. 15 16

So they sent to Him their disciples together with the Herodians; who said, "Teacher, we know that you are a truthful man and that you teach God's way in truth; and that no fear of man misleads you, for you are not biased by men's wealth or rank. Give us your judgement therefore: is it allowable for us to pay a poll-tax to Caesar, or not?" Perceiving their wickedness, Jesus replied, "Why are you hypocrites trying to ensnare me? Show me the tribute coin." And they brought Him a shilling. "Whose likeness and inscription," He asked, "is this?" "Caesar's," they replied. "Pay therefore," He rejoined, "what is Caesar's to Caesar; and what is God's to God." They heard and were astonished; then left Him, and went their way. 17 18 19 20 21 22

On the same day a party of Sadducees came to Him contending that there is no resurrection, and they put this case to Him. "Teacher," they said, "Moses enjoined, 'IF A MAN SHOULD DIE CHILDLESS, HIS BROTHER SHALL MARRY HIS WIDOW, AND RAISE UP A FAMILY FOR HIM' (Deut. xxv. 5). Now we had among us seven brothers. The eldest of them married, but died childless, leaving his wife 23 24 25

10. *Could find*] Lit. 'found,' a Hebraism. So in Esther ix. 2, "no man could withstand" is lit. "no man withstood." *Banquet-hall*] Lit. 'bridal-chamber,' v.l. 'wedding.'

12. *Stood speechless*] Lit. 'was gagged' or 'muzzled.' The same verb is employed in verse 34.

15-22. Cp. Mark xii. 13-17; Luke xx. 20-26.

16. *Who said*] Or 'to say:' lit. 'saying.' v.l. reads 'saying' in the nominative, referring to 'they.' The sense then is 'saying' (by the mouth of these messengers). *Are not biased &c.*] Lit. 'do not look at men's faces' (or 'outward appearance'). Cp. Luke xx. 21, n.

23-33. Cp. Mark xii. 18-27; Luke xx. 27-39.

to his brother. So also did the second and the third, down to 26
the seventh, till the woman also died, after surviving them all. 27
At the Resurrection, therefore, whose wife of the seven will she 28
be? for they all married her." Jesus replied, "You are in error, 29
through ignorance of the Scriptures and of the power of God. For 30
in the Resurrection, men neither marry nor are women given in
marriage, but they are like angels in Heaven. But as to the 31
Resurrection of the dead, have you never read what God says 32
to you, 'I AM THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND
THE GOD OF JACOB' (Exod. iii. 6)? He is not the God of
dead, but of living men."

All the crowd heard this, and were filled with amazement at 33
His teaching.

Now the Pharisees came up when they heard 34
^{Love, the} ^{supreme Law.} that He had silenced the Sadducees, and one of 35
them, an expounder of the Law, asked Him as a
test question, "Teacher, which is the greatest Commandment 36
in the Law?" He answered, "'THOU SHALT LOVE THE LORD 37
THY GOD WITH THY WHOLE HEART, THY WHOLE SOUL, THY
WHOLE MIND' (Deut. vi. 5). This is the greatest and foremost 38
Commandment. And the second is similar to it: 'THOU SHALT 39
LOVE THY FELLOW MAN AS MUCH AS THYSELF' (Lev. xix. 18).
The whole of the Law and the Prophets is summed up in these 40
two Commandments."

'David's Son' While the Pharisees were still assembled there, 41
^{and} Jesus put a question to them: "What think you 42
'David's Lord.' about the Christ? whose son is He?" "David's," 43
they replied. "How then," He asked, "does David, taught by
the Spirit, call Him Lord, when he says,

'THE LORD SAID TO MY LORD, 44
'SIT AT MY RIGHT HAND

UNTIL I HAVE PUT THY FOES BENEATH THY FEET' (Ps. cx. i)? 45
"If therefore David calls Him Lord, how can He be his son?"

30. *Angels*] v.l. 'God's angels.'

34-40. Cp. Mark xii. 28-34.

34. *Had silenced*] See verse 12, n.

36. *Which*] Not 'of what kind.' Cp. xix. 18, n. *Greatest*] Lit. 'great,' a
Hebraism. Adjectives in Hebrew have neither the comparative nor the superlative
degree; but only the positive. See also xviii. 1, n.

37. *With*] Lit. 'in,' three times repeated.

39. *As much as thyself*] This of course implies that there is a legitimate love of
self. 'Selfishness' is sinful not because it includes care for one's own welfare,
but because it excludes (or subordinates to this) care for the welfare of others.
There is sin rather than virtue in mere self-neglect!

41-45. Cp. Mark xii. 35-37; Luke xx. 41-44.

43. *Taught by*] Lit. 'in.'

No one could say a word in reply, nor from that day did any one venture again to put a question to Him. 46

Then Jesus addressed the crowds and His disciples and said, "The Scribes and the Pharisees sit in the chair of Moses. Therefore do and 1 **23**
2
3

observe everything that they command you; but do not imitate their actions, for they talk, but do nothing. Heavy and cumbrous burdens they bind together and load men's shoulders with them, while as for themselves, not with one finger do they choose to lift them. And everything they do they do with a view to being observed by men; for they widen their phylacteries and make the tassels large, and love the best seats at a dinner party or in the synagogues, and like to be bowed to in places of public resort, and to be addressed by men as 'Rabbi.' 4
5
6
7

"As for you, do not accept the title of 'Rabbi,' for one alone is your Teacher, and you are all brothers. And call no one on earth your Father, for One alone is your Father—the Heavenly Father. And do not accept the name of 'leader,' for your Leader is one alone—the Christ. He who is the greatest among you shall be your servant; and one who exalts himself shall be abased, while one who abases himself shall be exalted. 8
9
10
11
12

"But alas for you Scribes and Pharisees, hypocrites, for you lock the door of the Kingdom of Heaven against men; you yourselves do not enter, nor do you allow those to enter who are seeking to do so. 13
14

"Alas for you, Scribes and Pharisees, hypocrites, for you scour sea and land in order to win one convert—and when he is gained, you make him twice as much a son of Gehenna as yourselves. 15

"Alas for you, you blind guides, who say, 'Whoever swears by the Sanctuary it is nothing; but whoever swears by the gold of the Sanctuary, is bound by the oath.' Blind fools! Why, which is greater?—the gold, or the Sanctuary which has 16
17

1-39. Cp. Luke xiii. 34, 35.

2. *Sit*] Or 'have seated themselves.' See *Aorist*, top of p. 21. Cp. Luke i. 47; Phil. iv. 10; Rev. xvii. 7.

4. Cp. Luke xi. 46. *And cumbrous*] v.l. omits these words.

5. *Phylacteries*] Two small leather cases, worn by very religious Jews on the left arm and the forehead, and containing passages of Scripture.

14. v.l. adds, either here or after verse 12, 'Alas for you, Scribes and Pharisees, hypocrites, for you devour widows' houses even while for a pretence you make long prayers: therefore you will receive a far severer sentence.'

16. *The Sanctuary*] i.e. 'the central building of the Temple,' which contained only the Holy Place and the Holy of Holies. The word occurs here for the first time.

17, 19. *Why*] See xxvii. 23, n.

made the gold holy? And you say, 'Whoever swears by the altar, it is nothing; but whoever swears by the offering lying on it is bound by the oath.' You are blind! Why, which is greater?—the offering, or the altar which makes the offering holy? He who swears by the altar swears both by it and by everything on it; he who swears by the Sanctuary swears both by it and by Him who dwells in it; and he who swears by Heaven swears both by the throne of God and by Him who sits upon it.

"Alas for you, Scribes and Pharisees, hypocrites, for you pay the tithe on mint, dill, and cummin, while you have neglected the weightier requirements of the Law—just judgement, mercy, and faithful dealing. These things you ought to have done, and yet you ought not to have left the others undone. You blind guides, straining out the gnat while you gulp down the camel!

"Alas for you, Scribes and Pharisees, hypocrites, for you wash clean the outside of the cup or dish, while within they are full of greed and self-indulgence. Blind Pharisee, first wash clean the inside of the cup or dish, and then the outside will be clean also.

"Alas for you, Scribes and Pharisees, hypocrites, for you are just like whitewashed sepulchres, the outside of which pleases the eye, though inside they are full of dead men's bones and of all that is unclean. The same is true of you: outwardly you seem to the human eye to be good and honest men, but, within, you are full of insincerity and disregard of God's Law.

"Alas for you, Scribes and Pharisees, hypocrites, for you repair the sepulchres of the Prophets and keep in order the tombs of the righteous, and your boast is, 'If we had lived in the time of our forefathers, we should not have been implicated with them in the murder of the Prophets.' So that you bear witness against yourselves that you are descendants of those who murdered the Prophets. Fill up the measure of your forefathers' guilt. O serpents, O vipers' brood, how are you to escape condemnation to Gehenna?

21. *Dwells*] v.l. 'has dwelt,' i.e. 'has taken up His abode.'

23. Cp. Luke xi. 42.

25. Cp. Luke xi. 39.

25. *Self-indulgence*] Or 'uncurbed animal passions.' The only other place where the word is found in the N.T. is 1 Cor. vii. 5.

26. Or *dish*] v.l. omits these words.

28. *Disregard of God's Law*] Lit. in one word 'lawlessness.'

29-31. Cp. Luke xi. 47, 48.

29. *Keep in order*] Or 'decorate.' Cp. xii. 44, n.

33. *To escape*] Cp. iii. 7, where the same verb is used. *Condemnation to*] Lit. 'the judgement of.' *Gehenna*] The metaphor is taken from 'the valley of Hinnom,'

The awful
Wickedness
of the Jews
then living.

"For this reason I am sending to you Prophets and wise men and Scribes. Some of them you will put to death—nay, crucify; some of them you will flog in your synagogues and chase from town to town; that all the innocent blood shed upon earth may come on you, from the blood of righteous Abel to the blood of Zechariah the son of Berechiah whom you murdered between the Sanctuary and the altar. I tell you in solemn truth that all this guilt will accumulate upon the present generation.

Jesus grieves
over
Jerusalem.

"O Jerusalem, Jerusalem! thou who murderest the Prophets and stonest those who have been sent to thee! how often have I desired to gather thy children to me, just as a hen gathers her chickens under her wings, and you would not come! See, your house will now be left to you desolate! For I tell you that you will never see me again until you say, 'BLESSED BE HE WHO COMES IN THE NAME OF THE LORD'" (Ps. cxviii. 26).

Jesus pre-
dicts the
Destruction of
the Temple.

Jesus had left the Temple and was going on His way, when His disciples came and called His attention to the Temple buildings. 'You see all this?' He replied; "in solemn truth I tell you that there will not be left here one stone upon another that will not be pulled down."

Christ's return
at the End of
the Age.

Afterwards He was on the Mount of Olives and was seated there when the disciples came to Him, apart from the others, and asked, "Tell us when this will be; and what will be the sign of your Coming and of the Close of the age?" Jesus answered, "Take care that no one misleads you. For many will come assuming my name and

just outside Jerusalem, where for the sake of the city a fire was kept burning to consume rubbish and refuse.

34-36. Cp. Luke xi. 49-51.

35. *Shed* The tense (present) indicates 'which has been, or at any time may be, shed.'

38. *Will now be left* Lit. 'is left,' not a perfect tense, but strictly present—'Now I am finally leaving you: now I am abandoning you to the consequences of your persistence in sin.' *Desolate* v.l. omits this word. Cp. Luke xiii. 35. *Blessed . . the Lord* Or, possibly, the sense may be 'He who comes in the name of the Lord is (the) blessed (One).'

1. *The Temple* i.e. the Temple Courts. See xxiii. 16, n.; xxi. 12. *Buildings* 'The several parts were great buildings' (Bengel). The masonry itself was also remarked. See Mark xiii. 1; Luke xxi. 5.

3. *Coming* Or 'Presence.' The cognate verb occurs xxvi. 49, and in twenty-three other places. A capital C as used in this Translation to indicate this word in the 17 passages where it occurs as signifying the Second Coming of our Lord. In a more general use it occurs 2 Cor. vii. 6, 7 and in six other places. *Age* Not 'world.' Some suppose that the Age referred to is the Jewish rather than the Christian dispensation. See J. Stuart Russell, *The Parousia*, London, 1878.

5. *A standing* Lit. "on." "Standing upon it, and usurping it" (Wordsworth) Cp. Mark xiii. 6.

saying, 'I am the Christ;' and they will mislead many. And 6
before long you will hear of wars and rumours of wars: Do not
be alarmed, for such things must be; but the End is not yet.
For NATION WILL RISE IN ARMS AGAINST NATION, KINGDOM 7
AGAINST KINGDOM (Isa. xix. 2), and there will be famines and
earthquakes in various places; but all these miseries are but 8
like the early pains of childbirth.

"At that time they will deliver you up to punish- 9
ment and will put you to death; and you will be
objects of hatred to all the nations because you
are called by my name. Then WILL MANY 10
STUMBLE AND FALL (Isa. viii. 15), and they will betray one an-
other and hate one another. Many false prophets will rise up 11
and lead multitudes astray; and because of the prevalent 12
disregard of God's law the love of the great majority will grow
cold; but those who stand firm to the End shall be saved. 13
And this Good News of the Kingdom shall be proclaimed 14
throughout the whole world to set the evidence before all the
Gentiles; and then the End will come.

"When you have seen (to use the language of 15
'The abomina- tion of Desola- tion.' the Prophet Daniel) the 'ABOMINATION OF
DESOLATION' (Dan. ix. 27), standing in the 'Holy
Place"—let the reader observe those words—"then let those 16
who are in Judaea escape to the hills; let him who is on the
roof not go down to fetch what is in his house; nor let him 17
who is outside the city stay to pick up his outer garment. 18
And alas for the women who at that time are with child or 19
have infants!

"But pray that your flight may not be in winter, nor on the 20

6. *The End*] Referred to in verse 3 as 'the Close of the age.' Evidence as to the fulfilment of many of the 'signs' predicted in the verses that follow is to be found in Josephus, Seneca, Suetonius, Tacitus. See Alford and other Commentators, and compare the condition of the Seven Churches of Roman Asia as described in Rev. ii., iii.

10. *Stumble and fall*] See v. 29, n. Changing the figure, we might render 'make shipwreck of faith.'

12. *Disregard of God's Law*] Lit. 'lawlessness.' *The great majority*] Lit. 'the many,' not merely 'many.'

14. *This Good News of the Kingdom*] The good news that God's heavenly kingdom was close at hand (iii. 2; iv. 17; x. 7). *The whole world*] Lit. 'all the inhabited' (earth). The words appear to be used in Luke ii. 1; Acts xi. 28; Rom. x. 18; Rev. iii. 10; of the Roman empire—"the world" as known to the ancients. For the diffusion of the Gospel within these limits even in N.T. times see Mark xvi. 20; Acts i. 8; Rom. xvi. 26; Col. i. 6, 23. *Gentiles*] Or 'nations.' *The End*] Referred to in verse 3 as 'the Close of the age.'

15-17. Cp. Mark xiii. 14-37; Luke xxi. 20-36.

19. *Alas for*] Cp. xi. 21; Luke vi. 24; and notes.

20. *In winter*] Or 'during a storm.' Cp. Acts xxvii. 20. *The Sabbath*] i.e. the Jewish Sabbath, on which the Law forbid long journeys.

Unparalleled Distress. Sabbath ; for it WILL BE a time of great SUFFER- 21
ING, SUCH AS NEVER HAS BEEN FROM THE BE-
GINNING OF THE WORLD TILL NOW (Dan. xii. 1),

and assuredly never will be again. And if those days had not 22
been cut short, no one would escape ; but for the sake of God's
own People those days will be cut short.

The wide Visi- " If at that time any one should say to you, 23
bility of ' See, here is the Christ ! ' or ' Here ! ' give no
the Coming of credence to it. For there will rise up false Christs 24
Christ.

and false prophets, displaying wonderful signs and
prodigies, so as to deceive, were it possible, even God's own
People. Remember, I have forewarned you. If therefore they 25, 26
should say to you, ' See, He is in the desert ! ' do not go out
there : or, ' See, He is indoors in the room ! ' do not believe it.
For just as the lightning flashes in the east and is seen to the 27
very west, so will be the Coming of the Son of Man. Where- 28
ever the dead body is, there will the vultures flock together.

" But immediately after those times of distress 29
The Son of THE SUN WILL BE DARKENED, THE MOON WILL
Man amid the Clouds.

NOT SHED HER LIGHT, THE STARS WILL FALL
FROM THE FIRMAMENT, AND THE FORCES WHICH CONTROL THE
HEAVENS WILL BE DISORDERED AND DISTURBED (Isa. xiii. 10 ;
xxxiv. 4). Then will appear the Sign of the Son of Man in the 30
sky ; and THEN WILL ALL THE NATIONS OF THE EARTH
LAMENT (Zech. xii. 12), when they see THE SON OF MAN COM-
ING ON THE CLOUDS OF THE SKY (Dan. vii. 13) with great
power and glory. And He will send out His angels WITH A 31

21. *Never will be again*] These words have little meaning if the suffering referred to is to come at the very end of Time.

22. *Been cut short*] In God's decrees. *Will be cut short*] In fact. Cp. Luke xviii. 8. *God's own People*] Lit. 'the elect.' So in verses 24, 31.

23-28. Cp. Luke xvii. 21-24, 37.

28. *Vultures*] Perhaps the avenging armies of Rome, the 'dead body' being in that case the corrupt Jewish nation. The Jews were well-nigh exterminated throughout the Roman empire, 67-70, A.D. See Josephus, *Wars* ii. 18 and Luke xiii. 3, n.

29. *Be darkened*] Or 'grow dark.' *Forces &c.*] Cp. Rom. viii. 38, n. The whole verse may possibly describe the complete darkness which comes over human beings in the moment of death as the result of the closing of all their ordinary earthly senses. If, as is conceivable, this is immediately succeeded by a vision of our glorified Redeemer and King (see Acts vii. 55 ; ix. 17 ; 1 Cor. ix. 1) the interpretation of verse 30 becomes easier. It seems certain that the parallel O.T. passages (Isa. xiii. 10 ; xxxiv. 4) predicted the overthrow of the inhabitants of Babylon and Boziah in the darkness of death.

30. *Nations of the earth*] Or 'tribes of the land.' Cp. Rev. i. 7. *See*] Cp. Luke xxi. 25, n. *Lament*] Or 'beat their breasts.' *With great power and glory*] Cp. Luke xxi. 27, n.

31. *With a loud trumpet blast*] v.l. 'with the great trumpet.' Cp. 'with the trumpet of God,' 1 Thess. iv. 16. *Bring together*] Cp. 2 Thess. ii. 1 ; Rev. vii. 1-3. No hint is given here as to whether this was to be 'in the body' or 'apart from the

LOUD TRUMPET-BLAST (Isa. xxvii. 13), and THEY WILL BRING together His own People to Him FROM NORTH, SOUTH, EAST AND WEST—FROM ONE EXTREMITY OF THE WORLD TO THE OTHER (Deut. xxviii. 64 ; xxx. 4).

“Now learn from the fig-tree the lesson it teaches. As soon as its branches have now become soft and it is bursting into leaf, you all know that summer is near. So you also, when you see all these signs, may be sure that He is near—at your very door. I tell you in solemn truth that the present generation will certainly not pass away without all these things having first taken place. Earth and sky will pass away, but it is certain that my words will not pass away.

“But as to that day and the exact time no one knows—not even the angels of heaven, nor the Son, but the Father alone. For as it was in the time of Noah (Gen. vii.), so it will be at the Coming of the Son of Man. At that time, before the Deluge, men were busy eating and drinking, taking wives or giving them, up to the very day when Noah entered the Ark, nor did they realize any danger till the Deluge came and swept them all away ; so will it be at the Coming of the Son of Man. Then will two men be in the open country : one will be taken away, and one left behind. Two women will be grinding at the mill : one will be taken away, and one left behind. Be on the alert therefore, for you do not know the day on which your Lord is coming. But of this be assured, that if the master of the house had known the hour at which the robber was coming, he would have kept awake, and not have allowed his house to be broken into.

body.’ See 2 Cor. xii. 2, 4 ; 1 Thess. iv. 17 ; Rev. xii. 5 ; where there is the same uncertainty.

33. *He* Or ‘it,’ ‘His coming.’

34. *The present generation* Or possibly ‘this race.’ The word is found in the latter sense in Classical Greek, but not in the N.T., unless here and in the parallel passages (Mark xiii. 30 ; Luke xxi. 32). The sense in which St. Matthew generally uses the phrase may be gathered from xi. 16 ; xii. 41, 43, 45 ; xxiii. 36.

35. *Earth and sky* This phrase possibly denotes the then-existing order of things—the Jewish dispensation—being in that case a name given to it in token of its supposed permanence and fixity. See v. 18, n.

36. *Nor the Son* v.l. omits these words. In Mark xiii. 32 their genuineness is not questioned.

37-41. Cp. Luke xvii. 26, 34.

40, 41. *Will be taken* Lit. ‘is taken.’ *Taken away* Or ‘taken home,’ as in i. 20, 24. Cp. Luke xvii. 34-36. There appears to be a special reference intended here to Palestine—a country where men worked in the open fields and women ground at the mill.

41. *Mill* See the Bible Dictionaries.

42. *On the alert* Or ‘wakeful.’ The Greek is the same in xxv. 13 ; xxvi. 38, 41.

43-51. Cp. Luke xii. 39-46.

Therefore you also must be ready ; for it is at a time when you 44
least expect Him that the Son of Man will come.

Faithful and
unfaithful
Servants.

"Who therefore is the loyal and intelligent ser- 45
vant to whom his master has entrusted the control
of his household to give them their rations at the
appointed time? Blessed is that servant whom his master 46
when he comes shall find so doing ! In solemn truth I tell you 47
that he will give him the management of all his wealth. But if 48
that man, being a bad servant, should say in his heart, 'My
master is a long time in coming,' and should begin to beat his 49
fellow servants, while he eats and drinks with his drunken asso-
ciates ; the master of that servant will arrive on a day when he 50
is not expecting him and at an hour of which he has not been
informed ; he will treat him with the utmost severity and assign 51
him a place among the hypocrites : there will be the weeping
and the gnashing of teeth.

'Ten Brides-
maids.'

"Then will the Kingdom of Heaven be found to 1 25
be like ten bridesmaids who took their torches and
went out to meet the bridegroom. Five of them 2
were foolish and five were wise. For the foolish, when they 3
took their torches, did not provide themselves with oil ; but the 4
wise, besides their torches, took oil in their flasks. The bride- 5
groom was a long time in coming, so that meanwhile they all
became drowsy and fell asleep. But at midnight there is a loud 6
cry, 'The bridegroom ! Go out and meet him !' Then all those 7
bridesmaids roused themselves and trimmed their torches.
'Give us some of your oil,' said the foolish ones to the wise, 'for 8
our torches are going out.' 'But perhaps,' replied the wise, 9
'there will not be enough for all of us. Go to the shops
rather, and buy some for yourselves.' So they went to buy, 10
But meanwhile the bridegroom came ; those bridesmaids who
were ready went in with him to the wedding banquet ; and the
door was shut. Afterwards the other bridesmaids came and 11
cried, 'Sir, Sir, open the door to us.' 'In solemn truth I tell 12
you,' he replied, 'I do not know you.'

45. *Servant*] Or 'slave.' The house-steward among the Romans was only a superior slave. *Master*] Or 'owner.' So in verses 46, 49, 50.

51. *Treat him with the utmost severity*] Lit. 'cut him in two.' *Hypocrites*] Or perhaps 'evildoers.' See Hatch, *Biblical Greek*, p. 97.

1. *Be found to be like*] See vii. 24, 26, n. Or 'will become like,' 'will show itself like.' Cp. Acts xiv. 11. *Torches*] See the detailed description from Jarchi given in Kitto's *Pictorial Bible*, Matt. xxv. 1. Kitto adds, "These are just the torches which are still employed on similar occasions by the people of Arabia and Egypt." See also Trench's *Synonymus*, xlv.

4. *Flasks*] Or 'bottles.' See Trench as above.

"Keep awake therefore ; for you know neither the day nor the hour. 13

"Why, it is like a man who, when going on his travels, called his bondservants and entrusted his property to their care. To one he gave five talents, to another two, to another one—to each according to his individual capacity ; and then started from home. Without delay the one who had received the five talents went and employed them in business, and gained five more. In the same way he who had the two gained two more. But the man who had received the one went and dug a hole and buried his master's money. 14 15 16 17 18

"After a long lapse of time the master of those servants returned, and had a reckoning with them. The one who had received the five talents came and brought five more, and said, 'Sir, it was five talents that you entrusted to me : see, I have gained five more.' His master replied : 'You have done well, good and trustworthy servant : you have been trustworthy in the management of a little, I will put you in charge of much : share your master's joy.' The second, who had received the two talents, came and said, 'Sir, it was two talents you entrusted to me : see, I have gained two more.' His master replied, 'You have done well, good and trustworthy servant : you have been trustworthy in the management of a little, I will put you in charge of much : share your master's joy.' But, next, the man who had the one talent in his keeping came and said, 'Sir, I knew you to be a severe man, reaping where you had not sown and garnering what you had not winnowed ; so being afraid I went and buried your talent in the ground : there you have what belongs to you.' 'You wicked and slothful servant,' replied his master, 'did you know that I reap where I have not sown, and garner what I have not winnowed? Your duty then was 19 20 21 22 23 24 25 26 27

14-30. Cp. Luke xix. 11-28.

14. *Bondservants*] Such an employment of slaves was common among the ancient Romans. See xxiv. 45, n.

15. *Talents*] See the Commentators and the Bible Dictionaries.

18. *Master's*] Or 'owner's.' So 'owner' for 'master' in verses 19, 21, 23.

19. *After a long lapse of time*] And yet within the limits of an ordinary lifetime !

21. *Good*] Or perhaps 'upright' or 'honest,' but this idea seems to be included in the epithet which follows. That the word may signify kindness of heart and good feeling is plain from xx. 15 ; 1 Peter ii. 18 ; and many other passages ; and the teaching of xxii. 36-38 must not be forgotten. Cp. John x. 11. *Trustworthy*] This slave had not only displayed faithfulness, that is loyalty of heart, but a steadfastness of rectitude also, and was on every ground deserving of confidence.

21, 23. *Share*] Lit. 'enter into.'

24. *I knew you to be*] Lit. 'I had observed you - that you were.' *What*] Lit. 'from (a threshing-floor) where.'

to deposit my money in some bank, and so when I came I should have got back my property with interest. So take away the talent from him, and give it to the man who has the ten.' (For to every one who has, more shall be given, and he shall have abundance; but from him who has nothing, even what he has shall be taken away.) 'But as for this worthless servant, put him out into the darkness outside: *there* will be the weeping and the gnashing of teeth.'

'The Sheep and the Goats.' "When the Son of Man comes in His glory, and all the angels with Him, then will He sit upon His glorious throne, and all the nations will be assembled before Him. And He will separate them from one another, just as a shepherd separates the sheep from the goats; and will make the sheep stand at His right hand, and the goats at His left. Then the King will say to those at His right, 'Come, my Father's blessed ones, receive your inheritance of the Kingdom divinely intended for you since the creation of the world. For when I was hungry, you gave me food; when I was thirsty, you gave me drink; when I was homeless, you gave me a welcome; when I was ill-clad, you clothed me; when I was sick, you visited me; when I was in prison, you came to see me.' 'When, Lord,' the righteous will reply, 'did we see Thee hungry, and feed Thee; or thirsty, and give Thee drink? When did we see Thee homeless, and give Thee a welcome? or ill-clad, and clothe Thee? When did we see Thee sick or in prison, and come to see Thee?' But the King will answer them, 'In solemn truth I tell you that in so far as you rendered such services to one of the humblest of these my brethren, you rendered them to myself.'

"Then will He say to those at His left, 'Begone from me, with the curse resting upon you, into the Fire of the ages, prepared for the devil and his angels. For when I was hungry,

29. *Who has nothing*] I.E. 'who acts as though he had nothing and were responsible for nothing.' But the bold oxymoron of this latter half of the verse a translator is not at liberty to alter.

31. *When*] See x. 23; xvi. 27, 28; xxiv. 34. *All the nations*] The same phrase occurs xxiv. 7, 9, 14; xxviii. 19; 2 Tim. iv. 17.

32. *Them*] The individuals, not the nations. The pronoun in the Greek here is masculine. But 'nations' is neuter. Similarly in Acts xxvi. 17 'whom' (after nations) is masculine: the Gospel message is sent to the individual who hears it. *Goats*] Or 'kids.'

34. *Divinely intended*] Or 'made sure.' See Hosea vi. 3, comparing the A.V. with the R.V.

37, 38, 39. *Thee*] Emphatic.

41. *Of the ages*] Greek 'aeonian.' See xviii. 8, n. *Prepared*] Or 'divinely intended.' The same word as in verse 34.

you gave me nothing to eat ; when thirsty, you gave me nothing to drink ; when homeless, you gave me no welcome ; ill-clad, you clothed me not ; sick or in prison, you visited me not.' Then will they also answer, ' Lord, when did we see Thee hungry or thirsty or homeless or ill-clad or sick or in prison, and not come to serve Thee ? ' But He will reply, ' In solemn truth I tell you that in so far as you withheld such services from one of the humblest of these, you withheld them from me.' And these shall depart into the Punishment of the ages, but the righteous into the Life of the ages."

Once again
Jesus predicts
His Death. When Jesus had ended all these discourses, He said to His disciples, " You know that in two days' time the Passover comes. And the Son of Man will be delivered up to be crucified."

The Plot to
murder Him. Then the High Priests and Elders of the People assembled in the court of the palace of the High Priest Caiaphas, and consulted how to get Jesus into their power by stratagem and put Him to death. But they said, " Not during the Festival, lest there be a riot among the people."

Affection's
costly Gift. Now when Jesus was come to Bethany and was at the house of Simon the Leper, a woman came to Him with a jar of very costly, sweet-scented ointment, which she poured over His head as He reclined at table. " Why such waste ? " indignantly exclaimed the disciples ; " for this might have been sold for a considerable sum, and the money given to the poor." But Jesus heard it, and said to them, " Why are you vexing her ? For she has done a most gracious act towards me. The poor you always have with you, but me you have not always. In pouring this ointment over me, her object was to prepare me for burial. In solemn truth I tell you that wherever in the whole world this Good News shall

46. *Punishment*] The same noun occurs in 1 John iv. 18, and the cognate verb in Acts iv. 21 ; 2 Peter ii. 9.

1-5. Cp. Mark xiv. 1, 2 ; Luke xxii. 1, 2.

1. *Two days*] These words were apparently spoken on the evening of the Wednesday. If so, this was in the early hours of the 13th of Nisan ; for the Jewish day begins at sunset, and the 13th would begin at sunset on Wednesday and continue till sunset on Thursday. Then commenced the 14th of Nisan, the day on which the Passover was to be slain ' between the two evenings ' (Exod. xii. 6), that is between noon and sunset, namely (in this case) of the Friday. Thus the interval referred to is that from the beginning of the 13th to near the close of the 14th of Nisan—from the Wednesday after sunset to the Friday before sunset.

6-13. Cp. Mark xiv. 3-9 ; John xii. 1-11.

7. *A woman*] Evidently wealthy, and one whom social propriety would now style a lady. Compare the literal renderings of xviii. 23 ; xxii. 2 ; 2 John i.

be proclaimed, this deed of hers shall be spoken of in memory of her."

At that time one of the Twelve, the one called Judas Iscariot, went to the High Priests and said, "What are you willing to give me if I betray Him to you?" So they weighed out to him thirty shekels (Zech. xi. 12), and from that moment he was on the look out for an opportunity to betray Him.

On the first day of the Unleavened Bread the disciples came to Jesus with the question, "Where shall we make preparations for you to eat the Passover?" "Go into the city," He replied, "to such a one, and tell him, 'The Teacher says, My time is close at hand. It is at your house that I shall keep the Passover with my disciples.'" The disciples did as Jesus directed them, and got the Passover ready.

When evening came, He was at table with the twelve disciples, and the meal was proceeding, when Jesus said, "In solemn truth I tell you that one of you will betray me." Intensely grieved they began one after another to ask Him, "Can it be I, Master?" He answered, "One who has dipped his fingers in the bowl with me is the very man who will betray me. The Son of Man is indeed going as is written concerning Him; but alas for that man by whom the Son of Man is betrayed! It had been a happy thing for that man if he had never been born." Then Judas, the disciple who was betraying Him, asked, "Can it be I, Rabbi?" He replied "It is you."

During the meal Jesus took a Passover biscuit, blessed it and broke it. He then gave it to the disciples, saying, "Take this and eat it: it is my

14-16. Cp. Mark xiv. 10, 11; Luke xxii. 3-6.

17-19. Cp. Mark xiv. 12-16; Luke xxii. 7-13.

20. Cp. Mark xiv. 17; Luke xxii. 14-18. *Was at table* Lit. 'reclined' (on the couches). *Disciples* v.l. omits this word.

21-25. Cp. Mark xiv. 18-21; Luke xxii. 21-23; John xiii. 21-35.

23. *One who* Or 'he who.' *Has dipped* Or 'dipped.' Or 'will have dipped.'

24. *Never* Lit. 'not,' a Hebraism, the Hebrew language having no distinct word signifying 'never.'

25. *It is you* Lit. (it is as) 'you have said.' Cp. verse 64.

26-29. Cp. Mark xiv. 22-25; Luke xxii. 19, 20; 1 Cor. xi. 23-25.

26. *A Passover biscuit* The same word as is elsewhere rendered 'a loaf.' But we know that this was unleavened. *Is my body* Or 'signifies,' 'represents,' 'symbolizes my body.' In many places both in the O.T. and the N.T. the verb 'is' or 'are,' expressed or (as here) understood, may be thus rendered. A few examples are—in the O.T. Gen. xli. 26; Josh. iv. 6 (where the literal rendering is, "What (are) these stones to you?"); Isa. v. 7, and numerous instances in Zech. iv., v., vi.; and

body," and He took the cup and gave thanks, and gave it to them, saying, "Drink, all of you; for this is my blood which is to be poured out for many for the remission of sins—the blood which ratifies the Covenant. I tell you that I will never again take the produce of the vine till that day when I shall drink the new wine with you in my Father's Kingdom." So they sang the hymn and went out to the Mount of Olives.

Then said Jesus, "This night all of you will stumble and fail in your fidelity to me; for it is written, 'I WILL STRIKE THE SHEPHERD, AND THE SHEEP OF THE FLOCK WILL BE SCATTERED IN ALL DIRECTIONS' (Zech. xiii. 7). But after I have risen to life again I will go before you into Galilee." "All may stumble and fail," said Peter, "but I never will." "In solemn truth I tell you," replied Jesus, "that this very night, before the cock crows, you will three times disown me." "Even if I must die with you," declared Peter, "I will never disown you." In like manner protested all the disciples.

Then Jesus came with them to a place called Gethsemane. And He said to the disciples, "Sit down here, whilst I go yonder and there pray." And He took with Him Peter and the two sons of

in the N.T. Matt. xiii. 19, 20, 22, 23; Acts x. 17 (lit., "what the vision might be"); Rev. xvii. 18; xix. 10.

27. *Took the cup* Or 'took his cup.' Lit. 'took cup,' though v.l. inserts in the Greek the article which the English Idiom demands. There are in English numerous phrases consisting of a noun and a verb, in which the noun, though quite definite in sense, is used without the article. Such are 'to take horse,' each man taking his horse; 'to lay hands,' laying one's own hands; 'to weigh anchor,' for 'to weigh the anchor'; 'to set sail,' 'to turn tail,' etc. And so in Biblical Greek we have 'to throw lot' for 'to throw the lot,' xxvii. 35; 'lift up voice,' Luke xi. 27; 'to lay hands,' as in English, Mark xvi. 18; 'to divorce wife,' namely his wife, Mark x. 2; 'to govern husband,' namely her husband, 1 Tim. ii. 12. To this class 'to take cup' seems to belong. Such phrases are in fact equivalent to verbal compounds, which abound in Greek, as 'to good-do' and 'to bad-do' (Mark iii. 4), 'to good-work' (2 Pet. iii. 6), 'to child-bear' (1 Tim. v. 14), 'to knee-fall' (Matt. xvii. 14), 'to sacred-rob' (Rom. ii. 22). If this is the correct explanation, it serves to account for the article inserted in many MSS. (the copyist having endeavoured to make the true meaning plainer), and for the undoubtedly genuine 'the' in Luke xxii. 20; 1 Cor. vi. 25. Besides, 'took a cup' does not so readily agree with what details we know of the Jewish mode of celebrating the Passover. *Drink* Lit. 'drink out of it.'

28. *The Covenant* v.l. 'the New Covenant,' as in Luke xxii. 20.
29. See Luke xxii. 16, n. *The new wine* Not the same word as in speaking of the new (that is, newly made) wine which will burst old wineskins (ix. 17). In that use the 'new' (Greek *neos*) indicates a condition opposed to the future maturity: here (Greek *kainos*) the contrast is with the past. The wine drunk in God's Kingdom will be of a different character from all wine they have hitherto known, and infinitely superior. See Eph. ii. 15; Col. iii. 10; Heb. xii. 24.

30. Cp. Mark xiv. 26; Luke xxii. 39; John xviii. 1. *The hymn*: i.e. the customary Psalms. Or 'a hymn.'

31-35. Cp. Mark xiv. 27-31; Luke xxii. 31-38; John xiii. 36-38.

36-46. Cp. Mark xiv. 32-42; Luke xxii. 40-46.

Zabdai. Then He began to be full of anguish and distress, and said to them, "My soul is crushed with anguish to the very point of death; wait here, and keep awake with me." Going forward a short distance He fell on His face and prayed, "My Father, if it is possible, let this cup pass away from me; nevertheless, not as I will, but as Thou wilt." Then He came to the disciples and found them asleep, and He said to Peter, "Alas, none of you could keep awake with me for even a single hour! Keep awake, and pray that you may not enter into temptation: the spirit is right willing, but the body is frail." Again a second time He went away and prayed, "My Father, if it is impossible for this cup to pass without my drinking it, Thy will be done." He came and again found them asleep, for they were very tired. So He left them, and went away once more and prayed a third time, again using the same words. Then He came to the disciples and said, "Sleep on and rest. See, the moment is close at hand when the Son of Man is to be betrayed into the hands of sinful men. Rouse yourselves. Let us be going. My betrayer is close at hand."

He had scarcely finished speaking when Judas came—one of the Twelve—accompanied by a great crowd of men armed with swords and bludgeons, sent by the High Priests and Elders of the people. Now the betrayer had agreed upon a sign with them, directing them, "The one whom I kiss is the man: lay hold of him." So he went straight to Jesus and said, "Peace to you, Rabbi!" and kissed Him eagerly. "Friend," said Jesus, "carry out your intention." Then they came and laid their hands on Jesus and

38. *Crushed with anguish*] Cp. Ps. xlii. 5, 11; LXX.

41. *The spirit . . . the body*] Or 'my spirit . . . my body.' In that case the words are a pathetic appeal on the part of Jesus for human sympathy and companionship. *Right willing*] Or 'eager.' 'Willing' alone is an inadequate rendering. *Body*] Or 'human nature.' Lit. 'flesh.'

43. *They were very tired*] Lit. 'their eyes were heavy.'

47-56. Cp. Mark xiv. 43-52; Luke xxii. 47-53; John xviii. 2-11.

49. *Peace to you*] Lit. 'Rejoice.' The same verb is used also as a form of greeting in a letter (as in Acts xv. 23; Jas. i. 1), and in bidding farewell (2 John 10, 11). It seems probable that Judas would use in his native Aramaic some such expression as is in constant use in Arabia and Syria at the present day, 'Peace to you,' an approach to which we find in the O.T., and which we find literally rendered into Greek in Luke x. 5; xxiv. 36; 1 Pet. v. 14. Our modern Western equivalent would be simply 'Good evening.' *Eagerly*] Or 'effusively,' that is with a great pretence of affection. Cp. "Faithful are the wounds of a friend, but the kisses of an enemy are profuse" (Prov. xxvii. 6, R.V.). The same word is used Mark xiv. 45; Luke vii. 38, 45; xv. 20; Acts xx. 37. The simple and less emphatic word is employed in verse 48; Mark xiv. 44; Luke xxii. 47.

50. *Carry out your intention*] Lit. (do that) 'for which you are present' or 'have come.'

seized Him firmly. But one of those with Jesus drew his sword 51
and struck the High Priest's servant, cutting off his ear. "Put 52
back your sword again," said Jesus, "for all who draw the
sword shall perish by the sword. Or do you suppose I cannot 53
entreat my Father and He would instantly send more than
twelve legions of angels to my help? In that case how are the 54
Scriptures to be fulfilled which declare that thus it must be?"

Jesus exposit- Then said Jesus to the crowds, "Have you 55
lates. The come out as if to fight with a robber, with swords
Apostles flee. and bludgeons to apprehend me? Day after day
I have been sitting teaching in the Temple, and you did not
arrest me. But all this has taken place in order that the 56
writings of the Prophets may be fulfilled." At this point the
disciples all left Him and fled.

Jesus arrested But the officers who had laid hold of Jesus led 57
and taken to Him away to Caiaphas the High Priest, at whose
Caiaphas. house the Scribes and the Elders had assembled.
And Peter kept following Him at a distance, till he came even 58
to the court of the High Priest's palace, where he entered and
sat down among the officers to see the issue.

False Testi- Meanwhile the High Priests and the whole 59
mony and Sanhedrin were seeking false testimony against
gross insults. Jesus in order to put Him to death; but they 60
could find none, although many false witnesses came forward.
At length there came two who testified, "This man said, 'I am 61
able to pull down the Sanctuary of God and three days after-
wards to build a new one.'" Then the High Priest stood up 62
and asked Him, "Have you no answer to make? What is it
these men are saying in evidence against you?" Jesus however 63
remained silent. Again the High Priest addressed Him. "In
the name of the ever-living God," he said, "I now put you on
your oath: tell us whether you are the Christ, the Son of God."

51. *Servants*] Or 'slave.'

52. *Draw the sword*] Lit. 'take sword.' Cp. verse 27, n.

53. *Send*] Lit. 'cause to be present,' or 'to stand by.'

54. *Have been sitting*] See *Aorist* iii. 4-6.

55. *But . . . fulfilled*] Possibly these words are not those of Jesus but of the Evangelist, in which case we should render 'took place' rather than 'has taken place,' notwithstanding its being the perfect tense in the Greek. See *Aorist* vii. 9: 57-58 and 69-75. Cp. Mark xiv. 53, 54, and 66-72; Luke xxii. 54-62; John xviii. 12-18.

58. *Officers*] I.E. 'police officers' or 'constables,' with whom some of the slaves of the High Priest are associated in John's narrative, xviii. 18.

59. *Ever-living*] Lit. 'living.' *I now put you on your oath*] Cp. Exod. xxii. 11; Num. v. 19-22; 1 Kings viii. 31. Jesus by replying, instead of remaining silent, accepted the oath which the High Priest administered to Him. This clearly proves that the prohibition of v. 34 was not meant to apply to judicial oaths.

Jesus replied, "I am He. But I tell you all that, later on, you will see THE SON OF MAN SITTING AT THE RIGHT HAND OF Omnipotence, AND COMING ON THE CLOUDS OF THE SKY" (Ps. cx. 1; Dan. vii. 13). Then the High Priest tore his robes and exclaimed, "Impious language! What further need have we of witnesses! See, you have now heard the impiety. What is your verdict?" They replied, "He deserves to die." Then they spat in His face, and struck Him—some with the fist, some with the open hand—while they taunted Him, saying, "Christ, prove yourself a prophet by telling us who it was that struck you."

Peter meanwhile was sitting outside in the court of the palace, when one of the maidservants came over to him and said, "You too were with Jesus the Galilean." He denied it before them all, saying, "I do not know what you mean." Soon afterwards he went out and stood in the gateway, when another girl saw him, and said, addressing the people there, "This man was with Jesus the Nazarene." Again he denied it with an oath, "I do not know the man." A short time afterwards the people standing there came and said to Peter, "Certainly you too are one of them, for your brogue shows it." Then with curses and oaths he declared, "I do not know the man." Immediately a cock crowed, and Peter recollected the words of Jesus, how He had said, "Before the cock crows you will three times disown me." And he went out and wept aloud, bitterly.

When morning came all the High Priests and Elders of the people consulted together against Jesus to put Him to death; and binding Him they led Him away and handed Him over to Pilate the Governor.

Then when Judas, who had betrayed Him, saw that He was

64. *I am He*] Lit. (it is as) 'you have said.' Cp. verse 25; xxvii. 11; John vi. 36. *Later on*] Or 'before long,' 'in the near future.' Lit. 'from now.' Cp. the Scotch and north of England use of 'just now,' referring to the future, in cases where a Londoner says 'directly,' 'immediately.'

67. *With the open hand*] Or 'with rods.' Cp. v. 39, and Mic. v. 1.

68. *Prove yourself . . . struck you*] Lit. 'prophecy to us. Who is it that struck you?'

69. *One of the maidservants*] Lit. 'one maidservant;' but cp. vi. 27, n.

71. *This man*] v.L. adds 'also.'

73. *Standing there*] Or 'standing by.' Lit., simply, 'standing.' Cp. Luke v. 17.

75. *Aloud, bitterly*] Or 'with bitter sobs and cries.' The verb here used for 'wept' does not signify the silent shedding of tears, although another verb does in John xi. 35.

1-2. Cp. Mark xv. 1; Luke xxiii. 1; John xviii. 28.

3-10. Cp. Acts i. 18.

3. *Who had betrayed Him*] v.L. 'the betrayer.'

The Remorse and Despair of Judas. condemned, smitten with remorse he brought back the thirty shekels to the High Priests and Elders and said, "I have sinned, in betraying for death One who is innocent." "What does that matter to us?" they replied; "it is your business." Flinging the shekels into the Sanctuary he left the place, and went and hanged himself. When the High Priests had gathered up the money they said, "It is illegal to put it into the Treasury, because it is the price of blood." So after consulting together they spent the money in the purchase of the Potter's Field as a burial place for people not belonging to the City; for which reason that piece of ground received the name, which it still bears, of 'the Field of Blood.' Then were fulfilled the words spoken by the Prophet Jeremiah, "AND I TOOK THE THIRTY SHEKELS, THE PRICE OF THE PRIZED ONE ON WHOM ISRAELITES HAD SET A PRICE, AND GAVE THEM FOR THE POTTER'S FIELD, AS THE LORD DIRECTED ME" (Zech. xi. 13).

Pilate questions Jesus. Meanwhile Jesus was brought before the Governor, and when the latter put the question, "Are you the king of the Jews?" He answered, "I am their king." When however the High Priests and Elders kept bringing their charges against Him, He said not a word in reply. "Do you not hear," asked Pilate, "what a mass of evidence they are bringing against you?" But He made no reply to a single accusation, so that the Governor was greatly astonished.

Jesus sentenced to Death. Now it was the Governor's custom at the Festival to release some one prisoner, whomsoever the populace desired; and at this time they had a notorious prisoner called Barabbas. So when they were now assembled Pilate appealed to them, "Whom shall I release to you, Barabbas, or Jesus the so-called Christ?" For he knew that it was from envious hatred that Jesus had been brought be-

9. *Gave*] The Greek word as appearing in the majority of MSS. regularly means 'they gave,' but it seems to be here employed as a very unusual form of the first person singular. Or the 'I took' at the beginning of the verse may be rendered 'they took,' which however departs from the Hebrew (Zech. xi. 13). On 'Jeremiah' see the Commentators.

11-14. Cp. Mark xv. 2-5; Luke xxiii. 3-5; John xviii. 33-38.

11. *I am their king*] Lit. (it is as) 'you say.' Cp. xxvi. 25, 64.

13. *Evidence*] A word spoken in bitter irony, for their statements were supported by no real evidence. Cp. verse 18.

15-23. Cp. Mark xv. 6-14; Luke xxiii. 18-23; John xviii. 39, 40.

16, 17. *Barabbas*] A very interesting v.l., known to Origen but having only the slenderest MS. authority, is 'Jesus Barabbas.' If the robber had really had the same name as the Saviour, it is unlikely that it would have dropped out of all the best MS.

fore him. (While he was sitting on the tribunal a message 19
came to him from his wife, "Have nothing to do with that
innocent man, for I have had terrible dreams during the night
on account of him.") The High Priests, however, and the 20
Elders, urged the crowd to ask for Barabbas and to demand the
death of Jesus. So when the Governor a second time asked 21
them, "Which of the two shall I release to you?" they cried,
"Barabbas!" "What then," said Pilate, "shall I do with 22
Jesus, the so-called Christ?" With one voice they shouted,
"Let him be crucified!" "Why, what crime has he com- 23
mitted?" asked Pilate. But they kept on furiously shouting,
"Let him be crucified!" So when he saw that he could gain 24
nothing, but that on the contrary there was a riot threatening,
he called for water and washed his hands in sight of them all,
saying, "I am not responsible for this murder: you must
answer for it." "His blood," replied all the people, "be on us 25
and on our children!" So he released Barabbas to them, but 26
Jesus he ordered to be scourged, and then gave Him up to be
crucified.

Then the Governor's soldiers took Jesus into the 27
Jesus is again
grossly in- Praetorium, and called together the whole bat-
sulted. talion to make sport of Him. Stripping off His 28
garments, they put on Him a general's short crimson cloak.
They twisted a wreath of thorny twigs and put it on His head, 29
and they put a sceptre of cane in His right hand, and kneeling
to Him they shouted in mockery, "Long live the King of the
Jews!" Then they spat upon Him, and taking the cane they 30
repeatedly struck Him on the head with it. At last, sated with 31
their brutal sport, they took off the cloak, clothed Him again in
His own garments, and led Him away for crucifixion.

Going out they met a Cyrenaeen named Simon; whom they 32

20. *Urged*] Or 'had urged,' while Pilate's attention was distracted by the messenger from his wife.

21. *A second time*] Lit. 'answering.' The crowd replied to his question (verse 17) not directly but by eager though subdued communication with the High Priests; and to this his quasi-rejoinder was to repeat the question. Alford however considers that in Greek the word 'answer' is often redundant.

23. *Why*] Not 'Why?' See *Aorist*, pp. 42, 43.

24-30. Cp. Mark xv. 15-19; Luke xxiii. 24, 25; John xix. 1-16.

24. *Not responsible for this murder*] Lit. 'guiltless of this blood.' v.l. 'guiltless of the blood of this innocent man.'

26. *Scourged*] Or 'flogged.' But no one word in English conveys an adequate impression of the horrible cruelty of this punishment. See Acts xxii. 29, n.

27. *Battalion*] Or 'cohort,' containing about 600 men. *To make sport of*] Lit. 'against.'

28. *Crimson*] Cp. Rev. xvii. 3.

29. *Long live the King*] Lit. 'Rejoice, O King.' Cp. xxvi. 49.

31-34. Cp. Mark xv. 20-23; Luke xxiii. 26-33; John xix. 16, 17.

Jesus taken to Golgotha and crucified. compelled to carry His cross, and so they came to a place called Golgotha, which means 'Skull-ground.' Here they gave Him a mixture of wine and gall to drink, but having tasted it He refused to drink it. After crucifying Him, they divided His garments among them by lot, and sat down there on guard. Over His head they placed a written statement of the charge against Him: THIS IS JESUS THE KING OF THE JEWS. At the same time two robbers were crucified with Him, one at His right hand and the other at His left.

The Crowd reviles Him. And the passers-by reviled Him. They shook their heads at Him and said, "You who would pull down the Sanctuary and build a new one within three days, save yourself. If you are God's Son, come down from the cross." In like manner the High Priests also, together with the Scribes and Elders, taunted Him. "He saved others," they said, "himself he cannot save! He is the King of Israel: let him now come down from the cross, and we will believe in him. His trust is in God: let God deliver him now, if He will have him; for he said, 'I am God's Son.'" Insults of the same kind were heaped on Him even by the robbers who were being crucified with Him.

Jesus dies. Now from noon until three o'clock there was darkness over the whole land; but about three o'clock Jesus cried out with a loud voice, "ELI, ELI, LAMA SABACHTHANI?" that is to say, "MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?" (Ps. xxii. 1). "The man is calling for Elijah," said some of the bystanders. One of them ran forth with, and filling a sponge with sour wine put it on the end of a cane and was giving Him the wine to drink; while the rest said, "Let us see whether Elijah is coming to deliver him," but Jesus uttered another loud cry, and died.

34. *Wine* v.l. reads 'sour wine' (as in the other three Evangelists). See the Commentators.

35-38. Cp. Mark xv. 24-27; Luke xxiii. 33, 34, 38; John xix. 18-24.

39-44. Cp. Mark xv. 29-32; Luke xxiii. 35-37 and 39-43; John xix. 25-27.

42. *Himself he cannot save!* Or 'can he not save himself?'

44. *Robbers* The impenitent robber probably cursed the Saviour in a loud voice, and his words were heard even by the crowd that stood a short distance off, and (no nice discriminations being made) the general belief and impression was that his companion was joining in. Luke however, who as a physician was brought into close contact with the women of the early Church, may have had reported to him by those of them who stood at the very foot of the cross the conversation carried on in low voices between Jesus and the penitent robber which perhaps they and the beloved disciple alone heard (Luke xxiii. 39-43; John xix. 25).

45-50. Cp. Mark xv. 33-37; Luke xxiii. 44-46; John xix. 28-30.

45. *Land* Or 'earth.'

47. *The man* Or, more contemptuously still, 'The fellow.'

The Marvels
which fol-
lowed.

Immediately the curtain of the Sanctuary was
torn in two from top to bottom: the earth quaked;
the rocks split; the tombs opened; and many of
God's people who were asleep in death awoke. And coming
out of their tombs after Christ's resurrection they entered the
holy City and showed themselves to many.

The Soldiers
are terrified.

As for the captain and the soldiers who were
with him keeping guard over Jesus, when they
witnessed the earthquake and the other occur-
rences they were filled with excessive terror, and exclaimed,
"Assuredly he was God's Son." And there were a number of
women there looking on from a distance, who had followed
Jesus from Galilee ministering to His necessities; among them
being Mary of Magdala, Mary the mother of James and Josés,
and the mother of the sons of Zabdai.

Joseph buries
Christ's Body.

Towards sunset there came a wealthy inhabitant
of Arimathæa, named Joseph, who himself also
had become a disciple of Jesus. He went to Pilate
and begged to have the body of Jesus, and Pilate ordered it to
be given to him. So Joseph took the body and wrapped it in
a clean sheet of fine linen. He then laid it in his own new
tomb which he had hewn in the solid rock, and after rolling a
great stone against the door of the tomb he went home. Mary
of Magdala and the other Mary were both present there, sitting
opposite to the sepulchre.

The High
Priests take
Precautions.

On the next day, the day after the Preparation,
the High Priests and the Pharisees came in a body
to Pilate. "Sir," they said, "we recollect that
during his lifetime that impostor pretended that after two days
he was to rise to life again. So give orders for the sepulchre to
be securely guarded till the third day, for fear his disciples"

51-56. Cp. Mark xv. 38-41; Luke xxiii. 45, 47-49.

51. *Was torn in two*] By invisible hands; though the verb may be understood as intransitive rather than strictly passive, as in Acts xiv. 4; xxiii. 7: 'the curtain tore asunder.' *From top to bottom*] A proof that it was not done by human instrumentality.

52. *Awoke*] Or 'were roused (or, rose) from sleep.'

56. *Josés*] v.l. 'Joseph.'

57-61. Cp. Mark xv. 42-47; Luke xxiii. 50-56; John xix. 38-42.

57. *Towards sunset*] Lit. 'when evening was come.' But by 'evening' is meant the interval between three o'clock and sunset. See Exod. xii. 6 and margin; Deut. xxi. 23.

60. *New tomb*] There was an appropriateness in no one having been buried there before. (Cp. the fact that Jesus was His mother's firstborn child.) The newness of the tomb also made it impossible for it to be said that His resurrection was only a repetition of the miracle recorded in 2 Kings xiii. 21, and was caused by His body coming into contact with the bones of some Prophet previously buried there!

64. *The body*] Lit. 'him.'

should come by night and steal the body, and then tell the people, 'He has come back to life;' and so the last imposture will be more serious than the first." "You have a guard," said Pilate: "go and make all safe, as best you can." So they went and made the sepulchre secure, sealing the stone besides setting the guard.

The Women find the Tomb empty. After the Sabbath, in the early dawn of the first day of the week, Mary of Magdala and the other

Mary came to see the sepulchre. But to their amazement there had been a great earthquake; for an angel of the Lord had descended from heaven, and had come and rolled back the stone, and was sitting upon it. His appearance was like lightning, and his raiment white as snow. For fear of him the guards trembled violently, and became like dead men. But the angel said to the women, "As for you, dismiss your fears. I know that it is Jesus that you are looking for—the crucified One. He is not here: He has come back to life, as He foretold. Come and see the place where He lay. And go quickly and tell His disciples, 'He is risen from the dead and is going before you into Galilee: there you shall see Him.' Remember, I have told you."

Jesus Himself meets them. They quickly left the tomb and ran, still terrified but full of unspeakable joy, to carry the news to

His disciples. And then suddenly they saw Jesus coming to meet them. "Peace be to you," He said; and they came and clasped His feet, bowing to the ground before Him. Then He said, "Dismiss all fear! Go and take word to my brethren to go into Galilee, and there they shall see me."

While they went on this errand, some of the guards came

65. *You have*] Or 'have,' as equivalent to 'you may have.' 'Take' is not quite accurate.

1-4. Cp. Mark xvi. 1-4; Luke xxiv. 1-3; John xx. 1.

1. *After the Sabbath*] See Godet on Luke xxiv. 1.

2. *Had been . . . had come . . . was sitting*] Or 'was . . . came . . . sat.' Either rendering is possible; but from the other Gospels we learn that the stone was already rolled back when Mary paid her first visit to the tomb (Mark xvi. 3. 4; Luke xxiv. 2; John xx. 1).

5-7. Cp. Mark xvi. 5-7; Luke xxiv. 4-8.

5. *Dismiss your fears*] The grammatical form (present imperative) of the 'Fear not' here employed implies that, until thus reassured they were terrified like the guards. The present imperative often has the force of an exhortation rather than of a mere prohibition.

6. *Come back to life*] Or 'awoke.' *Where He lay*] v.l. 'where the Master lay.'

8. Cp. Mark xvi. 8; Luke xxiv. 9-11; John xx. 2.

9-10. Cp. Mark xvi. 9-11; John xx. 11-18.

9. *Bowing to the ground*] Probably kneeling and touching the ground with their foreheads while their hands held His feet. Or perhaps it here signifies worshipping as a Divine Being, as almost everywhere in the Gospel of John and all the later books of the N.T.

The Jews bribe the terrified Sentries. into the city and reported to the High Priests every detail of what had happened. So they had a meeting with the Elders, and after consultation with them they heavily bribed the soldiers, telling them to say, "His disciples came during the night and stole his body while we were asleep." "And if this," they added, "is reported to the Governor, we will satisfy him and screen you from punishment." So they took the money and did as they were instructed; and this story was noised about among the Jews and is current to this day.

The Mission of the Apostles to the World. As for the eleven disciples, they proceeded into Galilee, to the hill where Jesus had arranged to meet them. There they saw Him and prostrated themselves before Him. Yet some doubted. Jesus however came near and said to them, "All power in heaven and over the earth has been given to me. Go therefore and make disciples of all the nations; baptize them into the name of the Father, the Son, and the Holy Spirit; and teach them to observe every commandment of mine, whatever I have enjoined upon you. And remember, I am with you always day by day until the Close of the age."

13. *His body*] Lit. 'him.'

14. *Is reported &c.*] Lit. 'shall have been heard before the Governor' (as sitting judicially). Cp. 'before' in Mark xiii. 9; Acts xxiv. 19, 20; xxv. 9; and elsewhere. v.l. 'by the Governor,' or 'reaches the Governor's ears.'

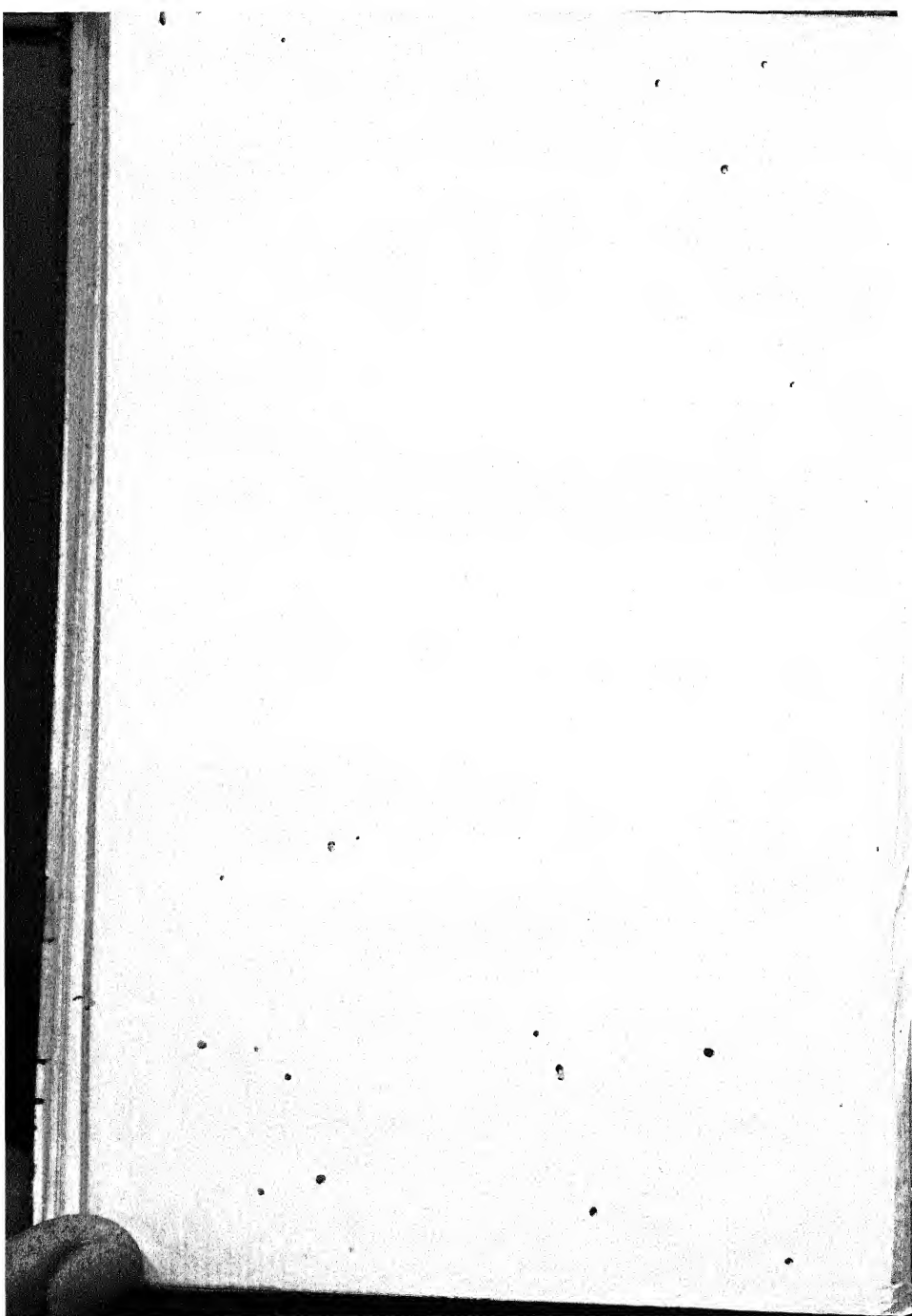
16-20. Cp. Mark xvi. 15-18.

17. *Prostrated themselves*] Or as in verse 9.

18. *Power*] Or 'authority.' *Over the earth*] Or 'on earth.' Cp. Rev. v. 10.

19. *Therefore*] v.l. omits this word. *Into*] Or 'unto.'

20. *Close*] Or 'Consummation,' or still more exactly, 'Finishing up.' This noun occurs xiii. 39, 40, 49; xxiv. 3; Heb. ix. 26. It seems to indicate that at the time referred to no scrap or fragment of all that belongs (or belonged) to the age would continue as a neglected remainder, unfinished or incomplete. The cognate verb is found in Rom. ix. 28, where see note. *Age*] Cp. xxiv. 3, n. The Jewish era and the ministry of most of the apostles terminated about the same time (x. 23). Perhaps, so far as its primary and original significance is concerned, this last verse of St. Matthew's Gospel was a promise on the part of the Saviour that so long as their earthly ministry lasted He Himself would be specially 'with' His apostles, to comfort and uphold them and give them success. In that case its significance for later generations of Christian workers remains unaffected.



THE GOOD NEWS AS RECORDED
BY MARK

THIS Gospel is at once the briefest and earliest of the four. Its genuineness may be regarded as beyond question. Modern research has only availed to confirm the ancient tradition that the author was Barnabas' cousin, "John whose surname was Mark," who during Paul's first missionary tour, "departed from them" at Pamphylia, "and returned to Jerusalem" (see Acts xii. 12, 25; xv. 37, 39; Col. iv. 10; 2 Tim. iv. 11; Philem. 24; 1 Peter v. 13). His defection appeared to Paul sufficiently serious to warrant an emphatic refusal to take him with him on a second tour, but in after years the breach was healed and we find Mark with Paul again when he writes to Colossae, and he is also mentioned approvingly in the second letter to Timothy. As regards the date of this Gospel, scholars are now almost unanimous in fixing it between 63, A.D. and 70, A.D. Nor is there any valid reason for questioning the usual view that it was written at Rome. Clement, Eusebius, Jerome and Epiphanius are all one in asserting this to have been the case. That the book was mainly intended for Gentiles, and especially Romans, seems probable not so much from external as from internal evidence. Latin forms not occurring in other Gospels, together with explanations of Jewish terms and customs, and the omission of all reference to the Jewish Law, point in this direction. Its manifest vividness of narration and pictorial minuteness of observation bespeak the testimony of an eye-witness, and the ancient assertion of Papias, quoted by Eusebius, that Mark was "the interpreter of Peter" is borne out by the Gospel itself no less than by what we know of Mark and Peter from the rest of the New Testament. In a real though not mechanical sense, this is "the Gospel of Peter," and its admitted priority to the Gospels of Matthew and Luke affords substantial reason for the assumption that it is to some extent the source whence they derive their narratives, although Papias distinctly affirms that Mark made no attempt at giving a carefully arranged history such as that at which Luke confessedly aimed.

In spite of the witness of most uncial MSS. and the valiant pleading of Dean Burgon and others, modern scholars are well nigh unanimous in asserting that the last twelve verses of this Gospel are an appendix. Yet the evidence for their authenticity is such that less cannot honestly be said than that they "must have been of very early date," and that they embody "a true apostolic tradition which may have been written by some companion or successor of the original author." In one Armenian MS. they are attributed to Aristion.

THE GOOD NEWS AS RECORDED BY MARK

John the Baptist preaches Judgement and Repentance.	The beginning of the Good News of Jesus Christ the Son of God.	1 1
	As it is written in Isaiah the Prophet,	2
	"SEE, I AM SENDING MY MESSENGER BEFORE THEE,	
	WHO WILL PREPARE THY WAY" (Mal. iii. 1);	
	"THE VOICE OF ONE CRYING ALOUD :	3
	'IN THE DESERT PREPARE A ROAD FOR THE LORD : MAKE HIS HIGHWAYS STRAIGHT'" (Isa. xl. 3).	
	So John the Baptizer came, and was in the desert proclaiming a baptism of the penitent for forgiveness of sins. There went out to him people of all classes from Judaea, and the inhabitants of Jerusalem of all ranks, and were baptized by him in the river Jordan, making open confession of their sins.	4 5
He predicts the Appearing and Work of Jesus.	As for John, his clothing was of camel's hair, and he had a leather belt round his waist ; and his food was locusts and wild honey.	6 7
	announcment was, "There is One coming after me mightier than I, One whose shoe-lace I am unworthy to stoop down and untie. I have baptized you with water, but He will baptize you with the Holy Spirit."	8
Christ's two-fold Baptism.	At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan ; and immediately on His coming up out of the	9 10

- 1-6. Cp. Matt. iii. 1-10; Luke iii. 1-14.
 1. *The Son of God*] v.l. omits these words.
 2. *It is written*] Or, somewhat more emphatically, 'it stands written.'
 3. *Crying aloud, in the desert*] See Matt. iii. 3, n.
 4. *The Baptizer*] Lit. 'the baptizing' (man). *The penitent*] Lit. 'repentance.'
 5. *Of all classes . . . of all ranks*] The adjective, familiar in classical Greek, signifying 'of all kinds, sorts and descriptions,' is never found in Jewish Greek, but the simple 'all' is substituted, as often in Hebrew. So lit., here. Cp. vii. 19; Acts ii. 17; Rom. i. 29. *Were baptized*] Or 'got themselves baptized.' *In the river*] Or 'at the river.' So in verse 9.
 7-8. Cp. Matt. iii. 11, 12; Luke iii. 15-18.
 8. *With the Holy Spirit*] v.l. 'in the Holy Spirit.'
 9-11. Cp. Matt. iii. 13-17; Luke iii. 21, 22.
 10. *Immediately*] The Greek word here employed by Mark (which may also be

water He saw an opening in the sky, and the Spirit like a dove coming down to Him; and a voice came from the sky, saying, "Thou art My Son dearly loved: in Thee is My delight" (Ps. ii. 7; Isa. xlii. 1).

At once the Spirit impelled Him to go out into the desert, where He remained forty days tempted by Satan; and He was among the wild beasts, but the angels waited upon Him.

Then, after John had been thrown into prison, Jesus came into Galilee proclaiming God's Good News. "The time is fully come," He said, "and the Kingdom of God is close at hand: repent, and believe this Good News."

One day, passing along the shore of the Lake of Galilee, He saw Simon and Andrew, Simon's brother, throwing their nets in the Lake; for they were fishermen. "Come and follow me," said Jesus, "and I will make you fishers for men." At once they left their nets and followed Him. Going on a little further He saw James the son of Zabdai and his brother John: they also were in their boat mending their nets, and He immediately called them. They therefore left their father Zabdai in the boat with the hired men, and went and followed Him.

So they came to Capharnahum, and on the next Sabbath He went to the synagogue and began to teach. The people listened with amazement to His teaching—for there was authority about it: it was very different from that of the Scribes—when all at once, there in their synagogue, a man under the power of a foul spirit screamed

rendered by 'forthwith,' 'straightway,' 'directly,' 'at once' occurs very frequently in this Gospel. It is found in Matthew 15 times, in Luke 7 times, in John 4 times, but in Mark 37 times. *Dove*] Lit. 'pigeon.' *To Him*] v.l. 'upon Him.'

12-13. Cp. Matt. iv. 1-11; Luke iv. 1-13.

14-20. Cp. Matt. iv. 12-22; Luke iv. 14.

14. *Thrown into prison*] See Matt. iv. 12, n.

20. *Therefore*] Lit. 'and.' I have mentioned in *Aorist*, Appendix B, that the Hebrew conjunction 'and' is made to do duty in the O.T. in at least 23 different senses. Among these are 'but,' 'for,' 'so,' 'therefore,' 'wherefore.' Mark, being a Jew, uses the Greek for 'and' with similar want of precision (or say, in like simplicity of style), and much oftener than any other N.T. writer. In the Gospels, e.g., 'and' always rendered with painful sameness in the R.V., occurs in about the proportion of Matthew 54, Luke 61, John 36, Mark 74. I have often rendered the conjunction in one or other of the above ways, or have omitted it altogether, my object being to exhibit the exact connexion of thought in the manner now customary in English. The common Greek word for 'therefore' is found only five or six times in Mark, while it occurs about 180 times in John's Gospel.

21-28. Cp. Luke iv. 31-37.

23. *Under the power of*] Lit. 'in.' Cp. v. 2; Luke xi. 15, n.

out: "What have you to do with us, Jesus the Nazarene? 24
 Have you come to destroy us? I know who you are—God's Holy
 One." But Jesus reprimanded him, saying, "Silence! come 25
 out of him." So the foul spirit, after throwing the man into 26
 convulsions, came out of him with a loud cry. And all were 27
 amazed and awe-struck, so that they began to ask one another,
 "What does this mean? Here is a new sort of teaching—and
 a tone of authority! And even to foul spirits he issues orders
 and they obey him!" And His fame spread at once every- 28
 where in all that part of Galilee.

**Peter's
Mother-in-Law
cured.** Then on leaving the synagogue they came at 29
 once, with James and John, to the house of Simon
 and Andrew. Now Simon's mother-in-law was ill 30
 in bed with a fever, and without delay they informed Him about
 her. So He went to see her, and taking her hand He raised 31
 her to her feet: the fever left her, and she began to wait upon
 them.

**Many other
Miracles.** When it was evening, after sunset people came 32
 bringing Him all who were sick and the demoniacs;
 and the whole town was assembled at the door. 33
 Then He cured numbers of people who were ill with various 34
 diseases, and He drove out many demons; not allowing the
 demons to speak, because they knew Him.

**Jesus preaches
throughout
Galilee.** In the morning He rose early, while it was still 35
 quite dark, and leaving the house He went away
 to a solitary place and there prayed. And Simon 36
 and the others searched everywhere for Him. When they found 37
 Him they said, "Every one is looking for you." He replied, 38
 "Let us go elsewhere, to the neighbouring country towns, that I
 may proclaim my errand there also; for for that purpose I came
 from God." And He went through all Galilee, preaching in the 39
 synagogues and expelling the demons.

**He cures a
Leper.** One day there came a leper to Jesus entreating 40
 Him, and pleading on his knees: "If you are
 willing, you are able to cleanse me." Moved with 41
 pity He reached out His hand and touched him. "I am
 willing," He said; "be cleansed." In a moment the leprosy 42
 left him, and he was cleansed. Jesus at once sent him away, 43

27. *Amazed and awe-struck*] Cp. Luke v. 9, n.

29-31. Cp. Matt. viii. 14, 15; Luke iv. 38, 39.

29. *They*] v.l. 'He.'

31. *Hand*] Or 'arm,' as Shadwell renders it. See Matt. xii. 10, n.

42. *Left him*] Lit. 'came off from him.'

strictly charging him, saying, "Be careful not to tell any one, 44
but go and show yourself to the Priest, and for your purification
bring the offerings that Moses appointed as evidence for them."
But the man, when he went out, began to tell every one and 45
to publish the matter abroad, so that it was no longer possible
for Jesus to go openly into any town; but He had to remain
outside in unfrequented places, where people came to Him from
all parts.

A paralysed
Man cured.

After some days He entered Capharnahum 1 2
again, and it soon became known that He was at
home; and such numbers of people came together 2
that there was no longer room for them even round the door.
He was speaking His Message to them, when there came a 3
party of people bringing a paralytic—four men carrying him.
Finding themselves unable, however, to bring him to Jesus 4
because of the crowd, they untiled the roof just over His head,
and after clearing an opening they lowered the mat on which
the paralytic was lying. Seeing their faith, Jesus said to the 5
paralytic, "My son, your sins are pardoned." Now there were 6
some of the Scribes sitting there, and reasoning in their hearts:
"Why does this man use such words? He is blaspheming. 7
Who can pardon sins but one—that is, God?" At once per- 8
ceiving by His spirit that they were reasoning within themselves,
Jesus asked them, "Why do you thus argue in your minds?
Which is easier?—to say to this paralytic, 'Your sins are 9
pardoned,' or to say, 'Rise, take up your mat, and walk'? But 10
that you may know that the Son of Man has authority on earth
to pardon sins"—He turned to the paralytic, and said, "To 11
you I say, Rise, take up your mat and go home." The man 12
rose, and immediately under the eyes of all took up his mat
and went out, so that they were all filled with astonishment,
gave the glory to God, and said, "We never saw anything like
this."

The Call of
Matthew.

Again He went out to the shore of the Lake, 13
and the whole multitude kept coming to Him, and
He taught them. And as He passed by, He saw 14
Levi the son of Alphaeus sitting at the Toll Office, and said to
him, "Follow me." So he rose and followed Him.

45. *Any town*] Or 'the town.'

1-12. Cp. Matt. ix. 1-8; Luke v. 17-26.

8. *Minds*] Lit. 'hearts.'

13-17. Cp. Matt. ix. 9-13; Luke v. 27-32.

14. *At*] Or 'in charge of.'

When He was sitting at table in Levi's house, a large number 15
of tax-gatherers and notorious sinners were at table with Jesus
and His disciples; for there were many such who habitually
followed Him. But when the Scribes of the Pharisee sect saw 16
Him eating with the sinners and the tax-gatherers, they said to
His disciples, "He is eating and drinking with the tax-gatherers
and sinners!" Jesus heard the words, and He said, "It is not 17
the healthy who require a doctor, but the sick: I did not come
to appeal to the righteous, but to sinners."

The Disciples' Neglect of Fasting. (Now John's disciples and those of the Pharisees 18
were keeping a fast.) And they came and asked

Him, "How is it that John's disciples and those of 19
the Pharisees are fasting, and yours are not?" Jesus replied,
"Can a wedding party fast while the bridegroom is among
them? So long as they have the bridegroom with them,
fasting is impossible. But a time will come when the Bride- 20
groom will be taken away from them; then they will fast. No 21
one mends an old garment with a piece of unshrunk cloth. If
he did, the patch put on would tear away from it—the new from
the old—and a worse hole would be made. And no one pours 22
new wine into old wine-skins. If he did, the wine would burst
the skins, and both wine and skins would be lost. New wine
needs fresh skins!"

A Charge of Sabbath-Breaking. One Sabbath He was walking through the 23
wheatfields when His disciples began to pluck
the ears of wheat as they went. So the Pharisees 24

said to Him, "Look! why are they doing what on the Sabbath
is unlawful?" "Have you never read," Jesus replied, "what 25
David did when the necessity arose and he and his men were
hungry: how he entered the house of God in the high-priesthood 26
of Abiathar, and ate the Presented Loaves—which none but the
priests are allowed to eat—and gave some to his men also?"
(1 Sam. xxi. 6.) Jesus added: "The Sabbath was made for 27
man, not man for the Sabbath; so that the Son of Man is Lord 28
even of the Sabbath."

15. *Sitting*] Lit. 'reclining.'

16. *And drinking*] v.l. omits.

18-22. Cp. Matt. ix. 14-17; Luke v. 33-39.

18. *Keeping a fast*] Or 'accustomed to fast.'

21. *Did . . . would tear . . . would be made*] Lit. 'does . . . tears . . . is made.'

22. *Did . . . would burst . . . would be lost*] Lit. 'does . . . will burst . . . are lost.'

23-28. Cp. Matt. xii. 1-8; Luke vi. 1-5.

26. *In the high-priesthood of Abiathar*] Or 'in the presence of Abiathar the High Priest.' See the Commentators: especially McClellan, p. 672.

27. *Man*] Lit. 'the man,' who observes it, or is commanded to do so.

A Paralytic
restored.

At another time, when He went to the synagogue, 1 3
there was a man there with one arm shrivelled up.
They closely watched Him to see whether He 2
would cure him on the Sabbath—so as to have a charge to bring
against Him. "Come forward," said He to the man with the 3
shrivelled arm. Then He asked them, "Are we allowed to do 4
good on the Sabbath, or to do evil? to save a life, or to destroy
one?" They remained silent. Grieved and indignant at the 5
hardening of their hearts, He looked round on them with
anger, and said to the man, "Stretch out your arm." He 6
stretched it out, and the arm was restored to health. But no
sooner had the Pharisees left the synagogue than they held a
consultation with the Herodians against Jesus to devise some
means of destroying Him.

Accordingly Jesus withdrew with His disciples to the Lake, 7
and a vast crowd of people from Galilee followed Him; and 8
from Judaea and Jerusalem and Idumaea and from beyond the
Jordan and from the district of Tyre and Sidon there came to 9
Him, a vast crowd, hearing of all that He was doing. So He
gave directions to His disciples to keep a small boat in constant
attendance on Him because of the throng—to prevent their
crushing Him. For He had cured many of the people, so that 10
all who had any ailments pressed upon Him to touch Him.
And the foul spirits, whenever they saw Him, threw themselves 11
down at His feet, screaming out: "You are the Son of God."
But He many a time checked them, forbidding them to say who 12
He was.

Twelve
Apostles
selected.

Then He went up the Hill; and those whom He 13
Himself chose He called, and they came to Him.
He appointed twelve of them that they might be 14
with Him, and that He might also send them to proclaim His
Message, with authority to expel the demons. These twelve were 15
Simon (to whom He gave the surname of Peter), James the son 16, 17
of Zabdai and John the brother of James (these two He sur-
named Boanerges, that is 'Sons of Thunder'), Andrew, Philip, 18

1-6. Cp. Matt. xii. 9-14; Luke vi. 6-11.

4. *Life*] Or 'soul.'

5. *Grieved*] Anger is not sinful when it is linked with loving sympathy—pity for those with whom we are angry.

7-12 and 16-19. Cp. Matt. x. 2-4; iv. 24, 25; Luke vi. 14-19.

7. *Accordingly*] See i. 20, n.

9. *So*] See i. 20, n.

13-15. Cp. Luke vi. 12, 13.

14. *Twelve of them*] v.l. adds 'whom also He named apostles.'

18. *Canaanite*] i.e. 'Zealot,' not 'Canaanite.'

Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Cananaean, and Judas Iscariot, the man who also betrayed Him. 19

And He went into a house. But again the crowd assembled, so that there was no opportunity for them even to snatch a meal. Hearing of this, 20

His friends came from home to take Him by force, for they said, 21

"He is out of his mind." The Scribes, too, who had come down from Jerusalem said, "he has Baal-zebul in him;" and again, 22

"It is by the Prince of the demons that he expels the demons." So He called them to Him, and using figurative language He 23

appealed to them, saying, "How is it possible for Satan to expel Satan? For if civil war breaks out in a kingdom, nothing 24

can make that kingdom last; and if a family splits into parties, that family cannot continue. So if Satan has risen in arms and 25

has made war upon himself, stand he cannot, but meets his end. Nay, no one can go into a strong man's house and carry off his 26

property, unless he first binds the strong man, and then he will plunder his house. In solemn truth I tell you that all their sins 27

may be pardoned to the sons of men, and all their blasphemies, however they may have blasphemed; but whoever blasphemises 28

against the Holy Spirit, he remains for ever unabsolved: he is guilty of a sin of the ages;" because they said, "He has a foul 29

spirit in him." 30

By this time His mother and His brothers arrive, and standing outside they send a message to Him 31

to call Him. Now a crowd was sitting round Him; so they tell Him, saying, "Your mother and your brothers 32

and sisters are outside, inquiring for you." "Who are my mother and my brothers?" He replied. And, fixing His eyes on 33

34

20-30. Cp. Matt. xii. 22-37; Luke vi. 43-45; xi. 17-23.
20. *He*] v.l. 'they.' *Went into a house*] Some render 'came home,' but the next verse, properly translated, shows clearly that He was not at home. *To snatch a meal*] Lit. 'to eat bread.' Cp. Matt. xv. 2.

21. *His friends came from home*] Lit. 'they-from-His-home came,' an idiom which various translators seem to misunderstand, but one which is fully explained, with numerous examples, in Jelf's *Greek Grammar*, §647. It occurs also in v. 30.

22. *Baal-zebul*] See Matt. x. 25, and note.

23. *Figurative language*] Or 'parables.'

24. *For*] See i. 20, n.

28. *In solemn truth*] Or 'Amen.' See Matt. v. 18, n.

29. *For ever*] Lit. 'to the age.' *Of the ages*] Greek 'æonian.' See Matt. xviii. 8, n. In the present passage the meaning seems clearly to be a sin that remains throughout the ages unpardoned. *A sin*] v.l. 'sin.'

31-35. Cp. Matt. xii. 46-50; Luke viii. 19-21.

31. *Outside*] i.e. 'outside the throng.'

32. *Sitting*] i.e. 'on the ground,' as is the custom to this day, when listening to an Arab story-teller, for example. *And sisters*] v.l. omits these words.

the people who were sitting round Him in a circle, He said, "Here are my mother and my brothers. For wherever there is one who has been obedient to God, there is my brother, my sister, and my mother." 35

Once more He began to teach by the side of the Lake, and a vast multitude of people came together to listen to Him. He therefore went on board the boat and sat there, a little way from the land; and all the people were on the shore close to the water. Then He proceeded to teach them many lessons in figurative language; and in His teaching He said, "Listen: the sower goes out to sow. As he sows, some of the seed falls by the way-side, and the birds come and peck it up. Some falls on the rocky ground where it finds but little earth, and it shoots up quickly because it has no depth of soil; but when the sun is risen, it is scorched, and through having no root it withers away. Some, again, falls among the thorns; and the thorns spring up and stifle it, so that it yields no crop. But some of the seed falls into good ground, and gives a return: it comes up and increases, and yields thirty, sixty, or a hundred-fold." He added, "Listen, every one who has ears to listen with!" 1 4 2 3, 4 5 6 7 8 9

When He was alone, the Twelve and the others who were about Him requested Him to explain. His figurative language. "To you," He replied, "is given the secret truth concerning the Kingdom of God; but to those others outside your number all this is spoken in figurative language; that 10 11 12

'THEY MAY LOOK AND LOOK BUT NOT SEE,
AND LISTEN AND LISTEN BUT NOT UNDERSTAND,
LEST PERCHANCE THEY SHOULD RETURN AND BE PAR-
DONED'" (Isa. vi. 10).

He added, "Do you all miss the meaning of this parable? How then will you understand any of my parables? 13

"What the sower sows is the Message. Those who receive the seed by the way-side are those in whom the Message is sown, but when they have heard it Satan comes at once and carries away the Message sown in them. In the same way those who receive the seed on 14, 15 16

1-25. Cp. Matt. xiii. 1-23; Luke viii. 4-18.

1. *On board the boat*] i.e. the boat mentioned in iii. 9. It is lit. 'into boat,' without the article, as in many passages in the Greek of the N.T., and as we speak of going 'to church,' coming 'from town,' appearing 'on parade.' So 'for journey,' vi. 8, where our idiom requires 'the.'

3. *Goes out*] Or 'went out;,' and so throughout the parable. Cp. Luke viii. 5. n. 16, 18, 20. *Receive, receive, have received*] See Matt. xiii. 19, n.

the rocky places are those who, when they have heard the Message, at once accept it joyfully, but they have no root within them. They last for a time; then, when suffering or persecution comes because of the Message, they are immediately overthrown. Others there are who receive the seed among the thorns: these are they who have heard the Message, but worldly cares and the deceitfulness of wealth and the excessive pursuit of other objects come in and stifle the Message, and it becomes unfruitful. Those, on the other hand, who have received the seed on the good ground, are all who hear the Message and welcome it, and yield a return of thirty, sixty or a hundred fold."

He went on to say, "Is the lamp brought in in order to be put under the bushel or under the bed? Is it not rather in order that it may be placed on the lampstand? Why, there is nothing hidden except with a view to its being ultimately disclosed, nor has anything been made a secret but that it may at last come to light. Listen, every one who has ears to listen with!"

He said also, "Take care what you hear. With what measure you measure, it will be measured to you, and that with interest. For those who have will have more given them; and from those who have not, even what they have will be taken away."

Another saying of His was: "The Kingdom of God is as if a man scattered seed over the ground: he spends days and nights, now awake, now asleep, while the seed sprouts and grows tall, he knows not how. Of itself the land produces the crop—first the blade, then the ear; afterwards the perfect grain is seen in the ear. But no sooner is the crop ripe, than he sends the reapers, because the time of harvest has come."

Another saying of His was: "How are we to picture the Kingdom of God? or by what figure of speech shall we represent it? It is like a mustard-seed, which, when sown in the earth, is the smallest of

17. *Are . . . overthrown*] Or as in Matt. xiii. 21.

19. *Worldly cares*] Lit. 'the anxieties of the age.'

21. *Bushel*] More lit. 'peck-measure.'

22. Cp. Rom. xvi. 25, 26.

28. *First . . . then . . . afterwards*] Cp. 1 Cor. xv. 23, 24, n.

29. *The reapers*] Lit. 'the sickle.'

30-32. Cp. Matt. xiii. 31-33; Luke xiii. 18-21.

30. *Figure of speech*] Lit. 'parable.'

all the seeds in the world ; yet when sown it springs up and 32
becomes larger than all the herbs, and throws out great branches,
so that the wild birds build under its shadow."

With many such parables He used to speak the Message to 33
them according to their capacity for receiving it. But except in 34
figurative language He spoke nothing to them ; while to His
own disciples He expounded everything, in private.

The same day, in the evening, He said to them, 35
A Storm re- "Let us cross to the other side." So they got 36
buked and
subdued. away from the crowd, and took Him—as He was

—in the boat ; and other boats accompanied Him. But a 37
heavy squall came on, and the waves were now dashing into
the boat, so that it was fast filling. But He Himself was in the 38
stern asleep, with His head on the cushion : so they woke Him.
"Rabbi," they cried, "is it nothing to you that we are drown- 39
ing?" So He roused Himself and rebuked the wind, and said
to the waves, "Silence ! be still !" The wind sank, and a 40
perfect calm set in. "Why are you so timid ?" He asked ; 41
"have you still no faith ?" Then they were filled with extreme
terror, and began to say to one another, "Who is this, then ?
for even wind and sea obey Him."

So they arrived at the opposite shore of the Lake, 1 5
A Gerasene Demoniac in the country of the Gerasenes. At once, on His 2
cured. landing, there came from the tombs to meet Him

a man possessed by a foul spirit. This man lived among the 3
tombs, nor could any one now secure him even with a chain ;
for many a time he had been left securely bound in fetters and 4
chains, but afterwards the chains lay torn link from link, and
the fetters in fragments, and there was no one strong enough 5
to master him. And constantly, day and night, he remained
among the tombs or on the hills, shrieking, and mangling him- 6
self with sharp stones. And when he saw Jesus in the distance, 7
he ran and threw himself at His feet, crying out in a loud
voice, "What have you to do with me, Jesus, Son of God 8
Most High ? In God's name I implore you not to torment me."
For He had said to him, "Foul spirit, come out of the man." 8
He questioned him too. "What is your name ?" He said. 9

32. *Herbs*] Or 'garden vegetables.' Cp. Rom. xiv. 2.

35-41. Cp. Matt. viii. 18, 23-27 ; Luke viii. 22-25.

38. *Rabbi*] Lit. 'Teacher.'

1-20. Cp. Matt. viii. 28-34 ; Luke viii. 26-39.

2. *Possessed by*] Lit. 'in.'

5. *Among*] Or 'in.'

8. *Had said*] Lit. 'was saying.'

"Legion," he replied, "for there are a host of us." And he earnestly entreated Him not to send them away out of the country. 10

Feeding there on the mountain slope was a great herd of swine. So they besought Him. "Send us into the swine," they said, "that we may enter into them." He gave them leave; and the foul spirits came out and entered into the swine, and the herd—about two thousand in number—rushed headlong down the cliff into the Lake and were drowned in the Lake. The swineherds fled, and spread the news in town and country. So the people came to see what it was that had happened; and when they came to Jesus, they beheld the demoniac quietly seated, clothed and of sane mind—the man who had had the legion; and they were awe-stricken. And those who had seen it told them the particulars of what had happened to the demoniac, and all about the swine. Then they began entreating Him to depart from their district. 11 12 13 14 15 16 17

As He was embarking, the man who had been possessed asked permission to accompany Him. But He would not allow it. "Go home to your friends," He said, "and report to them all that the Lord has done for you, and the mercy He has shown you." So the man departed, and related publicly everywhere in the Ten Towns all that Jesus had done for him; and all were astonished. 18 19 20

When Jesus had re-crossed in the boat to the other side, a vast multitude came crowding to Him; and He was on the shore of the Lake, when there came one of the Wardens of the synagogue—he was called Jair—who, on beholding Him, threw himself at His feet, and besought Him with many entreaties. "My little daughter," he said, "is at the point of death: I pray you come and lay your hands upon her that she may recover and live." And He went with him. 21 22 23 24

And a dense crowd followed Him, and while they thronged Him on all sides, a woman who for twelve years had suffered from hæmorrhage, and had undergone many different treatments under a number of doctors and had spent all she had without receiving benefit but rather growing worse, having heard of Jesus, came in the crowd 25 26 27

10. *He*] Or 'they.'

21-43. Cp. Matt. ix. 18-26; Luke viii. 40-56.

22. *Jair*] Such is the O.T. form of the name (Num. xxxii. 41; Deut. iii. 14; Judges x. 3; 1 Chron. ii. 22; xx. 5; Esther ii. 5). See Matt. i. 3, n.

behind Him and touched His cloak; for she said, "If I but
touch His clothes, I shall be cured." In a moment the flow of
her blood ceased, and she felt in herself that her complaint was
cured. Immediately Jesus, well knowing that healing power
had gone from within Him, turned round in the crowd and
asked, "Who touched my clothes?" His disciples exclaimed,
"You see the multitude pressing you on all sides, and yet you
ask, 'Who touched me?'" But He continued looking about to
see the person who had done this, till the woman, frightened
and trembling, knowing what had happened to her, came and
threw herself at His feet, and told Him all the truth.
"Daughter," He said, "your faith has cured you: go in
peace, and be free from your complaint."

Jair's Child brought back to Life. While He is yet speaking, men come from the
house to the Warden, and say, "Your daughter is
dead: why trouble the Rabbi further?" But Jesus,
overhearing the words, said to the Warden, "Do not be
afraid; only have faith." And He allowed no one to accom-
pany Him except Peter and the brothers James and John. So
they come to the Warden's house. Here He gazes on a scene
of uproar, with people weeping aloud and wailing. He goes in.
"Why all this outcry and loud weeping?" He asks; "the child
is asleep, not dead." To this their reply is a scornful laugh. He,
however, puts them all out, takes the child's father and mother
and those He has brought with Him, and enters the room where
the child lies. Then taking her by the hand He says to her,
"Talithà, kourm;" that is to say, "Little girl, I command you
to wake!" Instantly the little girl rises to her feet and begins to
walk (for she was twelve years old). They were at once beside
themselves with utter astonishment; but He gave strict injunc-
tions that the matter should not be made known, and directed
them to give her something to eat.

29. *Flow*] Lit. 'fountain,' or 'well.'

30. *From within Him*] Lit. 'out of Him,' this phrase describing 'the power,' although (in accordance with a frequent Greek idiom) the preposition employed is applicable grammatically, not to 'power,' but to the verb following. Cp. iii. 21, n.; vii. 15; xi. 8.

35, 39. *Is dead*] Lit. 'has died.' Cp. Rom. vi. 7, where, in the Greek, the distinction is important.

35. *Rabbi*] Lit. 'Teacher.'

36. *Overhearing*] The tense of the dependent Greek participle here ('being spoken') necessitates this rendering. Besides, Jesus did not in fact 'disregard': He encouraged the Warden in consequence of hearing.

38. *Weeping aloud*] Cp. Matt. xxvi. 75.

42. *At once*] Cp. i. 10, n. V.L. omits the word. The instant revulsion of feeling is the idea conveyed.

A Visit to
Nazareth.

Leaving that place He came into His own country, accompanied by His disciples. On the Sabbath He proceeded to teach in the synagogue; and many, as they heard Him, were astonished, and said, "Where did he acquire all this? What is this wisdom that has been given to him? and what are these marvellous miracles which his hands perform? Is not this the carpenter, Mary's son, the brother of James and Joses, Jude and Simon? And do not his sisters live here among us?" So they turned angrily away. But Jesus said to them, "There is no prophet without honour except in his own country and among his own relatives and in his own home." And He could not do any miracle there, except that He laid His hands on a few who were out of health and cured them; and He wondered at their unbelief. So He went round the adjacent villages, teaching.

Then summoning the Twelve to Him, He proceeded to send them out by twos, and gave them authority over the foul spirits. He charged them to take nothing for the journey except a walking-stick: no bread, no bag, and not a penny in their pockets, but to go wearing sandals; "and do not," He said, "put on an extra under garment. Wherever you enter a house, make it your home till you leave that place. But wherever they will not receive you or listen to you, when you leave shake off the very dust from under your feet to bear witness concerning them." So they set out, and preached in order that men might repent. Many demons they expelled, and many invalids they anointed with oil and cured.

The Murder of John the Baptist. King Herod heard of all this (for the name of Jesus had become widely known), and he used to declare, "John the Baptizer has come back to life, and that is why these miraculous Powers are working in him." Others asserted, "It is Elijah;" others again said, "He is a

1-6. Cp. Matt. xiii. 54-58.

1. *Own country*] Lit. 'fatherland.'

2. *Many*] v.l. 'the many.' Cp. Matt. xxiv. 12. *Marvellous*] Lit. 'such.'

6. Cp. Matt. ix. 35-38.

7-12. Cp. Matt. x. 1, 5-15; Luke ix. 1-6.

8. *For the journey*] Cp. iv. 1, n. *Not a penny*] Lit. 'no bronze.' *Pockets*] Lit. 'waist-scarf.'

9. *Sandals*] i.e. stout soles (or shoes without uppers) fastened on with leather straps passing round the ankles. In the N.T. the word is only found elsewhere in Acts xii. 8.

14-16. Cp. Matt. xiv. 1, 2; Luke ix. 7-9.

14. *He used to declare*] v.l. 'people were saying.' *The Baptizer*] Lit. 'the baptizing (man).—*Has come back to life*] Lit. 'has been raised (or, is awake) from the dead.' For the Greek perfect used here (not in verse 16) see *Aorist* vii. *These miraculous Powers*] Lit. 'the powers.' Cp. Acts viii. 10.

Prophet, like one of the great Prophets." But when Herod 16
heard of Him, he said, "The John whom I beheaded has come
back to life."

For Herod himself had sent and had had John arrested and 17
had kept him in prison in chains, for the sake of Herodias, his
brother Philip's wife; because he had married her. For John 18
had repeatedly told Herod, "You have no right to be living with
your brother's wife." Therefore Herodias hated him and wished 19
to take his life, but could not; for Herod stood in awe of John, 20
knowing him to be an upright and holy man, and he protected
him. After listening to him he was in great perplexity, and yet
he found a pleasure in listening. At length Herodias found her 21
opportunity. Herod on his birthday gave a banquet to the
nobles of his court and to the tribunes and to the principal 22
people in Galilee, at which Herodias's own daughter came in
and danced, and so charmed Herod and his guests that he said
to her, "Ask me for anything you please and I will give it to 23
you." He even swore to her, "Whatever you ask me for I will
give you, up to half my kingdom." She at once went out and 24
said to her mother: "What shall I ask for?" She replied,
"The head of John the Baptizer." Immediately she came in in 25
haste to the King and made her request. "My desire is," she
said, "that you will give me now and here, on a dish, the head of
John the Baptist." Then the King, though intensely sorry, yet 26
for the sake of his oaths and of his guests would not break faith
with her. He at once sent a soldier of his guard with orders to 27
bring John's head. So he went and beheaded him in the prison,
and brought his head on a dish and gave it to the young girl, 28
who gave it to her mother. When John's disciples heard of it, 29
they came and took away his body and laid it in a tomb.

When the apostles had re-assembled round 30
Jesus, they reported to Him all they had done and
all they had taught. Then He said to them, 31

16. *Has come back to life*] Lit. 'was raised,' or 'awoke.'

17-20. Cp. Matt. xiv. 3-5; Luke iii. 19, 20.

17. *Herod himself*] Or 'the same Herod.' Cp. Luke xxiii. 40, n.

19. *Hated*] Or 'cherished a grudge against.'

20. *Stood in awe of John*] Or 'regarded John with reverence.' *Was in great perplexity*] v.l. 'did many things,' i.e. in many things he obeyed his instructions.

21-29. Cp. Matt. xiv. 6-12.

21. *Tribunes*] No one English word—'major,' 'colonel,' 'brigadier,' or any other—even approximately represents the Latin 'tribunus' for which the Greek word here used stands. In John xviii. 12; Acts xxi. 31; we find a tribune commanding a whole battalion. See Matt. xxvii. 27, n.

22. *Herodias's own daughter*] Or 'the daughter of that same Herodias.' Cp. verse 17.

30-44. Cp. Matt. xiv. 13-21; Luke ix. 10-17; John vi. 1-14.

"Come away, all of you, to a quiet place, and rest awhile." For there were many coming and going, so that they had no time even for meals. Accordingly they sailed away in the boat to a solitary place apart. But the people saw them going, and many knew them; and coming by land they ran together there from all the neighbouring towns, and arrived before them. So when Jesus landed, He saw a vast multitude; and His heart was moved with pity for them, because they were like sheep which have no shepherd, and He proceeded to teach them many things.

By this time it was late; so His disciples came to 35
 More than 5,000 People fed. and said, "This is a lonely place, and the hour is now late: send them away that they may go to 36
 the farms and villages near here and buy themselves something to eat." "Give them food yourselves," He replied. "Are we," 37
 they asked, "to go and buy a hundred shillings' worth of bread and give them food?" "How many loaves have you?" He 38
 inquired; "go and see." So they found out, and said, "Five; and a couple of fish." So He directed them to make all sit 39
 down in companies on the green grass. And they sat down in rows of hundreds and of fifties. Then He took the five loaves 40
 and the two fish, and lifting His eyes to heaven He blessed the food. Then He broke the loaves into portions which He went 41
 on handing to the disciples to distribute; giving pieces also of the two fish to them all. All ate and were fully satisfied. And 42, 43
 they carried away broken portions enough to fill twelve baskets, besides portions of the fish. Those who ate the bread were five 44
 thousand adult men.

Immediately afterwards He made His disciples go on board the boat and cross over to Bethsaida, leaving Him behind to dismiss the crowd. He then bade the people farewell, and went away up the hill to pray.

When evening was come, the boat was half way across the Lake, while He Himself was on shore alone. But when He saw them distressed with rowing (for the wind was against them), towards morning He came towards them walking on the Lake, as if intending to

40. *Rous*] This word (which is lit. 'leek-beds') occurs nowhere else in the N.T. Its meaning would perhaps be best expressed by the military term 'platoons,' so men in the front rank and so in the rear rank making up the 100.

45-52. Cp. Matt. xiv. 22-33; John vi. 15-21.

48. *Towards morning*] Or 'three or four hours after midnight.'

pass them. They saw Him walking on the water, and thinking 49
that it was a spirit they cried out ; for they all saw Him and 50
were terrified. He, however, immediately spoke to them :
“ There is no danger ; it is I ; be not alarmed.” Then He went 51
up to them on board the boat, and the wind lulled ; and they
were beside themselves with silent amazement. For they had 52
not learned the lesson taught by the loaves, but their minds
were dull.

Having crossed over they drew to land in 53
Miracles of Gennesaret. Gennesaret and came to anchor. But no sooner 54
had they gone ashore than the people immediately
recognized Him. Then they scoured the whole district, and 55
began to bring Him the sick on their mats wherever they heard
He was. And enter wherever He might—village or town or 56
hamlet—they laid their sick in the open places, and entreated
Him to let them touch were it but the tassel of His robe ; and
all, whoever touched Him, were restored to health.

Then the Pharisees, with certain Scribes who 1 7
Real Purity, inward and Spiritual. had come from Jerusalem, came to Him in a body.
They had noticed that some of His disciples 2
were eating their food with ‘unclean’ (that is to say, unwashed)
hands. (For the Pharisees and all the Jews—being, as they are, 3
zealous for the traditions of the Elders—never eat without
first carefully washing their hands, and when they come from 4
market they will not eat without bathing first ; and they have a
good many other customs which they have received tradition-
ally and cling to, such as the rinsing of cups and pots and of 5
bronze utensils, and the washing of beds.) So the Pharisees
and Scribes put the question to Him : “ Why do your disciples
transgress the traditions of the Elders, and eat their food with

51. *Silent amazement*] Or ‘suppressed amazement.’ Lit. ‘amazement within themselves.’

52. *Learned the lesson taught by*] Lit. ‘learned at.’ *Minds were dull*] Or ‘hearts were callous.’ “Unbelief is a sinful distemper of heart” (Barrow). Cp. Eph. i. 18 ; Heb. iii. 12.

53-56. Cp. Matt. xiv. 34-36.

53. *To anchor*] Or ‘to their moorings.’

1-23. Cp. Matt. xv. 1-20.

1. *The Pharisees*] The article seems to indicate not merely a party belonging to that sect, but the Pharisees generally of the town.

3. *Carefully*] Or ‘up to the wrist.’ See the Commentators.

4. *Bathing*] v.l. ‘sprinkling themselves.’ *And the washing of beds*] v.l. omits these words. Of course they do not mean what we English call ‘beds.’ They were mere mattresses or thick rugs. Travellers in Eastern countries often witness the complete submersion of ‘beds,’ which are then dried in the sun.

5. *Food*] Lit. ‘bread,’ as often in Hebrew. See e.g., Num. xxviii. 2, 24, R.V. and margin.

unclean hands?" He replied, "Rightly did Isaiah prophesy of 6
you hypocrites, as it is written,

'THIS PEOPLE HONOUR ME WITH THEIR LIPS,
WHILE THEIR HEARTS ARE FAR AWAY FROM ME : 7
BUT IDLE IS THEIR DEVOTION
WHILE THEY LAY DOWN PRECEPTS WHICH ARE MERE
HUMAN RULES' (Isa. xxix. 13).

"You neglect God's Commandment : you hold fast to men's 8
traditions." "Praiseworthy indeed!" He added, "to set at 9
nought God's Commandment in order to observe your own
traditions. For Moses said, 'HONOUR THY FATHER AND THY 10
MOTHER' (Exod. xx. 12), and again, 'HE WHO CURSES FATHER
OR MOTHER, LET HIM DIE THE DEATH' (Exod. xxi. 17); but 11
you say, If a man says to his father or mother, 'It is a Korban
(that is, a thing devoted to God), whatever it is, which other-
wise you would have received from me—' And so you no 12
longer allow him to do anything for his father or mother, thus 13
nullifying God's precept by your tradition which you have
handed down. And many things of that kind you do."

Then Jesus called the people to Him again, and said to them, 14
"Listen to me, all of you, and understand : there is nothing 15
outside a man which entering him can make him unclean ; but
it is the things which come out of a man that make him unclean."

After He had left the crowd and gone indoors, His disciples 17
began to ask Him about this figure of speech. "Have *you* also 18
so little sense?" He replied ; "do you not understand that
anything whatever that enters a man from outside, cannot make
him unclean, because it does not go into his heart, but into his 19
stomach, and passes away ejected from him?" By these words
Jesus pronounced all kinds of food clean. "What comes out 20
of a man," He added, "that it is which makes him unclean. For
from within, out of men's hearts, their evil purposes proceed— 21
fornication, theft, murder, adultery, covetousness, wickedness, 22
deceit, licentiousness, envy, reviling, pride, reckless folly : all 23

10. *Curses*] Or 'reviles.' *Die the death*] A Shaksperian expression (*Midsommer Night's Dream*, i. i. 65), but one still in familiar use.

11. *Devoted to God*] Lit. 'a gift' (to God). *Would have received*] For this force of the tense cp. Judges xxi. 22 (Hebrew and R.V.); 1 Sam. xiii. 13. But a widely different interpretation of this passage will be found in Kitto's *Biblical Cyclopaedia*, article 'Korban.' (I take the Greek verb here to be in the indicative, not in the subjunctive mood.) *From me*] See Matt. xv. 6, n.

13. *Your tradition*] For you identify yourselves with your forefathers by adopting what they taught.

15. *Outside*] Lit. 'from outside.' Cp. iii. 21, n, v. 30, n.

16. v.l. adds 'Listen every one who has ears to listen with!'

17. *Figure of speech*] Or 'parable.'

these wicked things come out from within and make a man unclean." Then He rose and left that place and went into the neighbourhood of Tyre and Sidon. 24

Here He entered a house and wished no one to know it, but He could not escape observation. 25

Forthwith a woman whose little daughter was possessed by a foul spirit heard of Him, and came and flung herself at His feet. She was a Gentile woman, a Syro-phoenician by nation : and again and again she begged Him to expel the demon from her daughter. "Let the children first eat their fill," said He ; "it is not right to take the children's bread and throw it to the dogs." "True, Sir," she replied, "and yet the dogs under the table eat the children's scraps." "For those words of yours, go home," He replied ; "the demon has gone out of your daughter." So she went home, and found the child lying on the bed, and the demon gone. 26 27 28 29 30

Returning from the neighbourhood of Tyre, He came by way of Sidon to the Lake of Galilee, passing through the district of the Ten Towns. Here they brought to Him a deaf man that stammered, on whom they begged Him to lay His hands. So Jesus taking him aside, apart from the crowd, put His fingers into his ears, and spat, and moistened his tongue ; and looking up to heaven He sighed, and said to him, "Ephphatha !" (that is, "Open !") And the man's ears were opened, and his tongue became untied, and he began to speak perfectly. Then Jesus charged them to tell no one ; but the more He charged them, all the more did they spread the news far and wide. Great was people's surprise. "He succeeds in everything he attempts," they exclaimed ; "he even makes deaf men hear and dumb men speak !" 31 32 33 34 35 36 37

24-30. Cp. Matt. xv. 21-28.

24. *And Sidon*] v.l. omits these words.

26. *Gentile*] Lit. 'Greek.'

27. *Dogs*] Lit. 'puppies.' Cp. Matt. xv. 26, n.

30. *Lying*] Or 'had flung herself.'

31-37. Cp. Matt. xv. 29-31.

34. *He sighed*] "The deaf may hear the Saviour's voice,
The fettered tongue its chain may break;
But the deaf heart, the dumb by choice,
The laggard soul, that will not wake,
The guilt that scorns to be forgiven—
These baffle e'en the spells of Heaven.
In thought of these, His brows benignant
Not even in healing cloudless shine."

KEBLE, *Christian Year*, 12th Sunday after Trinity.

37. *He succeeds . . . attempts*] Lit. "He has done everything rightly ;" but this 'rightly' (or 'well') can hardly mean 'beneficently,' 'kindly,' however true that would have been. The adverb here used is akin to the adjective 'good' in John x. 11.

More than
4,000 People
fed.

About that time there was again an immense crowd, and they found themselves with nothing to eat. So He called His disciples and said to them, "My heart yearns over the people, for this is now the third day they have remained with me, and they have nothing to eat. If I were to send them home hungry, they would faint on the way, some of them having come a great distance." His disciples answered, "Where can we possibly get bread here in this remote place to satisfy such a crowd?" "How many loaves have you?" He asked. They answered, "Seven." So He passed the word to the people to sit down on the ground. Then taking the seven loaves He blessed them, and broke them into portions and proceeded to give them to His disciples for them to distribute, and they distributed them to the people. They had also a few small fish. He blessed them, and He told His disciples to distribute these also. So the people ate an abundant meal; and what remained over they picked up and carried away—seven hampers of broken portions. The number fed were about four thousand. Then He sent them away, and at once going on board with His disciples He came into the district of Dalmanutha.

The Pharisees followed Him and began to dispute with Him, asking Him for a sign in the sky, to make trial of Him. Heaving a deep and troubled sigh, He said, "Why do the men of to-day ask for a sign? In solemn truth I tell you that no sign will be given to the men of to-day." So He left them, went on board again, and came away to the other side.

Now they had forgotten to take bread, nor had they more than a single loaf with them in the boat; and when He admonished them, "See to it, be on your guard against the yeast of the Pharisees and the yeast of Herod," they explained His words to one another: "We have no bread!" This He perceived, and said to them, "What is this discussion of yours about having no bread? Do you not yet see and understand? Are your minds so dull of comprehension? YOU HAVE EYES! CAN YOU NOT SEE?"

1-9. Cp. Matt. xv. 32-38.

2. *The third day . . . with me* i.e. 'they have been with me ever since the day before yesterday,' not 'for three days' in the English sense of the phrase. Cp. Luke ii. 46; Acts xxviii. 12; and notes.

10-12. Cp. Matt. xv. 39-xvi. 4.

11. *In the sky* Lit. (appearing) 'out of (or, from) the sky.'

13-21. Cp. Matt. xvi. 4-12.

YOU HAVE EARS! CAN YOU NOT HEAR? (Jer. v. 21) and have you no memories? When I broke up the five loaves for the five thousand men, how many baskets did you carry away full of broken portions?" "Twelve," they said. "And when the seven for the four thousand, how many hampers full of portions did you take away?" They answered, "Seven." And He said, "Do you not yet understand?"

And they came to Bethsaida. And a blind man was brought to Jesus and they entreated Him to touch him. So He took the blind man by the arm and brought him out of the village, and spitting into his eyes He put His hands on him and asked him, "Can you see anything?" He looked up and said, "I can see the people: I see them like trees — only walking." Then for the second time He put His hands on the man's eyes, and the man, looking steadily, recovered his sight and saw everything distinctly. So He sent him home, and added, "Do not even go into the village."

From that place Jesus and His disciples went to the villages belonging to Philip's Caesarea. On the way He began to ask His disciples, "Who do people say that I am?" "John the Baptist," they replied, "but others say Elijah, and others, 'It is one of the Prophets.'" Then He asked them pointedly, "But you yourselves, who do you say that I am?" Peter answered, "You are the Christ." And He strictly forbade them to tell this about Him to any one.

And now for the first time He told them: "The Son of Man must endure much suffering, and be rejected by the Elders and the High Priests and the Scribes, and be put to death, and after two days rise to life again." This He told them plainly; whereupon Peter took Him and began to remonstrate with Him. But turning round

27. *He said*] The tense (imperfect) perhaps implies that He said this more than once. Cp. verse 27.

23. *Arm*] Or 'hand.' See *Aorist*, p. 5.

27-ix. 1. Cp. Matt. xvi. 13-28; Luke ix. 18-27; John vi. 66-71.

27. *Began to ask*] Or 'repeatedly asked,' or perhaps 'asked one and another of His disciples.' The imperfect tense of the verb, 'asked,' indicates that the question was not put simply and abruptly once for all. Cp. x. 16, n.

29. *He . . . pointedly*] Lit. 'He Himself.' *The Christ*] Or 'the Anointed One,' 'the Messiah.'

31. *Must*] As part both of His duty and destiny. *Rise to life again*] Cp. John ii. 19. To many the simple fact that Jesus repeatedly predicted that He would come back to life after His crucifixion is in itself a moral proof of His resurrection.

33. *Adversary*] Lit. 'Satan.'

and seeing His disciples, He rebuked Peter. "Get behind me, Adversary," He said, "for your thoughts are not God's thoughts, but men's."

None may re-
fuse the
Cross.

Then calling to Him the crowd and also His disciples, He said to them, "If any one is desirous of following me, let him ignore self and take up his cross, and so be my follower. For whoever is bent on securing his life will lose it, but he who loses his life for my sake, and for the sake of the Good News, will secure it. Why, what does it beget a man to gain the whole world and forfeit his life? For what could a man give to buy back his life? Every one, however, who has been ashamed of me and of my teachings in this faithless and sinful age, of him the Son of Man also will be ashamed when He comes in His Father's glory with the holy angels." He went on to say, "In solemn truth I tell you that there are some here among those who stand by who will certainly not taste death till they have seen the Kingdom of God already come in power."

The Transfig-
uration.

Six days later, Jesus took with Him Peter, James, and John, and brought them alone, apart from the rest, up a high mountain; and in their presence His appearance underwent a change. His garments also became dazzling with brilliant whiteness—such whiteness as no bleaching on earth could give. Moreover there appeared to them Elijah accompanied by Moses; and the two were conversing with Jesus, when Peter said to Jesus, "Rabbi, we are thankful to you that we are here. Let us put up three tents—one for you, one for Moses, and one for Elijah." For he knew not what to say: they were filled with such awe. Then there came a cloud spreading over them, and a voice issued from the cloud, "This is my Son, dearly loved: listen to Him." Instantly

35, 36, 37. *Life*] Or 'soul.' Cp. John x. 11, n.

36. *Forfeit*] Cp. Luke ix. 25, n.

36, 37, 38. *Why . . . for . . . however*] Lit. 'for . . . for: ' or as in *Aorist*, p. 44.

38. *Has been*] Lit. 'shall have been.' *Apostate*] Cp. Matt. xii. 39; xvi. 4.

1. *Stand by*] Lit. 'stand.' So 'stand' is used for 'stand by' in Acts xxii. 25. *Already come*] Or 'already arrived,' the perfect participle. The imperfect act 'coming' is mentioned in Matt. xvi. 28, the completed act of 'having come' is mentioned here. *in power*] Some suppose that the reference is to a spiritual and judicial Coming of Christ at the destruction of Jerusalem in 70 A.D., just within the lifetime of His earthly contemporaries.

2-13. Cp. Matt. xvii. 1-13; Luke ix. 28-36.

2. See Luke ix. 28-36, n.

5. *Peter said*] Lit. 'Peter answered and said.' Cp. Matt. xi. 25, n. *We are* [thankful] Cp. Acts x. 33; Phil. iv. 14. *Tents*] Or 'booths.'

6. *To say*] Lit. 'to answer.'

7. *Spreading over*] Cp. Matt. xvii. 5.

they looked round, and now they could no longer see any one, but themselves and Jesus.

The Baptizer
the second
Elijah. As they were coming down from the mountain, 9
He very strictly forbade them to tell any one what
they had seen "until after the Son of Man has
risen from among the dead." So they kept the matter to them- 10
selves, although frequently asking one another what was meant
by the rising from the dead. They also asked Him, "How is it 11
that the Scribes say that Elijah must first come?" "Elijah," 12
He replied, "does indeed come first and reforms everything ;
but how is it that it is written of the Son of Man that He will
endure much suffering and be held in contempt? Yet I tell 13
you that not only has Elijah come, but they have also done
to him whatever they chose, as the Scriptures say about
him."

As they came to rejoin the disciples, they saw 14
The maniac
Boy cured. an immense crowd surrounding them and a party
of Scribes disputing with them. Immediately 15
whole multitude on beholding Him were astonished and awe-
struck, and yet they ran forward and greeted Him. "What is 16
the subject you are discussing?" He asked them. One of the 17
crowd answered, "Rabbi, I have brought you my son. He has
a dumb spirit ; and wherever it comes upon him, it dashes him 18
to the ground, and he foams at the mouth and grinds his teeth,
and he is pining away. I begged your disciples to expel it, but
they had not the power." "O unbelieving generation !" replied 19
Jesus ; "how long must I be with you? how long must I have
patience with you? Bring the boy to me." So they brought 20
him to Jesus. And the spirit, when he saw Jesus, immediately
threw the youth into convulsions, so that he fell on the ground
and rolled about, foaming at the mouth. Then Jesus asked the 21
father, "How long has he been like this?" "From early child-
hood," he said ; "and often it has thrown him into the fire or 22
into pools of water to destroy him ; but if you possibly can,
have pity on us and help us." "If I possibly can !" replied 23
Jesus ; "why, everything is possible to him who believes."

14-29. Cp. Matt. xvii. 14-21 ; Luke ix. 37-43.

15. *Astonished and awe-struck* Cp. Luke v. 9, n. *Saluted Him* Imperfect tense in the Greek. Cp. viii. 27.

17. *Rabbi* Lit. 'Teacher.' *I have brought* Or 'I brought.'

18. *Dashes him to the ground* Or 'tears him with spasms.' *Begged* Or 'told.'

20. *When he saw* 'He' not 'it.' Cp. verse 26. Lit. 'seeing Him.' The personality of the demon is fully recognized in the Greek, the participle being masculine.

22. Or Cp. Acts xix. 12, n. *Pools of water* As of Siloam or Bethesda. Or 'tanks ;' lit. 'waters.'

Immediately the father cried out, "I do believe: strengthen my weak faith." Then Jesus, seeing that an increasing crowd was running towards Him, rebuked the foul spirit, saying to him, "Dumb and deaf spirit, I command you, come out of him and never enter into him again." So with a loud cry he threw the boy into fit after fit, and came out. The boy became like a corpse, so that most of them said he was dead; but Jesus took his hand and raised him up, and he stood on his feet.

After His return to the house His disciples asked Him privately, "How is it that we could not expel the spirit?" He answered, "An evil spirit of this kind can only be driven out by prayer."

Jesus again predicts His own Death. Departing thence they passed through Galilee, and He was unwilling that any one should know it; for He was teaching His disciples, and telling them, "The Son of man is to be betrayed into the hands of men, and they will put Him to death; and after being put to death, in three days He will rise to life again." They, however, did not understand what He meant, and were afraid to question Him.

A Lesson in Humility. So they came to Capharnahum; and when in the house He asked them, "What were you arguing about on the way?" But they remained silent; for on the way they had debated with one another who was the chief of them. Then sitting down He called the Twelve, and said to them, "If any one wishes to be first, he must be last of all and servant of all." And taking a young child He made him stand in their midst, then threw His arms round him and said, "Whoever for my sake receives one such young child as this, receives me; and whoever receives me, receives not so much me as Him who sent me."

A Lesson in brotherly Charity. John said to Him, "Rabbi, we saw a man using your name to expel demons, and we tried to hinder him, on the ground that he did not follow us."

24. *Cried out*] v.L. adds 'with tears.'

26. *He was dead*] Lit. 'he had died' (cp. verse 35), or 'he is dead!'

28. *To the house*] Or 'home'—their temporary residence. Cp. verse 33, and see iv. 1, n.

29. *By prayer*] v.L. adds 'and fasting.' Cp. Matt. xvii. 21.

30-32. Cp. Matt. xvii. 22-23; Luke ix. 43-45.

33-41. Cp. Matt. xviii. 1-5; Luke ix. 46-50.

35. *He must be*] Or 'let him be.' Our Lord lovingly pointed out the way—that of self-abasement—in which alone true eminence may be attained, as He repeatedly declares that he who humbles himself will be exalted. 'He shall be' has a tone of menace, such as Christ seems never to have used towards His disciples.

37. *For my sake*] Or 'as being mine,' 'in my name.' Cp. verse 39; Matt. xviii. 5; xxiv. 5; and notes.

38. *Rabbi*] Lit. 'Teacher.' *Said*] v.L. 'answered,' as in Luke ix. 42. *Man*] v.L.

Jesus replied, "You should not have tried to hinder him, for there is no one who will use my name to perform a miracle and be able the next minute to speak evil of me. He who is not against us is for us; and whoever gives you a cup of water to drink because you belong to Christ, I solemnly tell you that he will certainly not lose his reward.

"And whoever shall occasion the fall of one of these little ones who believe, he would be better off if, with a millstone round his neck, he were lying at the bottom of the sea. If your hand should cause you to sin, cut it off: it would be better for you to enter into Life maimed, than in possession of both your hands to depart into Gehenna, into the fire which cannot be put out. Or if your foot should cause you to sin, cut it off: it would be better for you to enter into Life crippled, than in possession of both your feet to be hurled into Gehenna. Or if your eye should cause you to sin, tear it out. It would be better for you to enter into the Kingdom of God half-blind than in possession of two eyes to be hurled into Gehenna, where THEIR WORM DOES NOT DIE AND THE FIRE DOES NOT GO OUT (Isa. lxvi. 24). Every one, however, will be salted with fire. Salt is a good thing, but if the salt should become tasteless, what will you use to give it saltiness? Have salt within you and live at peace with one another."

A Question about Divorce. Soon on His feet once more, He enters the district of Judaea and crosses the Jordan:

adds 'who does not follow us.' *On the ground that he did not follow us* v.l. omits these words.

39. *You should not have tried to hinder him*] Lit. 'hinder him not.' Cp. Matt. xxviii. 5, 11; John xix. 21.

40, 41. *He who . . . and whoever*] Lit. 'for he who . . . for whoever.' See *Aorist*, p. 44.

41. Cp. Matt. x. 42.

42-50. Cp. Matt. xviii. 6-9; Luke xvii. 1, 2.

42. *Believe*] v.l. adds 'in me.' *Millstone*] Lit. 'ass-millstone.' Cp. Matt. xviii. 6; Luke xvii. 2.

42. *Lying*] After having being flung down there. So with the same tense (the perfect) of the same verb in vii. 30; John iii. 24, and elsewhere.

43. *Cause*] Lit. 'shall have caused,' though v.l. has the same reading here as in verses 45, 47. *Fire . . . put out*] Thus resembling the fire in the literal Valley of Hinnom, just outside Jerusalem—a fire which was constantly kept burning to consume the refuse cast into it. Cp. Isa. xxxiv. 10; lxvi. 24; Jer. vii. 20; xvii. 27.

44, 46. v.l. adds, as in verse 48, 'Where their worm does not die, and the fire does not go out.'

45, 47. *Should cause*] Or 'shall be causing.' Or (in verse 47) the clause may be rendered 'or if your eye habitually makes you fall (or, sin).'

49. *However*] See *Aorist*, Appendix A. § 12. *With fire*] i.e. with some kind of discipline or (it may be) self-chastisement. Cp. Mal. iii. 2, 3; 1 Pet. i. 7. v.l. adds 'as every sacrifice shall be salted with salt.' (For 'as' instead of 'and' cp. Job v. 7, and see *Aorist*, p. 55).

1. Cp. Matt. xiv. 1, 2; Luke xvii. 17.

again the people flock to Him, and ere long, as was usual with Him, He was teaching them again. Presently a party of Pharisees come to Him with the question—seeking to entrap Him—"May a husband divorce his wife?" He answered, "What rule did Moses lay down for you?" They replied, "Moses permitted him to draw up a written notice of divorce, and to send her away" (Deut. xxiv. 1). "It was in consideration of your stubborn hearts," said Jesus, "that he enacted this law for you; but from the beginning of creation the rule was, 'MALE AND FEMALE DID HE MAKE THEM (Gen. i. 27). FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND HIS MOTHER, AND SHALL CLING TO HIS WIFE, AND THE TWO SHALL BE AS ONE FLESH' (Gen. ii. 24); so that they are two no longer, but 'ONE FLESH.' What, therefore, God has joined together let not man separate."

The Sacredness of Marriage. Indoors the disciples began questioning Him again on the same subject. He replied, "Whoever divorces his wife and marries another woman, commits adultery against the first wife; and if a woman puts away her husband and marries another man, she commits adultery."

Children welcomed and blessed. One day people were bringing young children to Jesus for Him to touch them, but the disciples interfered. Jesus, however, seeing this, was moved to indignation, and said to them, "Let the little children come to me: do not hinder them; for to those who are childlike the Kingdom of God belongs. In solemn truth I tell you that no one who does not accept the Kingdom of God like a little child will by any possibility enter it." Then He took them in His arms and blessed them lovingly, one by one, laying His hands upon them.

The wealthy Ruler. As He went out to resume His journey, there came a man running up to Him, who knelt at His feet and asked, "Good Rabbi, what am I to do in order to inherit the Life of the ages?" "Why do you call

2-12. Cp. Matt. xix. 3-12.

7, 8. *Shall* Or 'will.'

7. *And cling to his wife*] v.l. omits these words. Curiously enough with us Westerns it is the woman who is thought of as leaving her parents, upon marriage, and clinging to her husband!

13-16. Cp. Matt. xix. 13-15; Luke xviii. 15-17.

16. *Took them in His arms*] Or 'threw His arms round them.' The same word is used in ix. 36. *One by one*] This seems to be implied by the tense (imperfect) of 'blessed.'

17-31. Cp. Matt. xix. 16-30; Luke xviii. 18-30.

17. *A man*] Or 'one man.' Cp. Matt. vi. 27. *Rabbi*] Lit. 'Teacher.' *Of the ages*] Greek 'æonian.' Cp. Matt. xviii. 8, n.

me good?" asked Jesus in reply; "there is no one good except one, that is, God. You know the Commandments—^c'COMMIT NO MURDER,' 'COMMIT NO ADULTERY,' 'DO NOT STEAL,' 'DO NOT LIE IN GIVING EVIDENCE,' 'DO NOT DEFRAUD,' 'HONOUR THY FATHER AND THY MOTHER'" (Deut. v. 17-20). "Rabbi," he replied, "all these sins I have shunned from my youth." Then Jesus looked at him and loved him, and said, "One thing is lacking in you: go, sell all you possess and give the proceeds to the poor, and you shall have riches in heaven; and come and be a follower of mine." At these words his brow darkened, and he went away sad; for he was possessed of great wealth.

Then looking round on His disciples Jesus said, ^{Wealth has serious Dis- advantages.} "With how hard a struggle will the possessors of riches enter the Kingdom of God!" The disciples were amazed at His words. Jesus, however, said again, "Children, how hard a struggle is it for those who trust in riches to enter the Kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God." They were astonished beyond measure, and said to one another, "Who then *can* be saved?" Jesus looking on them said, "With men it is impossible, but not with God; for everything is possible with God." Peter said to Him, ^{Self-Sacrifice for Christ makes us rich.} "Remember that we forsook everything and have become your followers." "In solemn truth I tell you," replied Jesus, "that there is no one who has forsaken house or brothers or sisters, or mother or father, or children or lands, for my sake and for the sake of the Good News, but will receive a hundred times as much now in this present time—houses, brothers, sisters, mothers, children, lands—and persecution with them, and in the coming age the Life of the ages. But many who are now first will be last, and the last, first."

They were still on the road going up to Jerusalem, and Jesus was walking ahead of them; they were full of wonder, and some, though they followed, did so with fear. Then, once more calling to Him the Twelve, He began to tell them what was about to happen to Him. "See,"

20. *Rabbi*] Lit. 'Teacher.'

21. *Loved him*] Or 'was pleased with him.' *Give the proceeds*] Cp. Acts ii. 45.

24. *Amazed*] Or 'dumbfounded.' See Luke v. 9, n. *Said*] Lit. 'answered.' See Matt. xii. 38, n. *For those who trust in riches*] v.l. omits these words.

28. *Said*] Lit. 'began saying.'

30. *Of the ages*] Greek 'æonian.' See Matt. xviii. 8, n.

32-34. Cp. Matt. xx. 17-19; Luke xviii. 31-34.

He said, "we are going up to Jerusalem, where the Son of Man will be betrayed to the High Priests and the Scribes. They will condemn Him to death, and will hand Him over to the Gentiles; they will insult Him in cruel sport, spit on Him, scourge Him, and put Him to death; but on the third day He will rise to life again." 34

A request for worldly Honour. Then James and John, the sons of Zabdai, came up to Him and said, "Rabbi, we wish you would grant us whatever request we make of you?" 35
 "What would you have me do for you?" He asked. They replied "Allow us to take a seat one at your right and the other at your left in your glory." "You know not," said He, "what you are asking. Are you able to drink out of the cup from which I am to drink, or to be baptized with the baptism with which I am to be baptized?" "We are able," they replied. 36
 "Out of the cup," said Jesus, "from which I am to drink you shall drink, and with the baptism with which I am to be baptized you shall be baptized; but as to sitting at my right hand or my left, that is not mine to give: it will be for them for whom it is reserved." 37 38 39 40

Humble Usefulness is true Greatness. The other ten, hearing of it, were at first highly indignant with James and John. Jesus, however, called them and said to them, "You are aware how those who are deemed rulers among the Gentiles lord it over them, and their great men make them feel their authority; but it is not to be so among you. No, whoever desires to be great among you must be your servant; and whoever desires to be first among you must be the bondsman of all. For the Son of Man also did not come to be waited upon, but to wait on others, and to give His life as the redemption-price for a multitude of people." 41 42 43 44 45

A blind Man receives Sight. They came to Jericho; and as He was leaving that town—Himself and His disciples and a great crowd—Bartimaeus (the son of Timaeus), a blind beggar, was sitting by the way-side. Hearing that it was Jesus the Nazarene, he began to cry out, "Son of David, Jesus, have 46 47

34. *Scourge*. See Acts xxii. 29, n.

35-45. Cp. Matt. xx. 20-28.

35. *Rabbi* Lit. 'Teacher.' *Whatever request* Did Herod's language (vi. 22) suggest the thought? or had Jesus already used, to His disciples or to some of them, such words as those recorded in John xiv. 14; xv. 7? More than one translator erroneously substitutes 'what' for 'whatever.'

40. *Reserved* Or 'destined.' See Hatch, *Biblical Greek*.

45. *Life* Or 'soul,' as in viii. 35-37.

46-52. Cp. Matt. xx. 29-34; Luke xviii. 35-43.

pity on me." Many angrily told Him to leave off shouting ; but he cried out all the louder, "Son of David, have pity on me." Then Jesus stopped. "Call him," He said. So they called the blind man. "Cheer up," they said, "rise, He is calling you." He flung away his outer garment, sprang to his feet, and came to Jesus. "What shall I do for you?" said Jesus. The blind man replied, "Rabbuni, let me recover my sight." Jesus said to him, "Go : your faith has cured you." Instantly he regained his sight, and followed Him along the road.

When they were getting near Jerusalem and had arrived at Bethphagé and Bethany, on the Mount of Olives, He sent two of His disciples on in front, with these instructions. "Go," He said, "to the village facing you, and immediately on entering it you will find an ass's foal tied up which no one has ever yet ridden : untie him and bring him here. And if any one asks you, 'Why are you doing that?' say, 'The Master needs it, and will send it back here without delay.'" So they went and found a young ass tied up at the street-door of a house. They were untying him, when some of the bystanders called out, "What are you doing, untying the foal?" But on their giving the answer that Jesus had bidden them give, they let them take him.

So they brought the foal to Jesus, and threw their outer garments over him ; and Jesus mounted. Then many spread their outer garments to carpet the road, and others leafy branches which they had cut down in the fields ; while those who led the way and those who followed kept shouting :

"GOD SAVE HIM !

BLESSED BE HE WHO COMES IN THE LORD'S NAME
(Ps. cxviii. 25, 26).

Blessings on the coming Kingdom of our forefather David !
GOD IN THE HIGHEST HEAVENS SAVE HIM ! " (Ps. cxlviii. 1).
So He came into Jerusalem and into the Temple ; and after

51. *Said*] *Lit.* 'answered.' Cp. Matt. xi. 25, n. *Rabbuni*] Or 'Great Teacher.' 51, 52. *Recover, regained*] Such is the probable meaning of the words, but we may translate 'obtain,' 'obtained.' The same verb is used in John ix. 17, 15, in the case of a man born blind, but whether Bartimæus had been always blind we are not informed. Cp. Rom. vii. 9 ; Eph. iv. 8, n.

1-11. Cp. Matt. xxi. 1-11 ; Luke xix. 29-44 ; John xii. 12-19.

8. *In*] *Lit.* 'out of.' The branches were lopped in the fields and then brought from the fields. The construction somewhat resembles that which we find in v. 30. Cp. xiii. 3.

9, 10. See Matt. xxi. 9, n.

11, 15, 16, 27. *The Temple*] i.e. the Temple Courts. See Matt. xxi. 12, n.

looking round upon everything there, the hour being now late
He went out to Bethany with the Twelve.

An unfruitful Fig Tree cursed. The next day, after they had left Bethany, He was hungry. But in the distance He saw a fig-tree in full leaf, and went to see whether perhaps He could find some figs on it. When however He came to it, He found nothing but leaves (for it was not fig time); and He said to the tree, "Let no one ever again eat fruit from thee!" And His disciples heard this.

The Traders driven from the Temple. They reached Jerusalem, and entering the Temple He began to drive out the buyers and sellers, and upset the money-changers' tables and the stools of the pigeon-dealers, and would not allow any one to carry anything through the Temple. He remonstrated with them, saying, "Is it not written, 'MY HOUSE SHALL BE CALLED THE HOUSE OF PRAYER FOR ALL THE NATIONS' (Isa. lvi. 7)? but you have made it what it is—A ROBBERS' CAVE" (Jer. vii. 11). This the High Priests and Scribes heard, and they began to devise means to destroy Him. For they were afraid of Him, because of the deep impression produced on all the people by His teaching. When evening came on, Jesus and His disciples used to leave the city.

The Fig Tree withers. The Power of Faith. In the early morning, as they passed by, they saw the fig-tree withered to the root; and Peter, collecting, said to Him, "Look, Rabbi, the fig-tree which you cursed is withered up." Jesus said to them, "Have confidence in God. In solemn truth I tell you that if any one should say to this mountain, 'Remove, and hurl thyself into the sea,' and should admit no doubt in his heart, but steadfastly believe that what he says will happen, it would be granted him. That is why I tell you, as to whatever you pray and make request for, if you believe that you have received it it will be yours. But whenever you stand praying, if you have a grievance against

12-14. Cp. Matt. xxi. 18, 19.

13. *Not fig-time*! See Farrar, *Life of Christ*, chapter 50.

15-19. Cp. Matt. xxi. 12-17; Luke xix. 45-48; xxi. 37, 38.

16. *Anything*! Or 'any utensil or vessel.' No one English word is sufficiently extensive to cover the full meaning of the one Greek word here employed, if, as can scarcely be doubted, this represents the Hebrew word which not only signifies a 'vessel' to contain liquid (Ruth. ii. 9), may also be rendered by 'instruments' (1 Chron. xxviii. 14), 'thing' (Lev. xiii. 49), 'stuff' (Joshua vii. 11), 'weapons,' 'armour,' 'artillery,' 'jewel,' and in other ways.

17. *Have made &c.* Mark (though not Luke) uses the Greek perfect here, indicating 'and such it remains.' See *Aorist* vii.

20-25. Cp. Matt. vi. 14, 15; xxi. 20-22.

26. v.l. inserts a verse here: 'But if you do not forgive, neither will your Father in heaven forgive your offences.'

any one, forgive it, so that your Father in heaven may also forgive you your offences."

^{The Leaders of the People silenced.} They came again to Jerusalem; and as He was walking in the Temple, the High Priests, Scribes, and Elders came to Him and asked, "By what authority are you doing these things? and who gave you authority to do them?" Jesus replied, "I will put a question to you: answer me, and then I will tell you by what authority I do these things. John's Baptism—was it of Heavenly or of human origin? Answer me that." So they debated the matter with one another. "Suppose we say, 'Heavenly,' they argued, 'he will ask, 'Why then did you not believe him?' Or should we say, 'human'?"—They were afraid of the people; for all agreed in holding John to have been really a Prophet. So they answered Jesus, "We do not know." "Nor do I tell you," said Jesus, "by what authority I do these things."

^{The wicked Vine-dressers.} Then He began to speak to them in figurative language. "There was once a man who planted a vineyard, fenced it round, dug a pit for the wine-tank, and built a strong lodge. Then he let the place to vine-dressers and went abroad. At vintage-time he sent one of his servants to receive from the vine-dressers a share of the grapes. But they seized him, beat him cruelly and sent him away empty-handed. Again he sent to them another servant: and as for him, they wounded him in the head and treated him shamefully. Yet a third he sent, and him they killed. And he sent many besides, and them also they ill-treated, beating some and killing others. He had still one left whom he could send, a dearly-loved son: him last of all he sent, saying, 'They will treat my son with respect.' But those men—the vine-dressers—said to one another, 'Here comes the heir: come, let us kill him, and then the property will one day be ours.' So they took him and killed him, and flung his body outside the vineyard. What, therefore, will the owner of the vineyard do?" "He will come and put the vine-dressers to death, and give the vineyard to others." "Have you not read even this passage, 'THE STONE WHICH THE BUILDERS DESPISED, HAS BECOME THE CORNERSTONE'?"

27-33. Cp. Matt. xxi. 23-27; Luke xx. 1-8.

28. By Lit. 'in,' 'invested with.'

1-12. Cp. Matt. xxi. 33-46; Luke xx. 9-19.

4. Wounded him in the head. Or 'made short work with him.'

8. His body. Lit. 'him.' Cp. Matt. xiv. 12 and note.

THIS CORNERSTONE CAME FROM THE LORD,
AND IS WONDERFUL IN OUR ESTEEM" (Ps. cxviii. 22, 23)?

And they kept looking out for an opportunity to seize Him, but were afraid of the people; for they saw that in this parable He had referred to them. So they left Him and went away.

A Question
about paying
Tribute.

Their next step was to send to Him some of the Pharisees and of Herod's partisans to entrap Him in conversation. So they came and said to Him, "Rabbi, we know that you are a truthful man and you do not fear any one; for you do not recognize human distinctions, but teach God's way truly. Is it allowable to pay poll-tax to Caesar, or not? Shall we pay, or shall we refuse to pay?" But He, knowing their hypocrisy, replied, "Why try to ensnare me? Bring me a shilling for me to look at." They brought one; and He asked them, "Whose is this likeness and this inscription?" "Caesar's," they replied. Jesus rejoined, "What is Caesar's, pay to Caesar—and what is God's, pay to God." And they wondered exceedingly at Him.

'A Woman
seven times
married.'

Then came to Him a party of Sadducees, a sect which denies that there is any Resurrection; and they proceeded to ask Him, "Rabbi, Moses made it a law for us: 'IF A MAN'S BROTHER SHOULD DIE AND LEAVE A WIFE, BUT NO CHILD, THE MAN SHALL MARRY THE WIDOW AND RAISE UP A FAMILY FOR HIS BROTHER' (Deut. xxv. 5, 6). There were once seven brothers, the eldest of whom married a wife, but at his death left no family. The second married her, and died, leaving no family; and the third did the same. And so did the rest of the seven, all dying childless. Finally the woman also died. At the Resurrection whose wife will she be for they all seven married her." Jesus answered them, "Is not this the cause of your error—your ignorance alike of the Scriptures and of the power of God? For when risen from among the dead, men do not marry and women are not given in marriage, but they are as angels are in heaven. But as to the dead, that they rise to life, have you never read in the Book of Moses, in the passage about the Bush, how God said to him, 'I AM THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND THE GOD

11. *This Cornerstone came from the Lord*] See Matt. xxi. 42, n.

13-17. Cp. Matt. xxii. 15-22; Luke xx. 20-26.

14, 19, 32. *Rabbi*] Or 'Teacher.'

18-27. Cp. Matt. xxii. 23-33; Luke xx. 27-39.

26. *Rise to life*] Or 'wake.'

OF JACOB (Exod. iii. 2-6)? He is not the God of dead, but of 27
living men. You are in grave error."

Then one of the Scribes, who had heard them 28
Love, the disputing and well knew that Jesus had given them
supreme Law. an answer to the point, and a forcible one, came
forward and asked Him, "Which is the chief of all the Com-
mandments?" "The chief," replied Jesus, "is this: 'HEAR O 29
ISRAEL! THE LORD OUR GOD IS ONE LORD; AND THOU 30
SHALT LOVE THE LORD THY GOD WITH THY WHOLE HEART, THY
WHOLE SOUL, THY WHOLE MIND, AND THY WHOLE STRENGTH'
(Deut. vi. 4, 5). The second is this: 'THOU SHALT LOVE THY 31
FELLOW MAN AS THOU LOVEST THYSELF' (Lev. xix. 18). Other
Commandment greater than these there is none." So the Scribe 32
said to Him, "Rightly, in very truth, Rabbi, have you said that
HE STANDS ALONE, AND THERE IS NONE BUT HE; and TO 33
LOVE HIM WITH ALL ONE'S HEART, WITH ALL ONE'S UNDER-
STANDING, AND WITH ALL ONE'S STRENGTH, AND TO LOVE
ONE'S FELLOW MAN NO LESS THAN ONESELF, is far better
than all our WHOLE BURNT-OFFERINGS AND SACRIFICES"
(1 Sam. xv. 22). Perceiving that the Scribe had answered wisely, 34
Jesus said to him, "You are not far from the Kingdom of God."
No one from that time forward ventured to put any question to
Him.

But, while teaching in the Temple, Jesus asked, 35
David's Son "How is it the Scribes say that the Christ is a son
and David's of David? David himself said, taught by the Holy 36
Spirit:

'THE LORD SAID TO MY LORD,
SIT AT MY RIGHT HAND,
UNTIL I HAVE MADE THY FOES A FOOTSTOOL UNDER THY
FEET' (Ps. cx. 1).

"David himself calls Him 'Lord:' how then can He be his 37
son?" And the mass of the people found pleasure in listening
to Jesus.

Moreover in the course of His teaching He said, "Be on your 38

28-34. Cp. Matt. xxii. 34-40.

30. *With* Lit. 'out of,' repeated with each noun.

31, 33. *Fellow man* Lit. 'neighbour.'

34. Cp. Luke xx. 40.

35-37. Cp. Matt. xxii. 41-46; Luke xx. 41-44.

36. *I have made . . . under thy feet* v.l., as in Matthew, 'I have put thy foes
beneath thy feet.'

38-40. Cp. Matt. xxiii. 1-39; Luke xiii. 34, 35; xx. 45-47.

38. *Be on your guard against* Lit. 'look away from.' Even Winer recognizes
this as a 'pure Hebraism.'

The Scribes
and Pharisees
denounced.

guard against the Scribes who like to walk about
in long robes and to be bowed to in places of
public resort, and to occupy the best seats in the
synagogues and at dinner parties, and who swallow up the
property of widows and then mask their wickedness by making
long prayers: these men will receive far heavier punishment." 39
40

A small but
generous Gift.

Having taken a seat opposite the Treasury, He
observed how the people were dropping money
into the Treasury, and that many of the wealthy
threw in large sums. But there came one poor widow and
dropped in two farthings, equal in value to a halfpenny. So He
called His disciples to Him and said, "In solemn truth I tell
you that this widow, poor as she is, has thrown in more than
all the other contributors to the Treasury; for they have all
contributed out of what they could well spare, but she out of
her need has thrown in all she possessed—all she had to live
on." 41
42
43
44

Jesus predicts
the Destruction
of the
Temple.

As He was leaving the Temple, one of His dis-
ciples exclaimed, "Look, Rabbi, what wonderful
stones! what wonderful buildings!" Jesus replied,
"You see all these great buildings? Not one stone
will be left here upon another—not thrown down." 1 13
2

Things which
would happen to
first.

He was sitting on the Mount of Olives opposite
the Temple, when Peter, James, John, and
Andrew, apart from the others, asked Him, "Tell
us, When will these things be? and what will be the sign
when all these predictions are on the point of being fulfilled?"
So Jesus began to say to them: "Take care that no one mis-
leads you. Many will come assuming my name and saying, 'I
am He;' and they will mislead many. But when you hear of
wars and rumours of wars, do not be alarmed: come they must,
but the End is not yet. For NATION WILL RISE IN ARMS
AGAINST NATION, AND KINGDOM AGAINST KINGDOM (Isa. xix.
2). There will be earthquakes in various places; there will be 3
4
5
6
7
8

39. *In the synagogues*] Or, as we should now say, 'at church.'

41-44. Cp. Luke xxi. 1-4.

1-13. Cp. Matt. xxiv. 1-14; Luke xxi. 5-19.

1. *Rabbi*] Lit. 'Teacher.' *What wonderful*] Etymologically this is 'from what country?' *Not one stone will be left*] For a description of the total destruction of the Temple by the Roman general Titus in 70, A.D., see Josephus, *Wars*, vi. 4, 5.

3. *On*] Lit. 'to' or 'into,' by what the grammarians call a 'pregnant construction,' implying that He had gone to (or, up into) the Mount of Olives and was sitting on its slope.

6. *Assuming*] Or 'in;' lit. 'on.' See ix. 37, 39; Matt. xviii. 5; xxiv. 5, n. 8, 22. *Will rise*] Or perhaps 'will be raised' (by unseen powers of evil).

famines. These miseries are but like the early pains of child-birth.

Persecution and world-wide Preaching. "You yourselves must be on your guard. They will deliver you up to Sanhedrins; you will be brought into synagogues and cruelly beaten; and you will stand before governors and kings for my sake, to be witnesses to them for me. But the proclamation of the Good News must be carried to all the Gentiles before the End comes. When however they are marching you along under arrest, do not be anxious beforehand about what you are to say, but speak what is given you when the time comes; for it will not be you who speak, but the Holy Spirit." 9 10 11

Patient Fortitude would be rewarded. "Brother will betray brother to be killed, and fathers will betray children; and CHILDREN WILL DENOUNCE THEIR PARENTS (Mic. vii. 6) and have them put to death. You will be objects of universal hatred because you are called by my name, but those who stand firm to the End will be saved." 12 13

'The Abomination of Desolation.' "As soon, however, as you see the ABOMINATION OF DESOLATION (Dan. ix. 27) standing where he ought not"—let the reader observe these words—"then let those in Judaea escape to the hills; let him who is on the roof not come down and enter the house to fetch anything out of it; and let not him who is in the field turn back to pick up his outer garment. And alas for the women who at that time are with child or have infants!" 14 15 16 17

Unparalleled Distress. "But pray that it may not come in the winter. For those will be times of SUFFERING THE LIKE OF WHICH HAS NEVER BEEN FROM THE FIRST CREATION OF GOD'S WORLD UNTIL NOW (Dan. xii. 1), and assuredly never will be again; and but for the fact that the Lord has cut short those days, no one would escape; but for the sake of His own People whom He has chosen for Himself He has cut short the days." 18 19 20

9-13. Cp. Matt. x. 17-22; Luke xxi. 12-17.

10. *Before the End comes*] Lit. simply 'first.'

12. *Denounce*] Lit. 'stand against.'

14-17. Cp. Matt. xxiv. 15-42; Luke xxi. 20-36.

14. *He*] In Mark, though not in Matthew, the best authorities have the Greek word for 'standing,' masculine. *Escape to the hills*] At the outbreak of the Jewish war (67-70, A.D.) the Christians in Jerusalem carried out these instructions, availing themselves of an unexpected opportunity to flee across the mountains to the desert of Perea beyond the Jordan (Josephus, *Wars*, ii. 20; iii. 3. 3).

19. *First creation of God's world*] Lit. 'beginning of the creation which God created.' *Never will be again*] Words which apparently indicate that the time referred to was to be prior to the end of the world.

False Messiahs "At that time if any one says to you, 'See, here 21
and false is the Christ!' or 'See, He is there!' do not
Teachers. believe it. For THERE WILL RISE UP false Christs 22
and false PROPHETS, DISPLAYING SIGNS AND PRODIGIES (Dan.
xiii. 1) with a view to lead astray—if indeed that were possible
—even God's own People. But as for yourselves, be on your 23
guard: I have forewarned you of everything. 24

The Son of "AT THAT TIME, however, after that DISTRESS, 24
Man amid the THE SUN WILL BE DARKENED AND THE MOON
Clouds. WILL NOT SHED HER LIGHT; THE STARS WILL 25
BE SEEN FALLING FROM THE FIRMAMENT (Isa. xiii. 10), AND
THE FORCES WHICH ARE IN THE HEAVENS WILL BE DIS-
ORDERED AND DISTURBED (Isa. xxxiv. 4). And then will they 26
see THE SON OF MAN COMING IN CLOUDS (Dan. vii. 13) with
great power and glory. Then He will send forth the angels 27
and gather together His chosen people from north, south, east
and west, from the remotest parts of the earth and the sky. 28

A definite "Learn from the fig-tree the lesson it teaches. 28
Limit of Time. As soon as its branch has become soft and it is
bursting into leaf, you know that summer is near. 29
So also do you, when you see these things happening, be sure 29
that He is near, at your very door. I tell you in solemn truth 30
that the present generation will certainly not pass away without
all these things having first taken place. Earth and sky will 31
pass away, but it is certain that my words will not pass away. 32

Uncertainty as "But as to that day or the exact time no one 32
to the exact knows—not even the angels in heaven, nor the
Day. Son, but the Father alone. Take care, be on the 33
alert, and pray; for you do not know when it will happen. It 34
is like a man living abroad who has left his house, and given
the management to his servants—to each one his special duty—
and has ordered the porter to keep awake. Be wakeful there- 35
fore, for you know not when the master of the house is coming
—in the evening, at midnight, at cock-crow, or at dawn. Beware 36
lest He should arrive unexpectedly and find you asleep. More- 37
over what I say to you I say to all—Be wakeful!"

21-23. Cp. Matt. xxiv. 23-28 and 37-41; Luke xvii. 20-37.

24. *Be darkened*] Or 'grow dark.' See Matt. xxiv. 29, n.

25. *Forces . . . disturbed*] Cp. Rom. viii. 38, n.

29. *He*] Or 'it.'

30. *The present generation*] Cp. Matt. xxiv. 34, n.

31. *Earth and sky*] See Matt. v. 18, n.; xxiv. 35, n.

33. *And pray*] v.l. omits these words.

34. *Servants*] Or 'slaves.'

36. *Beware lest*] Lit. simply 'lest.'

The Plot to murder Jesus. It was now two days before the Passover and the feast of Unleavened Bread, and the High Priests and Scribes were bent on finding how to seize Him by stratagem and put Him to death. But they said, "Not on the Festival-day, for fear there should be a riot among the people." 1 14

Affection's costly Gift. Now when He was at Bethany, at the house of Simon the Leper, while He was at table, there came a woman with a jar of pure, sweet-scented ointment very costly: she broke the jar and poured the ointment on His head. But there were some who said indignantly among themselves, "Why has the ointment been thus wasted? For that ointment might have been sold for fifteen pounds or more, and the money have been given to the poor." And they were exceedingly angry with her. But Jesus said, "Leave her alone: why are you troubling her? She has done a most gracious act towards me. For you always have the poor among you, and whenever you choose you can do acts of kindness to them; but me you have not always. What she could she did: she has perfumed my body in preparation for my burial. And I solemnly declare to you that wherever in the whole world the Good News shall be proclaimed, this which she has done shall also be told in remembrance of her." 3 4 5 6 7 8 9

The Treachery of Judas. But Judas Iscariot, already mentioned as one of the Twelve, went to the High Priests to betray Jesus to them. They gladly listened to his proposal, and promised to give him a sum of money; so he looked out for an opportunity to betray Him. 10 11

Peter and John prepare the Passover. On the first day of the feast of Unleavened Bread—the day for killing the Passover lamb—His disciples asked Him, "Where shall we go and prepare for you to eat the Passover?" So He sent two of His 12 13

1-2. Cp. Matt. xxvi. 1-5; Luke xxii. 1, 2.

1. *Two days*] Cp. Matt. xii. 40, n.; xxvi. 2, n.

3-9. Cp. Matt. xxvi. 6-13; John xi. 55-57; xii. 1-11.

3. *Pure*] Or 'liquid.'

5. *Fifteen pounds or more*] Lit. 'over 300 denarii.' *And the money have*] Lit. simply 'and have.'

10-11. Cp. Matt. xxvi. 14-16; Luke xxii. 3-6.

10. *Already mentioned as one*] Lit. 'the one.'

12-16. Cp. Matt. xxvi. 17-19; Luke xxii. 7-13.

13. *A man*] Easily distinguishable from other water-carriers, because they were women! Our Lord anticipated this last Passover meal with peculiar joy (Luke xxii. 15), and was apparently anxious that it should not be intruded upon by His enemies. The somewhat curious and enigmatical form in which He gave instructions to Peter and John as to the place where they were to make preparations for the meal may have been adopted to prevent Judas, who heard what was said, giving informa-

disciples with instructions, saying, "Go into the city, and you will meet a man carrying a jug of water : follow him, and whatever house he enters, tell the master of the house, 'The Rabbi asks, Where is my room where I can eat the Passover with my disciples?' Then he will himself show you a large room upstairs, ready furnished : there make preparation for us." So the disciples went out and came to the City, and found everything just as He had told them ; and they got the Passover ready.

When it was evening, He came with the Twelve. And while they were at table Jesus said, "I solemnly tell you that one of you will betray me—one who is eating with me." They were filled with sorrow, and began asking Him, one by one, "Not I, is it?" "It is one of the Twelve," He replied ; "he who is dipping his fingers in the dish with me. For the Son of Man is going His way as it is written about Him ; but alas for the man by whom the Son of Man is betrayed ! It had been a happy thing for that man, had he never been born."

Also during the meal He took a Passover biscuit, blessed it, and broke it. He then gave it to them, saying, "Take this, it is my body." Then He took the cup, gave thanks, and handed it to them, and they all of them drank from it. "This is my blood," He said, "which is to be poured out on behalf of many—the blood which makes sure the Covenant. I solemnly tell you that never again will I taste the produce of the vine till I shall drink the new wine in the Kingdom of God." After singing a hymn, they went out to the Mount of Olives.

Then said Jesus to them, "All of you are about to stumble and fall, for it is written, 'I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP

tion beforehand about it to the authorities. So Jesus taught in parables, partly to hide His meaning from certain unworthy persons who were among those who listened to Him (Matt. xiii. 13), and the book of Revelation may have been written in symbolic language to conceal its significance from the enemies of the early Christian Church.

14. *Rabbi*] Lit. 'Teacher.' *Room*] Lit. 'lodging-room.'

17. Cp. Matt. xxvi. 20 : Luke xxii. 14-18.

18-21. Cp. Matt. xxvi. 21-25 ; Luke xxii. 21-23 ; John xiii. 21-35.

22-25. Cp. Matt. xxvi. 26-29 ; Luke xxii. 19, 20 ; 1 Cor. xi. 23-25.

22. *Take this*] Or 'take some.'

23. *Took the cup*] Lit. 'took cup.' See Matt. xxvi. 27, n. *From it*] implying that all drank from the same cup, as is now done at civic banquets when the 'loving-cup' goes round.

24. *Which makes sure*] Lit. 'of.' *The Covenant*] v.l. 'the New Covenant,' as in Luke xxii. 20.

26. Cp. Matt. xxvi. 30 ; Luke xxii. 39 ; John xviii. 1. *A hymn*] Or 'the hymn.'

27-31. Cp. Matt. xxvi. 31-35 ; Luke xxii. 31-38 ; John xiii. 36-38.

WILL BE SCATTERED IN ALL DIRECTIONS' (Zech. xiii. 7). But 28
 after I have risen to life again I will go before you into Galilee."
 "All may stumble and fall," said Peter, "yet I never will." 29
 "I solemnly tell you," replied Jesus, "that to-day—this night— 30
 before the cock crows twice, you yourself will three times disown
 me." "Even if I must die with you," declared Peter again and 31
 again, "I will never disown you." In like manner protested
 also all the disciples.

Christ's Agony So they came to a place called Gethsemane. 32
 in Gethse- There He said to His disciples, "Sit down here till
 mane. I have prayed." Then He took with Him Peter 33
 and James and John, and began to be full of terror and distress,
 and He said to them, "My heart is oppressed with anguish to 34
 the very point of death: wait here and keep awake." Going 35
 forward a short distance He threw Himself upon His face and
 prayed repeatedly that, if it was possible, He might be spared
 that time of agony; and He said, "Abba! my Father! all 36
 things are possible for Thee: take this cup of suffering away
 from me: and yet not what I desire, but what Thou desirest."
 Then He came and found them asleep, and He said to Peter, 37
 "Simon, are you asleep? Had you not strength to keep awake
 a single hour? Be wakeful all of you, and keep on praying, that 38
 you may not come into temptation: the spirit is right willing,
 but the body is frail." He again went away and prayed, using 39
 the very same words. When He returned He again found them 40
 asleep, for they were very tired; and they knew not how to
 answer Him. A third time He came, and then He said, "Sleep 41
 on and rest. Enough! the hour is come. Even now they are
 betraying the Son of Man into the hands of sinful men. Rouse 42
 yourselves, let us be going: my betrayer is close at hand."

Immediately, while He was still speaking, Judas, 43
 Judas brings armed Men. one of the Twelve, came and with him a crowd of
 men armed with swords and bludgeons, sent by
 the High Priests and Scribes and Elders. Now the betrayer 44
 had arranged a signal with them: "The one whom I kiss is

32-42. Cp. Matt. xxvi. 36-46; Luke xxii. 40-46.

35. *He might be spared that time of agony*] Lit. 'the hour might pass by from Him.'

36. *My Father*] Lit. 'the Father.' *Take . . . away*] Lit. 'carry . . . past.' Some prefer to render 'Abba!' (that is 'Father') 'all things &c.' But see Sanday and Headlam on Rom. viii. 15. *Cup of suffering*] Lit. simply 'cup.'

38. *The spirit . . . the body*] Or 'my spirit . . . my body.' See Matt. xxvi. 41, n.

43-52. Cp. Matt. xxvi. 47-56; Luke xxii. 47-53; John xviii. 2-11.

43. *Judas*] v.l. adds 'the Iscariot.'

the man : lay hold of him, and take him safely away." So he came, and going straight to Jesus he said, "Rabbi!" and kissed Him with seeming affection ; whereupon they laid hands on Him and held Him firmly. But one of those who stood by drew his sword and struck a blow at the High Priest's servant, cutting off his ear.

Jesus exposed-
lates. The
Apostles run
away.

"Have you come out," said Jesus, "with swords and bludgeons to arrest me, as if you had to fight with a robber? Day after day I used to be among you in the Temple teaching, and you never seized me. But this is happening in order that the Scriptures may be fulfilled." Then His friends all forsook Him and fled. One youth indeed did follow Him, wearing only a linen sheet round his bare body. Of him they laid hold, but he left the linen sheet in their hands and fled without it.

Christ
arrested and
taken to the
High Priest.

So they led Jesus away to the High Priest, and with Him there assembled all the High Priests, Elders, and Scribes. Peter followed Jesus at a distance, as far as the outer court of the High Priest's palace. But there he remained sitting among the officers, and warming himself by the fire.

False Testi-
mony and
gross insults:

Meanwhile the High Priests and the entire Sanhedrin were endeavouring to get evidence against Jesus in order to put Him to death, but could find none; for though many gave false testimony against Him, their statements did not tally. Then some came forward as witnesses and falsely declared, "We have heard him say, 'I will pull down this Sanctuary built by human hands, and three days afterwards I will erect another built without hands.'" But not even in this shape was their testimony consistent.

At last the High Priest stood up, and advancing into the midst of them all, asked Jesus, "Have you no answer to make?"

47. *Servant*] Or 'slave.'
49. *This is happening . . . may*] Or assigning the words not to our Lord, but to the historian—'this happened . . . might.'

51. *Wearing*] The same word occurs in xvi. 5, and in Rev. iv. 4; vii. 9; &c.—*Linen sheet*] Such is probably the meaning of the term (*Sindon*). It occurs also in xv. 46; Matt. xxvii. 59; Luke xxiii. 53. Cp. Luke xvi. 19.

51, 52. *Bye . . . without it*] Lit. 'naked . . . naked.'

53, 54 and 66-72. Cp. Matt. xxvi. 57, 58; Luke xxii. 54-62; John xviii. 12-18 and 25-27.

53. *With Him*] v.l. omits these words. If they are genuine, the passage seems to mean that as the troops and 'officers' (see next verse) and rabble passed through the streets on the way to Caiaphas's palace, the crowd, snowball-like, increased, members of the High-priestly family and others joining it in spite of the late hour. 'To him' (i.e., to the High Priest) is an inadmissible rendering.

54. *Officers*] See Matt. xxvi. 58, n. *By the fire*] Cp. Luke xxii. 56. 55-65. Cp. Matt. xxvi. 59-68; Luke xxii. 63-71; John xviii. 19-24.

What is the meaning of all this that these witnesses allege against you?" But He remained silent, and gave no reply. A second time the High Priest questioned Him: "Are you the Christ, the Son of the Blessed One?" Jesus replied, "I am; and you and others will see the Son of Man sitting at the right hand of the divine Power, and coming amid the clouds of the sky" (Ps. cx. 1; Dan. vii. 13). Rending his garments the High Priest exclaimed, "What need have we of witnesses after that? You all heard his impious words. What is your judgement?" Then with one voice they condemned Him as deserving of death. Thereupon some began to spit on Him, and to blindfold Him, while striking Him with their fists and crying, "Prove that you are a prophet;" and the officers struck Him with their open hands as they took Him in charge.

Now while Peter was below in the quadrangle, one of the High Priest's maidservants came, and seeing Peter warming himself she looked at him and said, "You also were with Jesus, the Nazarene." But he denied it, and said, "I don't know—I don't understand—What do you mean?" and then he went out into the outer court. Just then a cock crowed. Again the maidservant saw him, and again began to say to the people standing by, "He is one of them." A second time he repeatedly denied it. Soon afterwards the bystanders again accused Peter, saying, "You are surely one of them, for you too are a Galilaean." But he burst forth with curses and oaths, declaring, "I know nothing of the man that you are talking about." No sooner had he spoken than a cock crowed for the second time, and Peter recollected the words of Jesus, "Before the cock crows twice, you will three times disown me." And as he thought of it, he wept aloud.

At earliest dawn, after the High Priests had held a consultation with the Elders and Scribes, they and the entire Sanhedrin bound Jesus and took Him away and handed Him over to Pilate. So Pilate questioned Him: "Are you the King of the Jews?"

61. *The Christ*] Or 'the Anointed,' 'the Messiah.'

62. *You and others*] Lit. 'you,' not singular but plural. *Divine Power*] Lit. 'Power.'

63. *Prove that you are a prophet*] Lit. 'prophesy.' Cp. Matt. xxvi. 68; Luke xxii. 64. *Officers*] Cp. verse 54. *Struck Him . . . charge*] Lit. (in all the best MSS.) 'received Him with blows.' *Open hands*] See Matt. xxvi. 67, n.

64. Peter's words seem to be those of a man who being thoroughly frightened is unable to collect his thoughts. *Just then a cock crowed*] v.l. omits.

72. *Wept aloud*] Having fled from the Palace. Cp. Matt. xxvi. 75; Luke xxii. 62.

2-5. Cp. Matt. xxvii. 11-14; Luke xxiii. 3-5; John xviii. 33-38.

Jesus replied, "I am." Then, as the High Priests went on 3
heaping accusations on Him, Pilate again and again asked 4
Him, "Do you make no reply? Listen to the many charges
they are bringing against you." But Jesus made no further 5
answer: so that Pilate wondered.

Pilate hesi- Now at the Festival it was customary for Pilate 6
tates, but con- to release to the Jews any one prisoner whom they
demns Him. might beg off from punishment; and at this time 7
a man named Barabbas was in prison among the insurgents—
persons who in the insurrection had committed murder. So the 8
people came crowding up, asking Pilate to grant them the usual
favour. Pilate answered, "Shall I release for you the King of 9
the Jews?" For he could see that it was out of sheer spite that 10
the High Priests had handed Him over. But the High Priests 11
urged on the crowd to obtain Barabbas's release in preference;
and when Pilate again asked them, "What then shall I do to 12
the man you call the King of the Jews?" they once more 13
shouted out, "Crucify him!" "Why, what crime has he 14
committed?" asked Pilate. But they vehemently shouted, 15
"Crucify him!" So Pilate, wishing to satisfy the mob, released
Barabbas for them, and after scourging Jesus gave Him up for
crucifixion.

Jesus is grossly Then the soldiers led Him away into the court 16
insulted and of the Palace (the Praetorium), and calling to-
ill treated. gether the whole battalion they arrayed Him in 17
crimson, placed on His head a wreath of thorny twigs which
they had twisted, and went on to salute Him with shouts of 18
"Long live the King of the Jews." Then they began to beat 19
Him on the head with a cane, to spit on Him, and to do Him
homage on bended knees. At last, sated with their brutal sport, 20
they took the robe off Him, put His own clothes on Him, and
led Him out to crucify Him.

He is taken to One Simon, a Cyrenaeon, the father of Alex- 21
Golgotha and ander and Rufus, was passing along, coming from
crucified. the country: him they compelled to carry His
cross. So they brought Him to the place called Golgotha, 22
which, being translated, means 'Skull-ground.' Here they 23

6-15. Cp. Matt. xxvii. 15-23; Luke xxiii. 18-23; John xviii. 39, 40.

14. Why? Not 'Why?' See *Aorist*, p. 42.

16-20. Cp. Matt. xxvii. 24-30; Luke xxiii. 24, 25; John xix. 1-16.

19. *Cane* Probably one of the 83 species of 'bamboo.' 'Reed' is a wholly inadequate rendering.

21-24. Cp. Matt. xxvii. 31-34; Luke xxiii. 26-33; John xix. 16, 17.

offered Him wine mixed with myrrh ; but He refused it. Then 24
they crucified Him.

**The Soldiers
take Posses-
sion of His
Clothes.** This done, they divided His garments among
them, drawing lots to decide what each should
take. It was nine o'clock in the morning when 25
they crucified Him. Over His head, was the 26
notice in writing of the charge against Him : THE KING OF
THE JEWS.

**The People and
their Rulers
revile Him.** And together with Jesus they crucified two 27
robbers, one at His right hand and one at His
left. And all the passers-by reviled Him. They 29
shook their heads at Him and said, "Ah ! you who were for
destroying the Sanctuary and building a new one in three days,
come down from the cross and save yourself." In the same way 30, 31
the High Priests also, as well as the Scribes, kept on scoffing at
Him, saying to one another, "He has saved others : himself he
cannot save ! This Christ, the King of Israel, let him come down 32
now from the cross, that we may see and believe." Even the
men who were being crucified with Him heaped insults on Him.

**Jesus dies,
amid dense
Darkness.** At noon there came a darkness over the whole 33
land, lasting till three o'clock. But at three o'clock 34
Jesus cried out with a loud voice, "ELOHI, ELOHI,
LAMA SABACHTHANI?" which means, "MY GOD, MY GOD,
WHY HAST THOU FORSAKEN ME?" (Ps. xxii. 1). Some of the 35
bystanders, hearing Him, said, "Listen, he is calling on
Elijah !" Then a man ran to fill a sponge with sour wine, and 36
he put it on the end of a cane and placed it to His lips, saying
at the same time, "Wait ! let us see whether Elijah will come
and take him down ;" but Jesus uttered a loud cry and died. 37
And the curtain in the Sanctuary was torn in two, from top to 38
bottom.

**The Roman
Centurion's
Verdict.** And when the centurion who stood in front of 39
the cross saw that He was dead, he exclaimed,
"This man was indeed God's Son." And there 40

24-26. Cp. Matt. xxvii. 35-38 ; Luke xxiii. 33, 34, 38 ; John xix. 18-24.

24. *What each should take* Lit. 'who should take what.'

28. v.l. adds 'And the Scripture was fulfilled' which says, And He was reckoned
among the lawless.'

29-32. Cp. Matt. xxvii. 39-44 ; Luke xxiii. 35-37 and 39-43 ; John xix. 25-27.

31. *Save!* . . . *save!* Or 'cured . . . cure.' *Himself he cannot save !* Or 'can he
not save himself?'

33-37. Cp. Matt. xxvii. 45-50 ; Luke xxiii. 44-46 ; John xix. 28-30.

38-41. Cp. Matt. xxvii. 51-56 ; Luke xxiii. 45 and 47-49.

38. *Was torn* Or 'tore.' Cp. Matt. xxvii. 51, n.

39. *Centurion* Or 'captain.' But Mark uses the Latin name here and in verses
44, 45. It occurs nowhere else in the N.T.

were also a party of women looking on from a distance ; among them being both Mary of Magdala and Mary the mother of James the Little and of Joses, and Salome—all of whom in the Galilaean days had habitually been with Him and cared for Him, as well as many other women who had come up to Jerusalem with Him.

Towards sunset, as it was the Preparation—that Joseph buries Christ's Body. is, the day preceding the Sabbath—Joseph of Arimathaea came, a highly respected member of the Council, who himself also was living in expectation of the Kingdom of God. He summoned up courage to go in to see Pilate and beg for the body of Jesus. But Pilate could hardly believe that He was already dead. He called, however, for the centurion and inquired whether He had been dead long ; and having ascertained the fact he granted the body to Joseph. He, having bought a sheet of linen, took Him down, wrapped Him in the sheet and laid Him in a tomb hewn in the rock ; after which he rolled a stone against the entrance to the tomb. Mary of Magdala and Mary the mother of Jesus were looking on to see where He was put.

The Women find the Tomb empty. When the Sabbath was over, Mary of Magdala, Mary the mother of James, and Salome, bought spices, in order to come and anoint His body. So, very early after sunrise on the first day of the week, they came to the tomb ; and they were saying to one another, "Who will roll away the stone for us from the entrance to the tomb ?" when, looking up, they saw that the stone was already rolled back : for it was of immense size. Then, entering the tomb, they saw a young man sitting at their right hand, clothed in a long white robe. They were astonished and terrified. But he said to them, "Do not be terrified. It is Jesus you are looking for—the Nazarene who has been crucified. He has come back to life : He is not here : this is the place where they laid Him. But go and tell His disciples and Peter, 'He is going before you

41. *Had habitually*] See *Aorist* iii. 5, 6.

42-47. Cp. *Matt.* xxvii. 57-61 ; *Luke* xxiii. 50-56 ; *John* xix. 38-42.

42. *Towards sunset*] Lit. "and when evening was now come." See *Matt.* xxvii.

57. n.

43. *Highly respected*] The classical student may consult with advantage *Hesychius s.v. Council*] i.e. 'Sanhedrin.'

1-4. Cp. *Matt.* xxviii. 1-4 ; *Luke* xxiv. 1-3 ; *John* xx. 1.

1. *When the Sabbath was over*] Or more freely 'on the Saturday evening after the first star had appeared.' *His body*] Lit. 'Him.'

4. *For*] i.e. 'This was a great relief to them, for.'

5-7. Cp. *Matt.* xxviii. 5-7 ; *Luke* xxiv. 4-5.

6. *Come back to life*] Or 'awoke.'

into Galilee : there you will see Him, as He told you." So they 8
came out, and fled from the tomb, for they were greatly agitated
and surprised ; and they said not a word to any one, for they
were afraid.

[But He rose to life early on the first day of the 9
Jesus is seen alive by Mary of Magdala. week, and appeared first to Mary of Magdala from whom He had expelled seven demons. She went 10
and brought the tidings to those who had been with Him, as they were mourning and weeping. But they, when they were 11
told that He was alive and that she had seen Him, could not believe it.

Afterwards He showed Himself in another form 12
And on the Road to Emmaus. to two of them as they were walking, on their way 13
into the country. These again went and told the news to the rest ; but not even them did they believe.

Later still He showed Himself to the Eleven 14
The Mission of the Apostles to the World. themselves whilst they were at table, and He up-
braided them with their unbelief and obstinacy in 15
not having believed those who had seen Him alive. Then He 16
said to them, "Go the whole world over, and proclaim the Good 17
News to all mankind. He who believes and is baptized shall be 18
saved, but he who disbelieves will be condemned. And signs shall
attend those who believe, even such as these : making use of
my authority they shall expel demons ; they shall speak new
languages ; they shall take up venomous snakes, and if they
drink any deadly poison it shall do them no harm whatever ;
they shall lay their hands on the sick, and the sick shall
recover."

So the Lord Jesus after having thus spoken to 19
He is taken up into Heaven. them was taken up into Heaven, and sat down at 20
the right hand of God. But they went out and made proclamation everywhere, the Lord co-operating with them and confirming the Message by the signs that accompanied it.]

8. Cp. Matt. xxviii. 8 ; Luke xxiv. 9-11 ; John xx. 2.
9-11. Cp. Matt. xxviii. 9, 10 ; John xx. 11-18.
9-20. v.L. omits these twelve verses.
12-13. Cp. Luke xxiv. 13-35.
14. Cp. Luke xxiv. 36-43 ; John xx. 19-25.
15-18. Cp. Matt. xxviii. 16-20.
15. *Mankind*] Lit. 'the creation.'
16, 17, 18. *Shall*] Preferable to 'will' in the language of authoritative promise.
17. *New*] v.L. omits.
19-20. Cp. Luke xxiv. 44-53 ; Acts i. 3-12.
19. *Jesus*] v.L. omits.

THE GOOD NEWS AS RECORDED
BY LUKE

MODERN research has abundantly confirmed the ancient tradition that the anonymous author of the third Gospel is none other than "Luke the beloved physician" and the narrator of the "Acts of the Apostles" (see Col. iv. 14; 2 Tim. iv. 11; Philem. 24). Even Renan acknowledges this, and the objections of a few extremists appear to have been sufficiently answered. The question of date is not easy to settle. The main problem is whether the book was written before or after the destruction of Jerusalem in 70, A.D. Not a few scholars whose views merit great respect still think that it preceded that event, but the majority of critics believe otherwise. Three principal dates have been suggested, 63, A.D., 80, A.D., 100, A.D. If we accept 80, A.D., we shall be in substantial accord with Harnack, McGiffert, and Plummer, who fairly represent the best consensus of modern opinion. There is no evidence as to where this Gospel was composed, although its general style suggests the influence of some Hellenic centre. Its special characteristics are unmistakably plain. It is not only written in purer Greek than the other Gospels, but is manifestly the most historic and artistic. It has also the widest outlook, having obviously been compiled for Gentiles in general and, apparently, for Greeks in particular. The author was evidently an educated man and probably a physician, and was also a close observer. Eighteen of the parables and six of the miracles found here are not recorded in the other Gospels. It has been well said that those "portions of the Gospel narrative which Luke alone has preserved for us, are among the most beautiful treasures which we possess, and we owe them in a great measure to his desire to make his collection as full as possible." There is no ground for doubting that Theophilus was a real person. He was undoubtedly of 'equestrian' rank. Luke's object, however, was rather to write history than construct an "apology," and for this reason his order is generally chronological. His Gospel is often termed, and not without reason "the Gospel of Paul." Luke's close association with the great apostle—an association to which both the record in the Acts and also the Pauline letters bear testimony—at once warrants and explains the ancient assumption that we have here a writing as truly coloured by the influence of Paul as that of Mark was by Peter. The degree of this influence has been a matter of great debate. But that this is especially the Gospel of gratuitous and universal salvation is patent to every thoughtful reader. Its integrity has been placed beyond dispute by recent controversy. Marcion's recension of Luke's Gospel in 140, A.D., was undoubtedly a mutilation of the original.

THE GOOD NEWS AS RECORDED BY LUKE

Preface.

Seeing that many have attempted to draw up a narrative of the facts which are received with full assurance among us on the authority of those who were from the beginning eye-witnesses and were devoted to the service of the divine Message, it has seemed right to me also, after careful investigation of the facts from their commencement, to write for you, most noble Theophilus, a connected account, that you may fully know the truth of the things which you have been taught by word of mouth.

The Parents of John the Baptist.

There was in the time of Herod, the king of Judaea, a priest of the name of Zechariah, belonging to the class of Abijah. He had a wife who was a descendant of Aaron, and her name was Elizabeth. They were both of them upright before God, blamelessly obeying all the Lord's precepts and ordinances. But they had no child, because Elizabeth was barren; and both of them were far advanced in life.

John's Birth predicted.

Now while he was doing priestly duty before God in the prescribed course of his class, it fell to his lot—according to the custom of the priesthood—to go into the Sanctuary of the Lord and burn the incense; and the whole multitude of the people were outside praying, at the hour of incense. Then there appeared to him an angel of the Lord standing on the right side of the altar of incense; and Zechariah on seeing him was agitated and terrified. But the angel said to him, "Do not be afraid, Zechariah, for your petition has been heard: and your wife Elizabeth will bear you

1. *Received with full assurance*] This sense, justified by the use of the cognate noun in 1 Thess. i. 5 and probably elsewhere, seems to harmonize best with the following verse.

2. *The service of the divine Message*] I.E. the service of the Lord Jesus in respect of His Message to the world.

3. *Zechariah, Abijah*] These are the O.T. forms of the names. *Elizabeth*] The ordinary English form, the Greek being 'Elizabet.'

12. *Agitated*] See verse 29, n.

13. *Do not be afraid*] Or 'dismiss your fears.' See verse 30, n.

a son, and you are to call his name John. Gladness and exultant joy shall be yours, and many will rejoice over his birth. For he will be great in the sight of the Lord; no wine or fermented drink shall he ever drink; but he will be filled with the Holy Spirit from the very hour of his birth. Many of the descendants of Israel will he turn to the Lord their God; and he will be His forerunner in the spirit and power of Elijah, to turn fathers' hearts to the children, and the rebellious to walk in the wisdom of the upright, to make a people perfectly ready for the Lord." "By what proof," asked Zechariah, "shall I know this? For I am an old man, and my wife is far advanced in years." The angel answered, "I am Gabriel, who stand in the presence of God, and I have been sent to talk with you and tell you this good news. And now you will be dumb and unable to speak until the day when this has taken place; because you did not believe my words—words which will be fulfilled at their appointed time."

Meanwhile the people were waiting for Zechariah, and were surprised that he stayed so long in the Sanctuary. When, however, he came out, he was unable to speak to them; and they knew that he must have seen a vision in the Sanctuary; but he kept making signs to them and continued dumb.

When his days of service were at an end, he went to his home; and in course of time his wife Elizabeth conceived, and kept herself secluded five months. "Thus has the Lord dealt with me," she said, "now that He has graciously taken away my reproach among men."

In the sixth month the angel Gabriel was sent from God to a town in Galilee called Nazareth, to a maiden betrothed to a man of the name of Joseph, a descendant of David. The maiden's name was Mary.

So Gabriel went into the house and said to her, "Joy be to you, favoured one! the Lord is with you." She was greatly agitated at his words, and wondered what such a greeting meant. But the angel said, "Do not be frightened, Mary, for you have found favour with God. You will conceive in your

26. *Nazareth*] Or 'Nazaret.'

27. *Mary*] Or 'Mariam,' the Greek form of 'Miriam.'

28. *With you*] v.L. adds 'Blest are you among women,' as in verse 42.

29. *Agitated*] Or 'startled.' That there was terror also—as in Zechariah's case (verse 12)—is shown by the next verse.

30. *Do not be frightened*] Or 'dismiss your fears.' See Matt. xxviii. 5 and note.

31. *[ESUS]* The Greek form of 'Jeho-shua,' that is 'Jehovah the healer.' See Matt. i. 21, n.; ix. 21, 22, n.

womb and bear a son ; and you are to call His name JESUS. He will be great, and He will be called 'Son of the Most High.' And the Lord God will give Him the throne of His forefather David ; and He will be King over the House of Jacob for the ages, and of His Kingdom there will be no end." Mary replied, "How can this be seeing that I have no husband?" The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you ; and for this reason your holy offspring will be called 'the Son of God.' And see, your relative Elizabeth—she also has conceived a son in her old age ; and this is the sixth month with her who was called barren. For no promise from God will be impossible." Mary replied, "I am the Lord's maidservant. May it be with me according to your words !" And then the angel left her.

Not long after this, Mary rose up and went in haste into the hill country to a town in Judah.

Here she came to the house of Zechariah and greeted Elizabeth ; and as soon as Elizabeth heard Mary's greeting, the babe leapt within her. And Elizabeth was filled with the Holy Spirit, and called out with a loud cry of joy, "Blest among women are you, and the offspring of your body is blest ! But why is this honour done me, that the mother of my Lord should come to me ? For, the moment your greeting reached my ears, the babe within me leapt for joy. And blessed is she who has believed, because the word spoken to her from the Lord will have fulfilment."

Then Mary said :
 "My soul extols the Lord,

And my spirit triumphs in God my Saviour ;
 Because He has not turned from His maidservant in her lowly position,
 For from this time forward all generations will account me happy,

35. *Offspring*] Or 'thing that is to be born.'

37. *Impossible*] Or 'powerless.' But see Matt. xvii. 20 ; Job xlii. 2.

38, 48. *Maidservant*] Or 'slave' (female).

39. *Not long after this*] Lit. 'and in those days.' *In haste*] Not meaning that she travelled with the greatest possible speed, but that she had a serious business to attend to. Cp. x. 4, n.

42. *Cry of joy*] The word usually signifies a cry of distress, but evidently it is not so here. *Blest among women*] Apparently a kind of Hebrew superlative : 'Of all women the most blest by God.' Cp. Matt. xxii. 36, n.

45. *Who has believed*] Or 'who believed,' referring to the definite time of the Annunciation, verses 30-35. *Because*] Or 'that.'

47. *Triumphs*] See *Aorist* vi. 6, p. 22. *Saviour*] Or 'Healer.'

Because the mighty One has done great things for me— 49
 Holy is His name !—
 And His compassion is, generation after generation, 50
 Upon those who fear Him.
 He has manifested His supreme strength ; 51
 He has scattered those who were haughty in the thoughts of
 their hearts ;
 He has cast monarchs down from their thrones, 52
 And exalted men of low estate ;
 The hungry He has satisfied with choice gifts, 53
 But the rich He has sent empty-handed away ;
 His servant Israel He has helped, 54
 Remembering His compassion—
 In fulfilment of His promises to our forefathers— 55
 For Abraham and his posterity for ever.”

So Mary stayed with Elizabeth about three months, and then 56
 returned home.

Now when Elizabeth's full time was come, she 57
 The Birth of John the Baptist. gave birth to a son ; and her neighbours and 58
 relatives heard how the Lord had had great com-
 passion on her ; and they rejoiced with her. And on the eighth 59
 day they came to circumcise the child, and were going to call
 him 'Zechariah' after his father. His mother, however, said, 60
 "No, he is to be called John." "There is not one of your 61
 family," they said, "who has that name ;" and they asked his 62
 father by signs what he wished him to be called. So he asked 63
 for a writing-tablet, and wrote, "His name is John ;" and they
 all wondered. Instantly his mouth and his tongue were set 64
 free, and he began to speak and bless God. And all who lived 65
 round about them were filled with awe, and throughout the hill
 country of Judaea reports of these things were spread abroad.
 All who heard the story treasured it in their memories, and said, 66
 "What then will this child be ?" For the Lord's hand was in-
 deed with him.

And Zechariah his father was filled with the Holy Spirit, 67
 and spoke in a rapture of praise.

54. *Remembering*] Lit. 'to remember.' A Hebraistic use of the infinitive. So—to give one often-recurring example out of a thousand—when we read, "And the Lord spake unto Moses, saying," the 'saying' is an infinitive in the Hebrew, though it is a participle in the Greek and the English. Cp. verse 72 ; xv. 10.

58. *Had had great compassion on*] Lit. 'had made His compassion great with.' Again a Hebraism of frequent occurrence, recognizing (by the 'with') the existence of two parties, one of whom makes or does—for the Hebrew verb, like the French *faire* means either—mercy, goodness, kindness, compassion, love, etc., towards the other. The ordinary English preposition in such a case is 'towards.'

Zechariah's "Blessed be the Lord, the God of Israel," he said, 68
 Hymn of "Because He has not forgotten His people but
 Praise. has effected redemption for them,
 And has raised up a mighty Deliverer for us 69
 In the house of David His servant—
 As He has spoken from all time by the lips of His holy 70
 Prophets—
 To deliver us from our foes and from the power of all who 71
 hate us.
 He dealt pitifully with our forefathers,
 And remembered His holy covenant, 25
 The oath which He swore to Abraham our forefather,
 To grant us to be rescued from the power of our foes
 And so render worship to Him free from fear, 26
 In piety and uprightness before Him all our days.
 And you moreover, O child, shall be called Prophet of the 767
 Most High ;
 For you shall go in front before the Lord to prepare the way 77
 for Him,
 To give to His People a knowledge of salvation 77
 In the forgiveness of their sins
 Through the tender compassion of our God 78
 Through which the daybreak from on high will come to us,
 Dawning on those who now dwell in the darkness and shadow 79
 of death,
 To direct our feet into the path of peace."
 And the child grew and became strong in character, and 80
 lived in the desert till the time came for him to appear publicly
 to Israel.

The Birth of Jesus at Beth- Just at this time an edict was issued by Caesar 1 2
 lehem. Augustus for the registration of the whole Empire.
 It was the first registration, made during the 2

68. *Has not forgotten*] Or 'has looked upon.'

69. *A mighty Deliverer*] Lit. 'a horn of salvation.' A Hebraism.

70. *From all time*] Cp. Acts xv. 18, n.

71. *To deliver us*] Lit. 'a salvation.'

75. *Piety*] Or 'purity.'

77. *Salvation*] Or 'deliverance,' 'healing.' See Matt. ix. 21, n.

78. *Will come*] v.l., 'has come to.'

79. *Dawning*] Lit. 'to dawn.' Cp. verses 54, 72. The form of expression is different in the next clause, where the infinitive means 'in order to direct.' *Dwell*] Lit. 'sit.' So the Hebrew verb for 'to sit' is often used for 'to dwell.'

80. *Desert*] Lit. 'deserts;' meaning apparently different parts of the Desert of Judaea.

1. *Registration*] Namely of persons. A first step towards taxing. Cp. Acts v. 37. *The whole Empire*] Which comprised 'the world' as then known. Lit. 'all the inhabited (earth)' Cp. Matt. xxiv. 14; Acts xi. 28; Rom. x. 13; Rev. iii. 10.

governorship of Quirinius in Syria ; and all went to be registered—every one to the town to which he belonged. So Joseph went up from Galilee, from the town of Nazareth, to Judaea, to David's town of Bethlehem, because he was of the house and lineage of David, to have himself registered together with Mary, who was betrothed to him and was with child. But while they were there, her full time came, and she gave birth to her first-born son, and wrapped Him round, and laid Him in a manger, because there was no room for them in the inn.

Now there were shepherds in the same part of the country, keeping watch over their sheep by night in the open fields, when suddenly an angel of the Lord stood by them, and the glory of the Lord shone round them ; and they were filled with terror. But the angel said to them, "Put away all fear ; for I am bringing you good news of great joy—joy for all the people. For a Saviour who is the Anointed Lord is born to you to-day—in the town of David. And this is the token for you : you will find a little child wrapped in swaddling clothes and lying in a manger." And immediately there was with the angel a multitude of the army of heaven praising God and saying,

"Glory be to God in the highest heavens,

And on earth peace among men who please Him!"

Then, as soon as the angels had left them and returned to heaven, the shepherds said to one another, "Let us now go over as far as Bethlehem and see this that has happened, which the Lord has made known to us." So they made haste and came and found Mary and Joseph, with the little child lying in the manger. And when they saw Him, they told what had been said to them about the child ; and all who heard were astonished at what the shepherds told them. But Mary treasured up all these things, often dwelling on them in her mind. And the shepherds returned, glorifying and praising God for all that they had heard and seen in accordance with the announcement made to them.

When eight days had passed, and the time for circumcising

7. *Inn*] Or 'lodging-room,' as in xxii. 11 ; Mark xiv. 14. The word is not found elsewhere in the N.T.

8. *In the open fields*] Or 'under the open sky,' 'camping out.'

11. *Saviour*] Or 'Deliverer,' 'Healer.' Cp. i. 77.

14. *Men who please Him*] Lit. 'men of good pleasure.' v.l. 'Peace! among men (His) good pleasure!' But apart from the evidence of the most ancient MSS., if this had been the true reading, we should most probably have had a conjunction ('and') before the 'among.'

The naming of the Child. Him had come, He was called JESUS, the name given Him by the angel before His conception in the womb.

He is consecrated to God. And when the appointed days for their purification had passed, they carried Him up to Jerusalem to present Him to the Lord—as it is written in the Law of the Lord: “EVERY FIRST-BORN MALE SHALL BE CALLED HOLY TO THE LORD” (Exod. xiii. 2)—and to offer sacrifice as commanded in the Law of the Lord, “A PAIR OF TURTLE-DOVES OR TWO YOUNG PIGEONS” (Lev. xii. 8).

Symeon's Hymn of Praise. Now there was a man in Jerusalem of the name of Symeon, an upright and God-fearing man, who was waiting for the consolation of Israel, and the Holy Spirit was upon him. To him it had been revealed by the Holy Spirit that he should not see death until he had seen the Lord's Anointed One. Led by the Spirit he came to the Temple; and when the parents brought in the child Jesus to do with regard to Him according to the custom of the Law, he took Him in his arms and blessed God and said,

“Now, O Sovereign Lord, Thou dost send Thy servant away in peace, in fulfilment of Thy word,
Because my eyes have seen Thy salvation,
Which Thou hast made ready in the sight of all nations—
A light to shine upon the Gentiles,
And to be the glory of Thy People Israel.”

And while the child's father and mother were wondering at the words of Symeon concerning Him, Symeon blessed them and said to Mary the mother, “This child is appointed for the falling and the uprising of many in Israel and for a token to be spoken against; and a sword will pierce through your own soul also; that the reasonings in many hearts may be revealed.”

There was also Anna, a prophetess, the daughter of Phanuel, belonging to the tribe of Asher. She was of a very great age, having had after her maidenhood seven years of married life, and then being a widow even up to eighty-four years. She was never absent from the Temple, worship-

24. *Turtle-doves*] A species of bird nowhere else mentioned in the N.T. The ring-dove is not named at all.

27. *Led by*] Lit. ‘in.’

31. *Nations*] Lit. ‘the people.’

34. *Is appointed*] Lit. ‘lies like a stone.’ *Uprising*] Or as in the A.V. ‘rising again.’ Cp. Eph. iv. 9, n.

35. *In*] Lit. ‘out of.’ Cp. xi. 13; Acts xvii. 17. *Revealed*] Or ‘unveiled.’

36. *Anna*] Or rather ‘Haunna.’

ping, day and night, with fasting and prayer. And coming up just at that moment, she gave thanks to God, and spoke about the child to all who were expecting the deliverance of Jerusalem. 38

Then, as soon as they had accomplished all that the Law required, they returned to Galilee to their own town of Nazareth. And the child grew and became strong and full of wisdom, and the favour of God rested upon Him. 39 40

Now His parents used to go up year by year to Jerusalem at the Feast of the Passover. And when He was twelve years old they went up as was customary at the time of the Feast, and, after staying the full number of days, when they started back home the boy Jesus remained behind at Jerusalem. His parents did not discover this, but supposing Him to be in the travelling company, they proceeded a day's journey. Then they searched up and down for Him among their relatives and acquaintances; but being unable to find Him they returned to Jerusalem, making anxious inquiry for Him. On the third day they found Him in the Temple sitting among the rabbis, both listening to them and asking them questions, while all who heard Him were astonished at His intelligence and at the answers He gave. When they saw Him, they were smitten with amazement, and His mother said to Him, "My child, why have you behaved thus to us? Your father and I have been searching for you in anguish." "What is the meaning," He replied, "of your having been searching for me? Did you not know that it is my duty to be engaged upon my Father's business?" But they did not understand the significance of these words. 41 42 43 44 45 46 47 48 49 50

Then He went down with them and came to Nazareth, and was always obedient to them; but His mother carefully treasured up all these inci- 51

33. *Deliverance*] Lit. 'redemption,' i.e. deliverance by payment of a price. Cp. 1 Pet. i. 18, 19.

46. *On the third day*] Lit. 'after three days.' One day was occupied by the journey from Jerusalem, the second by the return journey, and on the third He was found. It is not the English, but the Hebrew, idiom that must control our interpretation of such expressions of time. See also xxiv. 21, n.; Acts ix. 9, n.; x. 30, n. *The Temple*] i.e. the Temple Courts. See Matt. xxi. 12, *℣. Rabbis*] Lit. 'teachers.'

47. *The answers He gave*] Lit. 'His answers.'

49. *To be engaged upon my Father's business*] Some render 'to be in my Father's house.' But the preceding verse being in the present tense ("it is my duty") seems to point to the duty of His lifetime; and it was certainly not His duty to be habitually in the Temple.

51. *Incidents*] Or 'sayings.' *Memory*] lit. 'heart.' There is no separate name for the faculty of memory either in the O.T. or the N.T.

dents in her memory. And as Jesus grew older He gained both
in wisdom and stature, and in favour with God and man.

John the Baptist preaches Judgement and Repentance. Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being Governor of Judaea, Herod Tetrarch of Galilee, his brother Philip Tetrarch of Iturea and Trachonitis, and

Lysanias Tetrarch of Abilene, during the high-priesthood of Annas and Caiaphas, a message from God came to John, the son of Zechariah, in the desert. John went into all the district about the Jordan proclaiming a baptism of the penitent for the forgiveness of sins; as it is written in the book of the Prophet Isaiah,

"THE VOICE OF ONE CRYING ALOUD!

'IN THE DESERT PREPARE YE A ROAD FOR THE LORD:
MAKE HIS HIGHWAY STRAIGHT.

EVERY RAVINE SHALL BE FILLED UP,
AND EVERY MOUNTAIN AND HILL LEVELLED DOWN;
THE CROOKED PLACES SHALL BE TURNED INTO
STRAIGHT ROADS,

AND THE RUGGED WAYS INTO SMOOTH;
AND THEN SHALL ALL MANKIND SEE GOD'S SALVATION'" (Isa. xl. 3-5).

Accordingly he used to say to the crowds who came out to be baptized by him, "O vipers' brood, who has warned you to flee from the coming wrath? Live lives which shall prove your change of heart; and do not begin to say to yourselves, 'We have Abraham as our forefather,' for I tell you that God can raise up descendants for Abraham from these stones. And already the axe is lying at the root of the trees, so that every tree which fails to yield good fruit will quickly be hewn down and thrown into the fire."

The crowds repeatedly asked him, "What then are we to do?" His answer was, "Let the man who has two coats give one to the man who has none; and let the man who has food share it with others."

1-14. Cp. Matt. iii. 1-10; Mark i. 1-6.

1. *Reign*] Lit. 'government.'

2. *Annas*] Or more correctly 'Hannas.' To *John*] Lit. 'upon John.' Cp. Isa. xlii. 3; Acts x. 44; and the literal rendering of 1 Chron. xxii. 8, which is 'And the word of Jehovah was upon me.'

3. *Of the penitent*] Lit. 'of repentance.' Some render the clause 'proclaiming a baptism to teach the necessity of repentance with a view to the forgiveness of sins.'

7. *Brood*] Lit. 'offsprings.' *Warned . . . to flee*] Or 'taught . . . how to escape.'

8. *Raise up*] Or 'wake up.'

9. *Which fails*] Or 'if it fails.'

11. *Coats*] Lit 'under garments.' Cp. Matt. v. 40 and note.

There came also a party of tax-gatherers to be baptized, and they asked him, "Rabbi, what are we to do?" "Do not exact more than the legal amount," he replied.

The soldiers also once and again inquired of him, "And we, what are we to do?" He answered, "Neither intimidate any one nor lay false charges; and be content with your pay."

And while the people were in suspense and all were debating in their minds whether John might possibly be the Anointed One, he answered the question by saying to them all, "As for me, I am baptizing you with water, but One mightier than I is coming, whose very shoe-lace I am not worthy to untie: He will baptize you in the Holy Spirit and with fire. His winnowing-shovel is in His hand to clear out His threshing-floor, and to gather the wheat into His garner; but the chaff He will burn up with fire unquenchable."

With many exhortations besides these did he declare the Good News to the people. But Herod the Tetrarch, being repeatedly rebuked by him about Herodias his brother's wife, and about all the wicked deeds that he had done, now added this to crown all the rest, that he threw John into prison.

But when all the people had been baptized, and Jesus also had been baptized and was praying, the sky opened, and the Holy Spirit came down in bodily shape, like a dove, upon Him, and a voice came from heaven, "Thou art My Son, dearly loved: in Thee is My delight."

Now He—Jesus—when He began His ministry, was about thirty years old. He was the son (so it was supposed) of Joseph, son of Heli, son of Matthat, son of Levi, son of Melchi, son of Jannai, son of

12. *Rabbi*] Lit. 'Teacher.'

15-18. Cp. Matt. iii. 11, 12; Mark i. 7, 8.

19, 20. Cp. Matt. xiv. 3-5; Mark vi. 17-20. These verses anticipate the narrative of verses 21, 22.

21-22. Cp. Matt. iii. 13-17; Mark i. 9-11.

21. *All the people*] i.e. all who were baptized on a certain day. It is not implied that John henceforth ceased to baptize. See John iii. 22, 23. *Had veen*] Such is the force of the form and tense here employed in each of the eight cases where it is found in the N.T. as an expression of time. The eight cases are all in Luke's Gospel or in the Acts. There is a ninth instance in Heb. iii. 12, where the force of the tense is different; but there the phrase is not used as an expression of time.

22. *Is My delight*] On the tense see *Aorist* vi. 6, p. 21.

23. *He—Jesus*] Or 'the same Jesus.' Cp. xxiii. 40, n. *The son (so it was supposed) of Joseph, son of Heli*] Some render 'the son (as was supposed, of Joseph), of Heli.'

Joseph, son of Mattathias, son of Amos, son of Nahum, son of 25
 Esli, son of Naggai, son of Mahath, son of Mattathias, son of 26
 Semein, son of Josech, son of Joda, son of Johanan, son of 27
 Resa, son of Zerubbabel, son of Shealtiel, son of Neri, son of 28
 Melchi, son of Addi, son of Cosam, son of Elmadam, son of Er,
 son of Joshua, son of Eliezar, son of Jorim, son of Matthat, 29
 son of Levi, son of Symeon, son of Judah, son of Joseph, son of 30
 Jonam, son of Eliakim, son of Melea, son of Menna, son of 31
 Mattatha, son of Nathan, son of David, son of Jesse, son of 32
 Obed, son of Boaz, son of Salmon, son of Nahshon, son of 33
 Amminadab, son of Admin, son of Arni, son of Hezron, son of
 Perez, son of Judah, son of Jacob, son of Isaac, son of Abra- 34
 ham, son of Terah, son of Nahor, son of Serug, son of Reu, son 35
 of Peleg, son of Eber, son of Shelah, son of Cainan, son of 36
 Arpachshad, son of Shem, son of Noah, son of Lamech, son of 37
 Methuselah, son of Enoch, son of Jared, son of Mahalalel,
 son of Kenan, son of Enosh, son of Seth, son of Adam, son 38
 of God.

His terrible Then Jesus, full of the Holy Spirit, returned 1 4
 Experiences in from the Jordan, and was led about by the Spirit
 the Desert. in the desert for forty days tempted all the while 2
 by the devil. During those days He ate nothing, and at the
 close of them He suffered from hunger. Then the devil said to 3
 Him, "If you are God's Son, tell this stone to become bread."
 Jesus replied, "It is written, 'IT IS NOT ON BREAD ALONE THAT 4
 YOU SHALL LIVE'" (Deut. viii. 3).

The devil next led Him up and caused Him to see at a 5
 glance all the kingdoms of the world. And the devil said to 6
 Him, "To you will I give all this authority and their splendour;
 for it has been handed over to me, and on whomsoever I will I 7
 bestow it. If therefore you do homage to me, it shall all be 7
 yours." Jesus answered him, "It is written, 'TO THE LORD 8
 THY GOD THOU SHALT DO HOMAGE, AND TO HIM ALONE
 SHALT THOU RENDER WORSHIP'" (Deut. vi. 13).

Then he brought Him to Jerusalem and caused Him to stand 9

33. *Son of Admin, son of Arni*] Some authorities read only 'son of Arni,' some 'son of Aram' (which agrees best with Ruth iv. 19), some 'son of Adam, son of Arni.' 1-13. Cp. Matt. iv. 1-11; Mark i. 12, 13.

1. *By the Spirit*] Lit. 'in the Spirit.' Sec. xi. 15, n.

3, 9. *I*] Or 'since.' In the Greek there is no necessary suggestion of doubt or uncertainty. So we say 'If it thunders it also lightens.'

4. If our Lord had used His miraculous powers for His own benefit He would have undone the work of the Incarnation and would have ceased to be a true man—dependent wholly upon His Father's will and care.

5. *At a glance*] Lit. 'in a moment of time.'

on the gable of the Temple, and said to Him, "If you are God's Son, throw yourself down from here ; for it is written, 10

'HE WILL GIVE ORDERS TO HIS ANGELS CONCERNING THEE, TO GUARD THEE SAFELY ;' 11

and

'ON THEIR HANDS THEY SHALL BEAR THEE UP,
LEST AT ANY MOMENT THOU SHOULDST STRIKE THY
FOOT AGAINST A STONE' (Ps. xci. 11, 12).

Jesus answered, "It is said, 'THOU SHALT NOT PUT THE LORD
THY GOD TO THE PROOF'" (Deut. vi. 16). So the devil, having 12
fully tried every kind of temptation on Him, left Him for a 13
time.

Then Jesus returned in the Spirit's power to 14
Galilee ; and His fame spread through all the
adjacent districts. And He proceeded to teach in 15
their synagogues, winning praise from all.

He came to Nazareth also, where He had been 16
brought up ; and, as was His custom, He went to
the synagogue on the Sabbath. And He stood up 17
to read ; whereupon there was handed to Him the book of the
Prophet Isaiah, and opening the book He found the place
where it was written,

"THE SPIRIT OF THE LORD IS UPON ME, 18

BECAUSE HE HAS ANOINTED ME TO PROCLAIM GOOD
NEWS TO THE POOR ;

HE HAS SENT ME TO ANNOUNCE RELEASE TO THE PRIS-
ONERS OF WAR

AND RECOVERY OF SIGHT TO THE BLIND :

TO SEND AWAY FREE THOSE WHOM TYRANNY HAS
CRUSHED,

TO PROCLAIM THE YEAR OF ACCEPTANCE WITH THE
LORD" (Isa. lxi. 1, 2). 19

And rolling up the book, He returned it to the attendant, and 20
sat down—to speak. And the eyes of all in the synagogue were
fixed on Him.

13. *Fully tried*] Or 'brought to a climax.' *Every kind of*] The word which bears this sense in Classical Greek is unknown to the N.T. *For a time*] Or 'till some convenient opportunity offered.'

14. Cp. Matt. iv. 12 ; Mark i. 14 ; John iv. 1-3.

15. Cp. Matt. iv. 17 ; Mark i. 15. *He*] Or 'He Himself.'

16. *The Sabbath.* *And*] Or 'the Sabbath, and stood up to read. And there was.'

17. *Book*] Or 'roll.'

20. *Sat down—to speak*] Such was the custom of Jewish teachers. Cp. Matt. v. 1 ; xiii. 2. Lit. simply 'sat down.'

He preaches to
His fellow
Townsmen.

Then He proceeded to say to them, "To-day is this Scripture fulfilled in your hearing." And they all gave close attention to Him, wondering at the sweet words of kindness which fell from His lips, while they asked one another, "Is not this Joseph's son?" "Doubtless," He said, "you will quote to me the proverb, 'Physician, cure yourself: all that we hear that you have done at Capharnahum, do here also in your native town.'" "I tell you in solemn truth," He added, "that no prophet is welcomed among His own people. But I tell you in truth that there was many a widow in Israel in the time of Elijah, when there was no rain for three years and six months and there came a severe famine over all the land; and yet to not one of them was Elijah sent: he was only sent to a widow at Zarephath in the Sidon country (1 Kings xvii.). And there was also many a leper in Israel in the time of the Prophet Elisha, and yet not one of them was cleansed, but Naaman the Syrian was" (2 Kings v.).

They try to
murder Him.

Then all in the synagogue, while listening to these words, were filled with fury. They rose, hurried Him outside the town, and brought Him to the brow of the hill on which their town was built, to throw Him down the cliff; but He passed through the midst of them and went His way.

Christ cures a
Demoniac at
Capharna-
hum.

So He came down to Capharnahum, a town in Galilee, where He frequently taught the people on the Sabbath days. And they were greatly impressed by His teaching, because He spoke with the language of authority. But there was in the synagogue a man possessed by the spirit of a foul demon. In a loud voice he cried out, "Jesus the Nazarene, what have you to do with us? I know who you are—God's Holy One!" But Jesus rebuked the man—"Silence!" He exclaimed; "come out of him;" and he hurled the man into the midst of them, and came out of him without doing

22. *Attention*] As though preparing themselves to attest the precise words which Jesus used. *Sweet words of kindness*] Lit. 'words of grace.'

23. *At*] Lit. 'to;,' all that you having gone to Capharnahum have done there. This is what the grammarians call the 'pregnant construction.' (Godet's explanation is inexact.) Cp. vi. 8; xii. 21; John viii. 26; ix. 7; 1 Pet. iii. 20.

24. *In solemn truth*] Or 'Amen.' See Matt. v. 18, n. The word occurs six times in Luke.

25. *There was no rain*] Lit. 'The heaven was shut,' a Hebrew figure of speech, as in Gen. viii. 2.

31-37. Cp. Mark i. 21-28.

31. Cp. Matt. iv. 13-16.

33. *Possessed by*] Lit. 'having.'

him any harm. All were astonished and awe-struck; and they questioned one with another, "What sort of language is this? for with authority and real power He gives orders to the foul spirits and they come out." And the talk about Him spread into every part of the neighbouring country.

But when He rose and left the synagogue He went to Simon's house. Now Simon's mother-in-law was suffering from an acute attack of fever; and they consulted Him about her. Then standing over her He rebuked the fever, and it left her; and she at once rose and waited on them.

At sunset all who had friends suffering from any illness brought them to Him, and He laid His hands on them all, one by one, and cured them. Demons also came out of many, loudly calling out, "You are the Son of God." But He rebuked them and forbade them to speak, because they knew Him to be the Christ.

Next morning, at daybreak, He left the town and went away to a solitary place; but the people flocked out to find Him, and coming to the place where He was they endeavoured to detain Him that He might not leave them. But He said to them, "I have to tell the Good News of the Kingdom of God to the other towns also, because for this purpose I was sent." And for some time He preached in the synagogues in Galilee.

On one occasion the crowd was pressing on Him and listening to God's Message, while He was standing by the Lake of Gennesaret. He, however, saw two fishing-boats drawn up on the beach (for the men had gone away from them and were washing the nets), and going on board one of them, which was Simon's, He asked him to push out a little from the shore. Then He sat down and taught the crowd of people from the boat.

When He had finished speaking, He said to Simon, "Push

38-41. Cp. Matt. viii. 14-17; Mark i. 29-34.

38. *Suffering from*] Cp. viii. 37, n.

39. *Rebuked*] Or 'reprimanded'; the fever being a servant under His orders. Cp. Matt. viii. 9.

41. *The Christ*] Or 'the Anointed,' 'the Messiah.'

42-44. Cp. Mark i. 35-39.

44. *For some time*] This seems to be implied in the tense of the verb. *Galilee*] v.l. *Judaea*.

4. *Push out . . . let down*] The former of these verbs is in the singular, addressed to Peter alone: the latter of them is in the plural, and we must suppose our Lord while uttering it to have looked round on the others—owners and crew—who were in the boat.

ou compel the bridal party to fast, so long as they have the bridegroom among them? But a time for this will come, when the bridegroom has been taken away from them: then, at that time, they will fast."

He also spoke in figurative language to them :
Jesus justifies it. "No one tears a piece from a new garment to mend an old one. If he did he would not only spoil the new, but the patch from the new would not match the old. Nor does anybody pour new wine into old wine-skins. If he did, the new wine would burst the skins, the wine itself would be spilt, and the skins be destroyed. But new wine must be put into fresh wine-skins. Nor does any one after drinking old wine wish for new; for he says, 'The old is better.'"

A Charge of Sabbath breaking. Now on the second-first Sabbath while He was passing through the wheatfields, His disciples were plucking the ears and rubbing them with their hands to eat the grain. And some of the Pharisees asked, "Why are you doing what the Law forbids on the Sabbath?" Jesus answered them : ~~that the Law forbids~~ "Have you never read so much as this, what David did when so he and his followers were hungry; how he entered the house of God and ate the Presented Loaves and gave of God and followers—loaves which none but the Priests are allowed to eat?" (1 Sam. xxi. 1-6.) "The Son of Man," He added, "is Lord of the Sabbath also."

A Paralytic restored. On a Sabbath, He had gone to the synagogue at another Sabbath there; and in the congregation condemned; his right arm was withered. The Scribes and Pharisees were on the watch to see whether He would be shaken on the Sabbath, that they might be able to bring an accusation against Him. He knew their thoughts, and said to the man with the withered arm, "Rise, and stand there in the middle;" and he rose and stood there.

36. *Did . . . would spoil . . . would not match* Lit. 'does . . . will tear . . . will not match.'

37. *Did . . . would burst . . . would be spilt* Lit. 'does . . . will burst . . . will be spilt.'

39. *Better* Or 'excellent.' Lit. 'good.' So the positive is used in the sense of the comparative, in Matt. xxvii. 24.

1-5. Cp. Matt. xii. 1-8; Mark ii. 23-28.

1. *Second-first* v.l. omits this adjective, the meaning of which is far from clear.
 3. *Never* Lit. 'not'. This is one of the Hebraisms which abound in the N.T., there being in Hebrew no word in common use for 'never.' By substituting 'not' for 'never,' Lev. vi. 13, the R.V. does not improve on the A.V.

5. *Also* v.l. omits this word.

6-11. Cp. Matt. xii. 9-14; Mark iii. 2-6.

8. *Stand there in the middle* Lit. 'stand into the middle.' Cp. iv. 23, n.

man lead a blind man?" He asked; "would not both fall into the ditch. There is no disciple who is superior to his teacher; but every one whose instruction is complete will be like his teacher. 40

"And why look at the chip in your brother's eye instead of giving careful attention to the beam in your own? How can you say to your brother, 'Brother, let me take that chip out of your eye,' when all the while you yourself do not see the beam in your own eye? Vain pretender! take the beam out of your own eye first, and then you will see clearly to take the chip out of your brother's. 41 42

"There is no good tree that yields unsound fruit, nor again any unsound tree that yields good fruit. Every tree is known by its own fruit. It is not from thorns that men gather figs, nor from the bramble that they can get a bunch of grapes. A good man from the good stored up in his heart brings out what is good; and an evil man from the evil stored up brings out what is evil; for from the overflow of his heart his mouth speaks. 43 44 45

"And why do you all call me 'Master, Master,' and yet do not what I tell you to? Every one who comes to me and listens to my words and puts them in practice, I will show you whom he is like. He is like a man building a house, who digs and goes deep and lays the foundation on the rock; and when a flood comes, the torrent bursts upon that house, but is unable to shake it, because it is securely built. But he who has heard and not practised is like a man who has built a house upon the soft soil without a foundation, against which the torrent bursts, and immediately it collapses, and terrible is the wreck and ruin of that house." 46 47 48 49

After He had finished teaching all these things in the hearing of the people, He went into Capharnahum. Here the servant of a certain captain, a man dear to his master, was ill and at the point of death; and the captain, hearing about Jesus, sent to Him some of the Jewish Elders, begging Him to come and restore his servant to health. And they, when they came to Jesus, 1 7 2 3 4

A Roman
Soldier's Slave
restored.

43-46. Cp. Matt. vii. 16-21; xii. 33.

48. *Digs*] Or 'dug,' and so throughout these two verses. See viii. 5, n.

1-10. Cp. Matt. viii. 1, and 5-13.

1. *In the hearing of*] Not 'to:' for it was spoken to the disciples. Cp. Matt. v. 1, 2.

2, 3, 10. *Servant*] Or 'slave.'

3. *Restore to health*] Lit. 'heal . . . through.' Cp. Acts xxiii. 24; 1 Pet. iii. 20; and see Matt. ix. 21, n.

earnestly entreated Him, pleading, "He deserves to have this favour granted him, for he loves our nation, and at his own expense he built our synagogue for us." Then Jesus went with them. But when He was not far from the house, the captain sent friends to Him with the message: "Sir, do not trouble to come. I am not worthy of having you come under my roof; and therefore I did not deem myself worthy to come to you. Only speak the word, and let my young man be cured. For I too am a man obedient to authority, and have soldiers under me; and I say to one, 'Go,' and he goes; to another, 'Come,' and he comes; and to my slave, 'Do this or that,' and he does it." Jesus listened to the captain's message and was astonished at him, and He turned and said to the crowd that followed Him, "I tell you that not even in Israel have I found faith like that." And the friends who had been sent, on returning to the house, found the servant in perfect health.

Shortly afterwards He went to a town called Nain, attended by His disciples and a great crowd of people. And just as He reached the gate of the town, they happened to be bringing out for burial a dead man who was his mother's only son; and she was a widow; and a great number of the townspeople were with her. The Lord saw her, was moved with pity for her, and said to her, "Do not weep." Then He went close and touched the bier, and the bearers halted. "Young man," He said, "I command you, wake!" The dead man sat up and began to speak; and He restored him to his mother. All were awe-struck, and they gave glory to God—some saying, "A Prophet, a great Prophet, has risen up among us," and others saying, "God has not forgotten His people." And the report of what Jesus had done spread through the whole of Judaea and in all the surrounding districts.

John's disciples brought him an account of all these things; so John called two of his disciples and sent them to the Lord. "Are you the Coming One?" he asked, "or is there another that we are to expect?"

6. *I am not &c.*] Or 'I am not of sufficient importance for you to enter.' These were the captain's second thoughts.

7. *Let . . . be cured*] v.l., as in Matthew, 'shall be cured.' *Young man*] Or 'boy.' So the English in India speak of their native menservants as 'boys.'

11. *Shortly afterwards*] v.l. 'the next day.' *His disciples*] v.l. prefixes 'a large number of.'

13. *Do not weep*] See Matt. vi. 31; xxviii. 5.

16. *Risen*] Or 'been raised.'

18-23. Cp. Matt. xi. 2-6.

19, 20. *Another*] v.l. 'a different one,' as in Matt. xi. 3.

The men came to Jesus and said, "John the Baptist has sent us to you with this question : Are you the Coming One, or is there another that we are to expect?" He immediately cured many of diseases, severe pain, and evil spirits, and to many who were blind He gave the gift of sight. Then He answered the messengers, "Go and report to John what you have seen and heard : blind men receive sight, the lame walk, lepers are purified, deaf persons hear, the dead are raised to life, the poor have the Good News proclaimed to them ; and blessed is every one who does not stumble and fall because of my claims."

Christ's Testimony as to John. When John's messengers were gone, He proceeded to say to the multitude concerning John,

"What did you go out into the desert to gaze at? A reed waving in the wind? But what did you go out to see? A man wearing luxurious clothes? People who are gorgeously dressed and live in luxury are found in palaces. But what did you go out to see? A Prophet? Aye, I tell you, and far more than a Prophet. John is the man about whom it is written, 'SEE, I AM SENDING MY MESSENGER BEFORE THY FACE, AND HE SHALL MAKE READY THY WAY BEFORE THEE'

(Mal. iii. 1).

"I tell you that among all of women born there is not one greater than John. Yet one who is of lower rank in the Kingdom of God is greater than he. And all the people, including the tax-gatherers, when they listened to him upheld the righteousness of God, by being baptized with John's baptism. But the Pharisees and expounders of the Law have frustrated God's purpose as to their own lives, by refusing to be baptized.

"To what then shall I compare the men of the present generation, and what do they resemble? They are like children sitting in the public square and calling out to one another, 'We have played the flute to you, and you have not danced : we have sung dirges and you have not shown sorrow.' For John the Baptist has come eating no bread and drinking no wine, and you say 'He has a demon !' The Son of Man has come eating and drinking, and you say, 'Look, there is a man who is over-

21. *He immediately cured*] Or 'Just at that same time He had cured.' On 'same' cp. xxiii. 40.

22. *Receive*] Or, more in accordance with the primary meaning of the word, 'recover.' But the same verb is also used of persons born blind (John ix. 11, 15, 18). *Raised to life*] Or 'awoke.'

24-35. Cp. Matt. xi. 7-19.

30. *God's purpose*] An expression employed several times by Luke. Cp. Acts ii. 23; xlii. 36; xx. 27; Heb. vi. 17. *Baptized*] Lit. 'baptized by him.'

fond of eating and drinking—he is a friend of tax-gatherers and notorious sinners!’ But wisdom is justified by all who are truly wise.” 35

Jesus in the
House of
Simon the
Pharisee.

Now one of the Pharisees repeatedly invited Him to a meal at his house ; so He entered the house and reclined at the table. And there was a woman in the town who was a notorious sinner. 36 37

Having learnt that Jesus was at table in the Pharisee’s house she brought a flask of perfume, and, standing behind close to His feet, weeping, began to bathe His feet with her tears ; and with her hair she wiped the tears away again, while she lovingly kissed His feet and poured the perfume over them. Noticing this, the Pharisee, His host, said to himself, “ This man, if he were really a prophet, would know who and what sort of person this woman is who is touching him—and would know that she is an immoral woman.” 38 39

In answer to his thoughts Jesus said to him, “ Simon, I have a word to say to you.” “ Rabbi, say on,” he replied. Jesus continued, “ There were two men in debt to one money-lender : one owed him five hundred shillings and the other fifty. But neither of them could pay anything ; so he freely forgave them both. Tell me, then, which of them will love him most ? ” “ I suppose,” replied Simon, “ the one to whom he forgave most.” Jesus rejoined, “ You have judged rightly.” Then turning towards the woman He said to Simon, “ Do you see this woman ? I came into your house : you gave me no water for my feet ; but she has bathed my feet with her tears, and then wiped the tears away with her hair. No kiss did you give me ; but she from the moment I came in has not left off tenderly kissing my feet. No oil did you pour even on my head ; but she has poured perfume upon my feet. This is the reason why I tell you that her sins, her many sins, are forgiven—because she has loved much ; but he who is forgiven little, loves little.” And 40 41 42 43 44 45 46 47 48

35. *Is justified*] Lit. ‘has been’ (implying ‘and always will be’) ‘justified,’ or ‘vindicated.’ *Who are truly wise*] Lit. ‘her children.’

36. *Now*] Lit. ‘but.’ In spite of the tone of censure in which our Lord had been speaking of the Pharisees, verse 30. *Repeatedly invited*] Such seems to be the force of the tense (imperfect), which does not signify one single simple act. Jesus apparently did not at first accept the invitation ; so the Pharisee kept on asking Him. ‘Had repeatedly invited’ is a possible rendering.

37. *Was at table*] Or ‘was going to dine.’

38. *Behind close to His feet*] For all the guests lay with their feet (unshod) outward. See John xiii. 23, n.

39. 40. *This man*] Or ‘this fellow.’ *What sort of*] Cp. Mark xiii. 1.

40. *His thoughts*] Cp. Matt. ix. 4. *Rabbi*] Lit. ‘Teacher.’

48. *Are forgiven*] A Greek perfect tense indicating a present state resulting from an act accomplished at some undefined time in the past (Godet). See also *Aorist* vii. 3.

He said to her, "Your sins are forgiven." Then the other 49
 guests began to say to themselves, "Who can this man be who
 even forgives sins?" But He said to the woman, "Your faith 50
 has cured you : go, and be at peace."

A missionary Tour in Galilee. Shortly after this He visited town after town, 1 8
 and village after village, proclaiming His Message
 and telling the Good News of the Kingdom of
 God. The Twelve were with Him, and certain women whom 2
 He had delivered from evil spirits and various diseases—Mary
 called the Magdalene, from whom seven demons had come out,
 and Joanna the wife of Chuza, Herod's steward, and Susanna, 3
 and many others, all of whom contributed from their own prop-
 erty to the support of Jesus and His apostles.

And when a great crowd was assembling, and 4
 The Parable of the Sower. was receiving additions from one town after
 another, He spoke a parable to them. "The 5
 sower," He said, "goes out to sow his seed ; and as he sows,
 some of the seed falls by the way-side, and is trodden upon, or
 the birds of the air come and peck it up. Another part drops 6
 upon the rock, and after growing up it withers away for want of
 moisture. Another part falls among the thorns, and the thorns 7
 grow up with it and stifle it. But some of the seed falls into 8
 good ground, and grows up and yields a return of a hundred for
 one." While thus speaking, He called aloud : "Listen every
 one who has ears to listen with !"

The Story explained. The disciples proceeded to ask Him what this 9
 parable meant. "To you," He replied, "it is 10
 granted to know the secrets of the Kingdom of
 God ; but all others are taught by parables, in order that they
 may see and yet not see, and may hear and yet not understand.
 The meaning of the parable is as follows. The seed is God's 11
 Message. Those by the way-side are those who have heard, 12
 and then the devil comes and carries away the Message from
 their hearts, lest they should believe and be saved. Those on 13
 the rock are the people who on hearing the Message receive it

50. Cured you] i.e. either 'relieved your spiritual pains,' or 'saved you.' Go, and be at peace] Lit. 'Go into peace.'

1. The Good News of the Kingdom] i.e. the good news that the Kingdom was now close at hand. See Mark i. 14, 15. Delivered] Lit. 'cured.'

3. Joanna] More correctly 'Johanna.' The support of Jesus and His disciples] Lit. 'their support.' v.l. 'His support.'

4-18. Cp. Matt. xiii. 1-23 ; Mark iv. 1-25.

5. Goes out] Or 'went out ;' and so throughout the parable. But the present tense is more in accordance with our English idiom.

9. Proceeded to ask] Or 'repeatedly asked ;' the Greek imperfect.

joyfully ; but they have no root : for a time they believe, but when trial comes they fall away. That which fell among the thorns means those who have heard, but, as they go on their way, the Message is stifled by the anxieties, wealth and gaieties of time, and they bring nothing to perfection. But as for that in the good ground, it means those who, having listened to the Message with open minds and in a right spirit, hold it fast, and patiently yield a return.

"When any one lights a lamp, he does not cover it with a vessel or hide it under a couch ; he puts it on a lampstand, that people who come in may see the light. There is nothing hidden, which shall not be openly seen ; nor anything secret, which shall not be known and come into the light of day. Be careful, therefore, how you hear ; for whoever has anything, to him more shall be given, and whoever has nothing, even that which he thinks he has shall be taken away from him."

Then came to Him His mother and His brothers, but could not get near Him for the crowd ; but He was told, "Your mother and brothers are standing on the edge of the crowd and want to see you." "My mother and my brothers," He replied, "are those who hear God's Message and obey it."

One day He went on board a boat—both He and His disciples ; and He said to them, "Let us cross over to the other side of the Lake." So they set sail. During the passage He fell asleep, and there came down a squall of wind on the Lake, so that the boat began to fill and they were in deadly peril. So they came and woke Him, crying, "Rabbi, Rabbi, we are drowning." Then He roused Himself and rebuked the wind and the surging of the water, and they ceased and there was a calm. "Where is your faith ?" He asked them. But they were filled with terror and amazement, and said to one another, "Who then is this ? for He gives orders both to wind and waves, and they obey Him."

15. *Minds . . . spirit*] Lit. 'heart . . . heart,' as in the A.V. ; but this word seems here to signify the intellectual as well as the moral part of our nature. See Eph. i. 18.

16. *Under a couch*] Cp. John xiii. 23, n. Or 'under the bed.' A lampstand] Or 'the lampstand.'

19-21. Cp. Matt. xii. 46-50 ; Mark iii. 31-35.

21. *Those who*] "Pointing to His disciples," says Matthew (xii. 49). No doubt the Twelve sat nearest to Him.

22-25. Cp. Matt. viii. 18, and 23-27 ; Mark iv. 35-41.

23. *The boat*] Lit. 'they.' The English idiom also admits this.

24. *Rabbi*] Cp. v. 5 and note.

A Gerasene
Demoniac
cured. Then they put in to shore in the country of the 26
Gerasenes, which lies opposite to Galilee. Here, 27
on landing, He was met by one of the townsmen
who had demons—for a long time he had not put on any gar-
ment, nor did he live in a house, but in the tombs. When he 28
saw Jesus, he cried out and fell down before Him, and said in
a loud voice, "What have you to do with me, Jesus, Son of God
Most High? Do not torture me, I beseech you." For already 29
He had been commanding the foul spirit to come out of the
man; for many a time it had seized and held him, and they had
repeatedly put him in chains and fetters and kept guard over
him, but he used to break the chains to pieces, and, impelled by
the demon, to escape into the desert. Jesus asked him, "What 30
is your name?" "Legion," he replied—because a great number
of demons had entered into him; and they besought Him not
to command them to be gone into the Bottomless Pit. 31

Now there was a great herd of swine there feeding on the 32
hill-side; and the demons begged Him to give them leave to go
into them, and He gave them leave. The demons came out of 33
the man and left him, and entered into the swine; and the herd
rushed violently down the cliff into the Lake and were drowned.

The swineherds, seeing what had happened, fled 34
The Effects of
the Miracle. and reported it both in town and country; where- 35
upon the people came out to see what had hap-
pened. They came to Jesus, and they found the man from
whom the demons had gone out sitting at the feet of Jesus,
clothed and in his right mind; and they were terrified. And 36
those who had seen it told them how the demoniac was cured.
Then the whole population of the Gerasenes and of the adjacent 37
districts begged Him to depart from them; for their terror was
extreme. So He went on board and returned.

But the man from whom the demons had departed earnestly 38
asked permission to go with Him; but He sent him away.
"Return home," He said, "and tell there all that God has done 39

26-30. Cp. Matt. viii. 28-34; Mark v. 1-20.

26. *Gerasenes*] Some authorities read 'Gadarenes,' and yet others 'Gergesenes.'

29. *Had been commanding*] See *Aorist*, p. 12. *Many a time*] Or 'for a long time.'

31. *Bottomless Pit*] Cp. Rom. x. 7.

32. *A great herd of swine*] Lit. 'a herd of many swine;' 2,000 according to Mark v. 13.

33. *Came out of the man and left him*] Lit. 'came out away from the man.'

36. *And those*] v.l. adds 'also.'

37. *Their terror was extreme*] Lit. 'they were in the grasp of' (or 'holden with,' R.V.) 'great terror.' The verb here used occurs nine times in Luke's writings, and three times in the rest of the N.T.

for you." So he went and published through the whole town all that Jesus had done for him.

Now when Jesus was returning, the people gave
 Jair's dying Daughter. Him a warm welcome ; for they had all been looking out for Him. Just then there came a man named Jair, a Warden of the Synagogue, who threw himself at the feet of Jesus, and entreated Him to come to his house ; for he had an only daughter, about twelve years old, and she was dying. And as He went, the dense throng crowded on Him.

And a woman who for twelve years had been afflicted with haemorrhage—and had spent on doctors all she had, but none of them had been able to cure her—came close behind Him and touched the tassel of His robe ; and instantly her flow of blood stopped. "Who is it touched me?" Jesus asked. And when all denied having done so, Peter and the rest said, "Rabbi, the crowds are hemming you in and pressing on you." But Jesus replied, "Some one has touched me ; for I feel that power has gone forth from me." Then the woman, perceiving that she had not escaped notice, came trembling, and throwing herself down at His feet she stated before all the people the reason why she had touched Him and how she was instantly cured. "Daughter," said He, "your faith has cured you : go, and be at peace."

While He was still speaking, some one came to the Warden of the Synagogue from his house and said, "Your daughter is dead ; trouble the Rabbi no further." Jesus heard the words and said to him, "Have no fear, only believe, and she shall be restored to life." So He came to the house, but allowed no one to go in with Him but Peter and John and James and the girl's father and mother. The people were all weeping aloud and beating their breasts for her ; but He said, "Leave off wailing ; for she is not dead, but asleep." And they jeered at Him, knowing that she was dead.

40-56. Cp. Matt. ix. 18-26 ; Mark v. 21-43.

40. *Was returning*] The force of the tense (imperfect infinitive) is important. As soon as the *be*atload of men was near enough to be distinguished as consisting of Jesus and His disciples, the shout of welcome would be raised, and would be continued till Jesus actually stepped ashore. But v.l. reads 'had returned.'

43. *None of them had been able to cure her*] Or 'she had not' sufficient 'strength' of constitution 'to be cured by any of them.' The same verb occurs in Matt. viii. 28, where see note.

46. *I feel*] See *Aorist*, pp. 21 (at top) and 37.

48. See vii. 50, n.

49. *Rabbi*] Lit. 'Teacher.'

He, however, took her by the hand and called aloud, "Child, 54
awake!" And her spirit returned, and instantly she stood up; 55
and He directed them to give her food. Her parents were as- 56
tounded; but He forbade them to mention the matter to any one.

Then calling the Twelve together He conferred on them 1 9
power and authority over all the demons and to cure diseases;
and sent them out to proclaim the Kingdom of God and to cure 2
the sick. And He commanded them, "Take nothing for your 3
journey; neither walkingstick nor bag nor bread nor money,
and do not have an extra under garment. Whatever house you 4
enter, make that your home, and from it start afresh. Wherever 5
they refuse to receive you, as you leave that town shake off the
very dust from your feet as a protest against them." So 6
they departed and visited village after village, spreading the
Good News and performing cures everywhere.

Now Herod the Tetrarch heard of all that was going on; and 7
he was bewildered because of its being said by some that John
had come back to life, by others that Elijah had appeared, and 8
by others that some one of the ancient Prophets had come back
to life. And Herod said, "John I have beheaded; but who 9
is this, of whom I hear such reports?" And he sought for an
opportunity of seeing Jesus.

More than 5,000 People fed. The apostles, on their return, related to Jesus 10
all they had done. Then He took them and
withdrew to a quiet retreat, to a town called
Bethsaida. But the immense crowd, aware of this, followed 11
Him; and receiving them kindly He proceeded to speak to
them of the Kingdom of God, and those who needed to be
restored to health, He cured.

Now when the day began to decline, the Twelve came to 12
Him and said, "Send the people away, that they may go to the
villages and farms round about and find lodging and a supply
of food; because here we are in an uninhabited district." "You 13
yourselves," He said, "must give them food." "We have
nothing," they replied, "but five loaves and a couple of fish,
unless indeed we were to go and buy provisions for all this host
of people." (For there were about 5,000 adult men.) But He 14

56. *Astounded*] Or 'beside themselves with joy.'

1-6. Cp. Matt. x. 1, and 5-15; Mark vi. 7-13.

2. *The sick*] v.l. omits these words.

7-9. Cp. Matt. xiv. 1, 2; Mark vi. 14-16.

10-17. Cp. Matt. xiv. 13-21; Mark vi. 30-44; John vi. 1-14.

10. *To a town*] Meaning apparently 'near a town.' Cp. verse 12.

said to His disciples, "Make them sit down in parties of about fifty each." They did so, making them all, without exception, sit down. Then He took the five loaves and the two fish, and looking up to heaven He blessed them and broke them into portions which He gave to the disciples to distribute to the people. So they ate and were fully satisfied, all of them; and what they had remaining over was gathered up, twelve baskets of fragments.

One day when He was praying by Himself the disciples were present; and He asked them, "Who do the people say that I am?" "John the Baptist," they replied; "but others say Elijah; and others that some one of the ancient Prophets has come back to life." "But you," He asked, "who do you say that I am?" "God's Anointed One," replied Peter. And Jesus strictly forbade them to tell this to any one; and He said, "The Son of Man must suffer much cruelty, be deliberately disowned by the Elders and High Priests and Scribes, and be put to death, and on the third day be raised to life again."

And He said to all, "If any one is desirous of following me, let him ignore self and take up his cross day by day, and so be my follower. For whoever desires to save his life shall lose it, and whoever loses his life for my sake shall save it. Why, what benefit is it to a man to have gained the whole world, but to have lost or forfeited his own self? For whoever shall have been ashamed of me and my teachings, of him the Son of Man will be ashamed when He comes in His own and the Father's glory and in that of the holy angels. I tell you truly that there are some of those who stand here who will certainly not taste death till they have seen the Kingdom of God."

It was about eight days after this that Jesus, taking with

16. *Gave*] Cp. Mark vi. 41, n. *To distribute to*] Lit. 'to put before.'

18-27. Cp. Matt. xvi. 13-28; Mark viii. 27-ix. 1.

20. *Anointed One*] Or 'Christ,' 'Messiah.'

22. *Be raised to life*] Or 'awake.'

23. *To all*] Cp. Mark viii. 34. *Ignore self*] Let him disown the authority of his lower nature, and say 'no!' to its dictates.

25. *Forfeited*] Or 'had to pay his own self—his own existence—as a fine.' Cp. Heb. x. 34.

28-36. Cp. Matt. xvii. 1-13; Mark ix. 2-13. The vision of the Cross is now succeeded by a vision of the heavenly glory which lies behind the Cross.

28. *Up the mountain*] The same expression as in vi. 12 (see note there), but we learn from Matt. xvii. 1; Mark ix. 2; that the mount of Transfiguration was no ordinary hill.

The Transfiguration.

Him Peter, John, and James, went up the mountain to pray. And while He was praying the appearance of His face underwent a change, and His clothing became white and radiant. And suddenly there were two men conversing with Him, who were Moses and Elijah. They came in glory, and kept speaking about His death, which He was so soon to undergo at Jerusalem. Now Peter and the others were weighed down with sleep; but keeping themselves awake all through they saw His glory, and the two men standing with Him. And when they were preparing to depart from Him, Peter said to Jesus, "Rabbi, we are thankful to you that we are here; let us put up three tents—one for you, one for Moses, and one for Elijah;" not knowing what he was saying. But while he was thus speaking, there came a cloud which spread over them; and they were awe-struck when they had entered into the cloud. Then there came a voice from within the cloud: "This is My Son, My Chosen One: listen to Him." After this voice had spoken, Jesus was found alone.

They kept it to themselves, and said not a word to any one at that time about what they had seen.

**The maniac
Boy cured.**

On the following day, when they were come down from the mountain, a great crowd came to meet Him; and a man from the crowd called out, "Rabbi, I beg you to pity my son, for he is my only child. At times a spirit seizes him and he suddenly cries out: it convulses him, and makes him foam at the mouth, and does not leave him till it has well-nigh covered him with bruises. I entreated your disciples to expel the spirit, but they could not." Jesus replied, "O unbelieving and perverse generation! How long shall I be with you and bear with you? Bring your son here to me." Now while the youth was coming, the spirit

29. *Radiant*] Or 'like the flashing lightning.'

31. *Came*] Lit. 'made their appearance,' or (see verse 32) 'had come,' 'had made their appearance,' in their celestial brightness.

33. *Rabbi*] Cp. v. 5, n.

34. *Spread over*] Cp. Matt. xvii. 5. *They had entered*] It is grammatically possible, though contrary to classical usage, that this 'they' may include the three disciples (cp. Acts xxv. 21; Rom. ii. 19); but they could scarcely be overshadowed by a cloud that enveloped them. The voice too (verse 38) came to them from within (or, out of) the cloud. v.l. has a different pronoun for 'they' which distinctly excludes the disciples.

37-43. Cp. Matt. xvii. 14-21; Mark ix. 14-29.

38. *Rabbi*] Lit. 'Teacher.' *I beg you to look*] v.l. 'Look, I beg you.'

39. *Does not leave &c.*] Lit. 'while' (not 'after') 'bruising' (or 'crushing' or 'shattering') 'him, with difficulty withdraws from him.'

42. *Dashed him to the ground*] Or 'tore him with spasms.' *Rebuked*] Or 'reprimanded.' Cp. iv. 39.

dashed him to the ground and cruelly convulsed him. But Jesus rebuked the foul spirit, and cured the youth and gave him back to his father. And all were awe-struck at the mighty power of God. 43

Jesus predicts
His Betrayal
and Death.

And while every one was expressing wonder at all that He was doing, He said to His disciples, "As for you, store these my sayings in your memories; for before long the Son of Man will be given up into the power of men." But they did not understand His meaning: it was veiled from them that they might not perceive it, and they were afraid to ask Him about it. 44 45

Lessons in
Humility and
brotherly
Charity.

Now there arose a dispute among them, which of them was to be the greatest. And Jesus, knowing the reasoning that was in their hearts, took a young child and made him stand by His side and said to them, "Whoever for my sake receives this little child, receives me; and whoever receives me, receives Him who sent me. For the lowliest among you all—he is the greatest." "Rabbi," replied John, "we have seen a man using your name to expel demons; and we forbid him, because he does not come with us." "Do not forbid him," said Jesus, "for he who is not against you is on your side." 46 47 48 49 50

Unfriendly
Samaritans.

Now when the time drew near for Him to be received up again into heaven, He proceeded with fixed purpose towards Jerusalem, and sent messengers before Him. They went and entered a village of the Samaritans to make ready for Him. But they would not receive Him, because He was evidently going to Jerusalem. When the disciples James and John saw this, they said, "Master, shall we order fire to come down from heaven and consume them?" (2 Kings i. 10.) But He turned and rebuked them. And they went to another village. 51 52 53 54 55 56

43-45. Cp. Matt. xvii. 22-23; Mark ix. 30-32.
43. *Mighty power*] Lit. 'majesty.' The same word occurs Acts xix. 27; 2 Pet. i. 10.

44. *Memories*] Lit. 'ears.' *Power*] Lit. 'hands.'

45. *Veiled*] The classical student may compare Plutarch, *Pericl.* 35, 2. The word occurs nowhere else in the N.T.

46-50. Cp. Matt. xviii. 1-5; Mark ix. 33-41.

47. *Knowing*] v.l. 'seeing.'

48. *Whoever . . . receives*] Lit. 'whoever shall have received.' *For my sake*] Or 'as being mine.' Lit. 'in my name.' Cp. Matt. xviii. 5; Mark ix. 37, n. *Greatest*] See Matt. xxii. 36, n.

50. *Do not forbid him*] Cp. vii. 13, and see Mark ix. 39, n.

54. *Consume them*] v.l. adds 'as Elijah also did.'

55, 56. *Them*] v.l. adds 'and said, You do not know the kind of Spirit of which you are the servants; for the Son of Man did not come to destroy men's lives, but to save them.'

And, as they proceeded on their way, a man
 New Disciples tested. came to Him and said, "I will follow you where-
 ever you go." Jesus replied, "The foxes have
 holes, and the birds of the air have nests; but the Son of Man
 has nowhere to lay His head."

To another He said, "Follow me." "Master," the man
 replied, "allow me first to go and bury my father." "Leave
 the dead," Jesus rejoined, "to bury their own dead; but you
 must go and announce far and wide the coming of the King-
 dom of God."

Again another said, "Master, I will follow you; but allow me
 first to go and say good-bye to my friends at home." Jesus
 answered him, "No one who has put his hand to the plough
 and then looks behind him is fit for the Kingdom of God."

After this the Lord appointed seventy others,
 Seventy Evangelists. and sent them before Him, by twos, to go to
 every town or place which He Himself intended to
 visit. And He addressed them thus: "The harvest is abun-
 dant, but the reapers are few: entreat therefore the Owner of
 the harvest to send out more reapers into His field. And now
 go. Remember that I am sending you out as lambs into the
 midst of wolves. Carry no purse, bag, nor change of shoes;
 and salute no one on your way."

"Whatever house you enter, first say, 'Peace be to this
 house!' And if there is a lover of peace there, your peace shall
 rest upon it; otherwise it shall come back upon you. And in
 that same house stay, eating and drinking at their table; for
 the labourer deserves his wages: do not move from one house
 to another."

57-62. Cp. Matt. viii. 19-22.

58. *Nests*] Or 'roosting-places.'

59. Godet supposes that the father in question was not yet dead, but that his son, the would-be disciple, desired to postpone casting in his lot with the Saviour, until after the father had died and he had come into the property. But after all, the will of God and the call of Christ are the ultimate criteria of human duty, and occasionally as in the case of Abraham (Gen. xxii. 2) our faith and obedience are tested, increased and perfected, by our being bidden to do a harsh and—judged by ordinary standards of conduct—unreasonable thing.

60. *The coming of the Kingdom*] Lit. simply 'the Kingdom.'

62. *Fit for*] i.e. 'fit to be admitted into.'

1-16. Cp. Matt. xi. 20-24.

1, 17. *Seventy*] v.l. 'seventy-two.' *Others*] v.l. adds 'also.'

2. *The harvest*] i.e. the spiritual harvest of the Jewish age, of which the first preachers of Christianity were the reapers. Cp. John iv. 38. *Field*] Lit. 'harvest.'

3. *Remember that*] Lit. 'Behold!'

4. *Salute no one*] Eastern salutations are complicated and tedious. Cp. 2 Kings iv. 20.

6. *Lover*] Lit. 'son,' a Hebraism. *Upon it*] Or 'upon him.'

7. *In that same house*] According to the rules of classical Greek this phrase should be rendered 'in the house itself' (or 'indoors all the time') but this is unlikely to be

"And whatever town you come to and they receive you, eat 8
what they put before you. Cure the sick in that town, and tell 9
them, 'The Kingdom of God is at your door.' But whatever 10
town you come to and they will not receive you, go out into the
broader streets and say, 'The very dust of your town that hangs 11
about us we wipe off as a protest; only be sure of this that the
Kingdom of God is close at hand.' I tell you that it will be 12
more endurable for Sodom on the great day than for that town.

"Alas for thee, Chorazin! Alas for thee, Beth- 13
saida! For had the miracles been performed in
Tyre and Sidon which have been performed in
you, long ere now they would have repented, sit-
ting in sackcloth and ashes. However, for Tyre and Sidon 14
it will be more endurable at the Judgement than for you. And 15
thou, Capharnahum, shalt thou be lifted high as heaven?
Thou shalt be driven down as low as Hades.

"He who listens to you listens to me; and he who disregards 16
you disregards me, and he who disregards me disregards Him
who sent me."

When the Seventy returned, they exclaimed 17
joyfully, "Master, even the demons submit to us
when we utter your name." He replied, "I saw 18
Satan fall like a lightning-flash out of heaven. See, I have 19
given you power to tread serpents and scorpions underfoot, and
to trample on all the power of the Enemy; and in no case
shall anything do you harm. Nevertheless rejoice not at this, 20
that the spirits submit to you; but rejoice that your names are
registered in heaven."

On that same occasion Jesus was filled with 21
rapturous joy through the Holy Spirit. "I give
Thee fervent thanks," He exclaimed, "O Father,
Lord of heaven and earth, that Thou hast hidden these things
from sages and men of understanding, and revealed them to

the true sense. Cp. verse 21; ii. 38; iii. 23; vii. 21; xii. 12; xiii. 1, 31; xx. 19;
xxiii. 12, 40 and note; xxiv. 33; Matt. iii. 4; Mark vi. 17, 33.

13. *Alas for!* Cp. vi. 24 and Matt. xi. 21 and note.

16. *Disregards!* Or 'sets at naught.'

17-24. Cp. Matt. xi. 25-30.

17. *When we utter your name!* Lit. 'simply 'in your name.'

18. *Fall!* It is the act of falling—the act as a whole—that the tense (the aorist)
here signifies. Cp. xii. 54; Rev. ix. 1, n. A rendering, less brief but more exact,
would be 'I was looking on when Satan was hurled like a lightning-flash out of
heaven.' See Goodwin's *Moods and Tenses*, § 148.

19. *Power to tread!* Lit. 'the authority of treading.'

21. *Same!* Cp. verse 7. *Rapturous!* Or 'triumphant.' Cp. i. 47; Matt. v. 12;
Acts ii. 46.

babes. Yes, Father, for such has been Thy gracious will. All things are delivered to me by my Father; and no One knows who the Son is but the Father, nor who the Father is but the Son, and he to whom the Son may choose to reveal Him." 22

And He turned towards His disciples and said to them apart, "Blessed are the eyes which see what you see! for I tell you that many prophets and kings have desired to see the things you see, and have not seen them, and to hear the things you hear, and have not heard them." 23 24

Then an expounder of the Law stood up to test Him with a question. "Rabbi," he asked, "what shall I do to inherit the Life of the ages?" Jesus answered, "Go to the Law: what is written there? how does it read?" He replied, "THOU SHALT LOVE THE LORD THY GOD WITH THY WHOLE HEART, THY WHOLE SOUL, THY WHOLE STRENGTH, AND THY WHOLE MIND; AND THY FELLOW MAN AS MUCH AS THYSELF" (Deut. vi. 5; Lev. xix. 18). "A right answer:" said Jesus, "do that, and you shall live." But he, desiring to justify himself, said, "But what is meant by my 'fellow man'?" 25 26 27 28 29

Jesus replied, "A man was once on his way down from Jerusalem to Jericho when he fell among robbers, who after both stripping and beating him went away leaving him half dead. Now a priest happened to be going down that way, and on seeing him passed by on the other side. In like manner a Levite also came to the place, and seeing him passed by on the other side. But a certain Samaritan, being on a journey, came where he lay, and seeing him was moved with pity. He went to him, and dressed his wounds with oil and wine and bound them up. Then placing him on his own mule he brought him to an inn where he bestowed every care on him. The next day he took out two shillings and gave them to the innkeeper. 'Take care of him,' he said, 'and whatever further expense you are put to, I will repay it you at my next visit.' Which of those three seems to you to have acted like a fellow man to him who fell among the 30 31 32 33 34 35 36

22. *Him*] Or 'it.'

23. *Rabbi*] Or 'Teacher.'

27. *With*] The preposition comes four times in the Greek, and is literally 'out of' (as in Mark xii. 30) . . . in . . . in . . . in' (as in Matt. xxii. 37).

34. *Mule*] Or 'ass.' *Inn*] Not the same word as in ii. 7. This word is not found elsewhere in the N.T.

36. *Like a fellow man*] And by his conduct showed that he recognized the unfortunate man as being, in turn, *his* neighbour whom God's law ordered him to love.

robbers?" He answered, "The one who showed him pity." 37
 "Go," said Jesus, "and act in the same way."

As they pursued their journey He came to a 38
 certain village, where a person named Martha
 welcomed Him to her house. She had a sister 39
 called Mary, who seated herself at the Lord's feet and listened
 to His teaching. Martha meanwhile was busy and distracted 40
 in waiting at table, and she came and said, "Master, do you
 not care that my sister is leaving me to do all the waiting?
 Tell her to assist me." "Martha, Martha," replied Jesus, "you 41
 are anxious and worried about a multitude of things; and yet 42
 only one thing is really necessary. Mary has chosen the good
 portion and she shall not be deprived of it."

At one place where He was praying, when He 1 11
 rose from His knees one of His disciples said to
 Him, "Master, teach us to pray, just as John
 taught his disciples." So He said to them, "When you pray, 2
 say, 'Father, may Thy name be kept holy; let Thy King-
 dom come; give us day after day our bread for the day; and 3, 4
 forgive us our sins, for we ourselves also forgive every one who
 fails in his duty to us; and bring us not into temptation.'"

And He said to them, "Which of you shall 5
 have a friend and shall go to him in the

37. *The one who showed him pity*] A somewhat curious circumlocution. Such was the hatred between the two races that this Jewish lawyer avoids using even the word 'Samaritan.'

39. *At the Lord's feet*] Cp. vii. 38. But see the third note on the next verse.

40. *Busy and distracted*] Lit. 'pulled this way and that.' *Is leaving*] Lit. 'has been leaving,' the imperfect tense. See *Aorist*, p. 12. But v.l. gives the aorist, 'has left me.' *Came*] Lit. 'stood over (or, by) Him.' Our Lord was probably reclining at table. See John xiii. 23, n. On the other hand we may take Acts xxii. 3 to throw light on Mary's sitting 'at the feet' of her Lord, and may translate, instead of 'in waiting on' and 'to do all the waiting,' 'in arranging for' and 'to do everything.'

41. *Only one thing is really necessary*] Apparently our Lord's primary meaning was that His wants were so simple that a single dish was all that was needed to satisfy them. Martha's mistake arose from her not understanding that Christ had something infinitely better to bestow on her than anything which she could give Him. The relative positions of Him and the two sisters were the reverse of what they seemed to be. In reality He was the (spiritual) host and they were His guests. Cp. John iv. 10.

1-13. Cp. Matt. vi. 9-13; vii. 7-11.

1. *Rose from His knees*] Lit. 'left off.' But Jews and Mohammedans usually kneel when offering private prayer.

3. *Give us*] The tense (present) makes this a petition for constant giving, unlike Matt. vi. 11.

4. *Fails in his duty*] Or perhaps 'is in debt.' But this sadly narrows the plea we are permitted to offer. In the Greek there is a participle here, whilst in Matt. vi. 12 the corresponding words are nouns. But the verb from which all three are derived bears the two senses of 'owe' (as in the parable, Matt. xviii. 23) and 'ought'—pecuniary obligation, moral obligation—in about the ratio, in places where the sense is clear, of one to five. An arithmetical argument, but one not without weight.

middle of the night and say, 'Friend, lend me three loaves of bread; for a friend of mine has just come to my house from a distance, and I have nothing for him to eat;' and he from indoors shall answer, 'Do not pester me: the door is now barred, and I am here in bed with my children: I cannot get up and give you bread?' I tell you that even if he will not rise and give him the loaves because he is his friend, at any rate because of his persistency he will rouse himself and give him as many as he requires.

"So I say to you, Ask, and what you ask for shall be given to you; seek, and you shall find; knock, and the door shall be opened to you. For every one who asks, receives; and he who seeks, finds; and to him who knocks, the door shall be opened. And what father is there among you, who, if his son asks for a slice of bread, will offer him a stone? or if he asks for a fish, will instead of a fish offer him a snake? or if he asks for an egg, will offer him a scorpion? If you then, with all your human frailty, know how to give your children gifts that are good for them, how much more certainly will your Father who is in heaven give the Holy Spirit to those who ask Him!"

On one occasion He was expelling a dumb demon; and when the demon was gone out the dumb man could speak, and the people were astonished. But some among them said, "It is by Baal-zebul the prince of the demons that he expels the demons." Others, to put Him to the test, asked Him for a sign in the sky. And knowing their thoughts He said to them, "Every kingdom in which civil war rages goes to ruin: family attacks family and is

7. *He from indoors*] Lit. 'the other from indoors.'

8. *Persistency*] The primary sense of this word is 'impudence,' but it would be ridiculous always to translate words according to their original meaning.

11. *A slice of bread*] Lit. 'a loaf.' But cp. verse 5.

13. *With all your human frailty*] Cp. Matt. vii. 11. It is in both places lit. 'being wicked,' but Luke uses a different word to express 'being.' Cp. Acts viii.

16, n. *Who is in heaven*] Lit. 'out of heaven.' Cp. Mark iii. 21; Acts xvii. 13; and notes.

14-15. Cp. Matt. ix. 32-34.

14. *People*] Lit. 'crowds.'

15. *By Baal-zebul*] Lit. 'in Baal-zebul.' Some take this 'in' to mean 'empowered by,' but it is more probably 'as possessed by,' for the same preposition is used in Mark i. 23; v. 2. When in iv. 1 we read that Jesus 'was led about in the Spirit,' the preposition seems to have the same force.

16. *Sign in the sky*] Cp. Mark viii. 11 and note; cp. Matt. xii. 38-42.

17-26. Cp. Matt. xii. 43-45.

17. *In which civil war rages*] Lit. 'which has been divided against itself.' *Family attacks family and is overthrown*] Lit. 'house falls upon (or, against) house.'

overthrown. And if Satan really has engaged in fierce conflict with himself, how shall his kingdom stand? because you say that I expel demons by Baal-zebul. And if it is by Baal-zebul that I expel the demons, by whom do your disciples expel them? They therefore shall be your judges. But if it is by the power of God that I drive out the demons, it is evident that the Kingdom of God has come upon you.

The Devil's
immense
Power over
Man.

"Whenever a strong man, fully armed and equipped, is guarding his own castle, he enjoys peaceful possession of his property; but as soon as another stronger than he attacks him and overcomes him, he takes away that complete armour of his in which he trusted, and distributes the plunder he has collected. Whoever is not with me is against me, and whoever is not gathering with me is scattering abroad.

Moral Reform-
ation may
not last.

"When a foul spirit has left a man, it roams about in the desert, seeking a resting-place; but, unable to find any, it says, 'I will return to the house I have left;' and when it comes, it finds the house swept clean and in good order. Then it goes and brings with it seven other spirits more malignant than itself, and they enter and dwell there; and in the end that man's condition becomes worse than it was at first."

Only the
obedient are
to be envied.

As He thus spoke, a woman in the crowd called out with a loud voice, "Blessed is the mother who carried you, and the breasts that you have sucked." "Nay rather," He replied, "they are blessed who hear God's Message and carefully keep it."

The Jews
more guilty
than the
ancient
Heathen.

Now when the crowds came thronging upon Him, He proceeded to say, "The present generation is a wicked generation: it requires some sign, but no sign shall be given to it except that of

18. *Really has*] The emphasis of these two words is expressed by a separate particle (*haz*) in the Greek. Cp. 1 Cor. iv. 7; vii. 11, 21, 28; xi. 19; xv. 29; Gal. vi. 1.

19. *Your disciples*] Cp. Matt. xii. 27, n.

20. *Power*] Lit. 'finger.' Cp. Exod. viii. 19. *The Kingdom of God*] The enthronement of God's Messiah over the lives of individuals and nations necessarily involving the dethronement (Rev. xii. 9; xx. 2) of the devil, up to that time the prince or ruler of this world (John xiv. 30). *Has come upon you*] Cp. Matt. xii. 28, n. The idea seems to be that the expulsion of lesser evil spirits portended the overthrow also of their chieftain.

25. *In good order*] Cp. Matt. xii. 44, n.

28. *Nay rather, they are blessed*] Or 'Blessed indeed are they,' the 'indeed' being emphatic. *Carefully keep it*] The same verb is rendered 'guard' in verse 21. Cp. Matt. xix. 20, n.

29-36. Cp. Matt. xii. 38-42.

Jonah. For just as Jonah became a sign to the men of Nineveh, so the Son of Man will be a token to the present generation. The Queen of the South will awake at the Judgement together with the men of the present generation, and will condemn them ; because she came from the extremity of the earth to hear the wisdom of Solomon ; but mark, One greater than Solomon is here. There will stand up men of Nineveh at the Judgement together with the present generation, and will condemn it ; because they repented at the preaching of Jonah ; and mark, One greater than Jonah is here.

"When any one lights a lamp, he never puts it in the cellar or under the bushel, but on the lamp-stand, that people who come in may see the light. The lamp of the body is the eye. When your eyesight is good, your whole body also is lighted up ; but when it is defective, your body is darkened. Consider therefore whether the light that is in you is anything but mere darkness. If, however, your whole body is penetrated with light, and has no part dark, it will be so lighted, all of it, as when the lamp with its bright shining gives you light."

When He had thus spoken, a Pharisee invited Him to breakfast at his house ; so He entered and took His place at table. Now the Pharisee saw to his surprise that He did not wash His hands before breakfasting. The Lord however said to him, "Here we see how you Pharisees clean the outside of the cup or plate, while your secret hearts are full of greed and selfishness. Foolish men ! Did not He who made the outside make the inside also ? But as to what is within, give alms, and instantly all is clean in you."

"But alas for you Pharisees ! for you pay tithes on your mint and rue and every kind of garden vegetable, and are indifferent to justice and the love of God. These are the things you ought to have attended to, while not neglecting the others. Alas for you Pharisees ! for you love the best seats in the synagogues, and you like to be bowed to in places of public resort. Alas for you ! for you are

31, 32. *One greater*] Lit. 'more.'

33. *In the cellar*] Or 'in a cellar.'

39. *Selfishness*] Or 'wickedness.'

41. *Give alms*] Equivalent to saying 'practise all righteousness,' almsgiving being, according to the Pharisees, the chief element in righteousness (cp. Matt. vi. 1, n.), and to many of them the most difficult element (cp. verse 39 ; xvi. 14). *Instantly*] Cp. Matt. viii. 24, n. *In you*] Lit. 'to you.'

42. *Alas*] Cp. vi. 24. *Attended to*] Lit. 'done.'

like the tombs which lie hidden, and people who walk over them are not aware of their existence."

Hereupon one of the expounders of the Law exclaimed, 45
 "Rabbi, in saying such things you reproach us also." "Alas too 46
 for you expounders of the Law!" replied Jesus, "for you load
 men with cumbrous burdens which you yourselves will not
 touch with one of your fingers. Alas for you! for you repair 47
 the tombs of the Prophets, whom your forefathers killed. It 48
 follows that you are the witnesses to the actions of your fore-
 fathers and you fully approve thereof; they slew, you build.
 For this reason also the Wisdom of God has said, 'I will send 49
 Prophets and Apostles to them, of whom they will kill some
 and persecute others, so that the blood of all the Prophets, that 50
 is being shed from the creation of the world onwards, may be
 required from the present generation; all, from the blood of 51
 Abel down to the blood of Zechariah who perished between the
 altar and the House' (Enoch ix. 1). Yes, I tell you, it shall be
 required from the present generation. Alas for you expounders 52
 of the Law! for you have taken away the key of knowledge:
 you yourselves have not entered, and those who wanted to enter
 you have hindered."

After He had left the house, the Scribes and Pharisees com- 53
 menced a vehement attempt to entangle Him and make Him
 give off-hand answers on numerous points, lying in wait to 54
 catch some unguarded expression from His lips.

Meanwhile the people had come streaming 1 12
 towards Him by tens of thousands, so that they
 were trampling one another under foot. And now
 He proceeded to say to His disciples first, "Beware of the yeast
 of the Pharisees, that is to say, beware of hypocrisy. There is 2
 nothing that is covered up which will not be uncovered, nor
 hidden which will not become known. Whatever therefore you 3
 have said in the dark, will be heard in the light; and what you
 have whispered within closed doors will be proclaimed from the
 house-tops.

"But to you who are my friends I say, Be not afraid of those 4

45. *Rabbi*] Lit. 'Teacher.'

48. *It follows that*] See *Aorist*, p. 48. *Witnesses . . . approve of*] Cp. Acts vii. 58; viii. 1.

50. *That is being shed*] The tense (present) seems to be intended to include the future as well as the past—'all that has been or shall be shed.'

51. *Required*] Cp. 2 Chron. xxiv. 22.

1. *To His disciples first*, "Beware"] Or 'to His disciples, "Above all things beware."

A Warning
against fear-
ing Men. who kill the body and after that can do nothing
further. I will warn you whom to fear: fear 5
him who after killing has power to throw into
Gehenna: yes, I say to you, fear him. Are not five sparrows 6
sold for a penny? and yet not one of them is a thing forgotten
in God's sight. But the very hairs on your heads are all counted. 7
Away with fear: you are more precious than a multitude of
sparrows.

The Import-
ance of not
disowning
Christ. "And I tell you that every man who shall have 8
acknowledged me before men, the Son of Man
will also acknowledge before the angels of God;
but He who disowns me before men will be dis- 9
owned before the angels of God.

The Guilt of
rejecting the
inward Light. "Moreover every one who shall speak against 10
the Son of Man, may obtain forgiveness; but he
who blasphemeth the Holy Spirit will never obtain
forgiveness. And when they are bringing you before syna- 11
gogues and magistrates and governors, do not anxiously ponder
the manner or matter of your defence, nor what you are to say;
for the Holy Spirit shall teach you at that very moment what 12
you must say."

Jesus refuses
to be an earth-
ly Arbitrator. Just then a man in the crowd appealed to Him. 13
"Rabbi," he said, "tell my brother to give me a
share of the inheritance." "Man," He replied, 14
"who has constituted me a judge or arbitrator over you?"
And to the people He said, "Take care, be on your guard 15
against all covetousness, for no one's life consists in the super-
abundance of his possessions."

A Warning
against world-
ly Greed. And He spoke a parable to them. "A certain 16
rich man's lands," He said, "yielded abundant
crops, and he debated within himself, saying, 17
'What am I to do? for I have no place in which to store my
crops.' And he said to himself, 'This is what I will do: I will 18
pull down my barns and build larger ones, and in them I will
store up all my harvest and my wealth; and I will say to my 19

6. *One penny*] Lit. 'two assaria.' Cp. Matt. x. 29, n.

8. *Every man who*] The Greek is very emphatic 'every one whosoever,' 'be he who he may,' 'without exception.' *Acknowledged*] Cp. Matt. x. 32, n.

10. *Shall speak*] Lit. 'shall speak a word.' But in English this expression commonly signifies the utterance of something short or otherwise insignificant. Our Saviour's gracious promise is not so limited. *May obtain*] Lit. 'shall obtain.' *Blasphemes*] Lit. 'shall have blasphemed' (or 'reviled'). Cp. Matt. xxvii. 39.

13. *Rabbi*] Lit. 'Teacher.'

19, 20, 23. *Life*] Or 'soul.' Cp. 1 Thess. v. 23; Matt. x. 28, 39; Mark viii. 35, 36.

life, 'Life, you have ample possessions laid up for many years to come : take your ease, eat, drink, enjoy yourself.' But God said to him, 'Foolish man, this night your life is demanded from you ; and these preparations—for whom shall they be?' So is it with him who amasses treasure for himself, but has no riches in God."

Then turning to His disciples He said, "For
 All Worry is forbidden to Christians. this reason I say to you, Dismiss all anxious care for your lives, what you are to eat, and for your bodies, what you are to put on. For life is a greater gift than food, and the body is a greater gift than clothing. Observe the ravens ; they neither sow nor reap, and have neither store-chamber nor barn ; and yet God feeds them : how far more precious are you than the birds ! And which of you is able by anxious thought to add a moment to his life ? If then you are unable to do even a very little thing, why be over-anxious about other matters ? Observe the lilies, how they grow : they neither labour nor spin ; and yet I tell you that not even Solomon in all his splendour was as beautifully dressed as one of these. But if God so clothes the vegetation in the fields, that blooms to-day and to-morrow becomes fuel for the oven, how much more will He clothe you, you men of feeble faith !

"Do not, therefore, be asking what you are to eat nor what you are to drink ; and do not waver between hope and fear. For though the nations of the world pursue these things, as for you, your Father knows that you need them. But make His Kingdom the object of your pursuit, and these things shall be given you in addition.

"Dismiss your fears, little flock : your Father finds a pleasure in giving you the Kingdom. Sell your possessions and give alms. Provide yourselves with purses that will never wear out, a treasure inexhaustible in heaven, where no thief can come or moth consume.

21. *In God*] Lit. [laid up] 'into God,' as the rich man intends to bring his corn and wine and oil 'into' his barns to be kept there. Cp. iv. 23, n. ; vi. 8. Or perhaps the sense is 'in relation to God.'

22. *Lives*] Lit. 'life' or 'soul.' *Bodies*] Lit. 'body.'

23. *Food . . . clothing*] Or 'its food . . . its clothing.' The thought is that the unseen Father who bestows the greater gift may be implicitly trusted to bestow the lesser.

25. *A*] v.l. 'one' or 'a single.' *Moment to his life*] Or 'a cubit (half a yard) to his height.' Cp. Matt. vi. 27, n.

28. *Blooms*] Lit. 'exists.'

32. *Dismiss your fears*] Cp. vii. 13.

For where your wealth is stored, there also will your heart be. 34
 "Have your belts on, and let your lamps be 35
 'Be on the alert for your Master's Return.' alight; and be yourselves like men waiting for 36
 their master—on the look-out till he shall return
 from the wedding feast—that when he comes and
 knocks they may open the door instantly. Blessed are those 37
 servants, whom their Master when He comes shall find on the
 watch. I tell you, in solemn truth, that He will tie a towel
 round His own waist, and will bid them recline at table while
 He comes and waits on them. And whether it be in the second 38
 watch or in the third that He comes and finds them so, blessed
 are they. Of this be sure, that if the master of the house had 39
 known what time the robber was coming, he would have kept
 awake and not have allowed his house to be broken into. Be 40
 you also ready, for at an hour when you are not expecting Him
 the Son of Man will come."

"Master," said Peter, "are you addressing this parable to us, 41
 or to all alike?" The Lord replied, "Who, then, is the faithful 42
 and intelligent steward whom his Master will put in charge of
 His household to serve out their rations at the proper times?
 Blessed is that servant whom his Master when He comes shall 43
 find so doing. I tell you truly that He will put him in authority 44
 over all His possessions. But if that servant should say in his 45
 heart, 'My Master is a long time in coming,' and should begin
 to beat the menservants and the maids, and to eat and drink,
 drinking even to excess; that servant's Master will come on a 46
 day when he is not expecting Him and at an hour that he knows
 not of, and will punish him severely, and make him share the
 lot of the unfaithful. And that servant who had been told his 47
 Master's will and yet made no preparation and did not obey
 His will, will receive many lashes; but he who had not been 48
 told it and yet did what deserved the scourge, will receive but
 few lashes. To whomsoever much has been given, from him

36. *Return*] Lit. 'pack up (or, loose from his moorings) and come.' The same verb occurs once elsewhere, Phil. i. 23, and the kindred noun once, 2 Tim. iv. 6.

37 to 47. *Servant*] Or 'slave.' *Servants*] Or 'slaves.'

45. *Should say . . . should begin*] It is to be noted that the classical Greek corresponding to this form of expression is unknown to the N.T. *Menservants*] Lit. 'boys,' but not 'younger' slaves, as some have supposed. The head slave or steward among the Romans used to employ the stick freely even upon men, irrespectively of their age. Cp. vii. 7.

46. *Punish him severely*] Lit. 'cut him in two.'

48. *Entrusted*] Or 'committed.' As 'a sum deposited,' says Godet; but the figure is rather that of a slave whose duty it was to expend (as *dispensator*), or to trade with (as *institor*), his master's money, than that of a banker who receives deposits.

much will be required ; and to whom much has been entrusted, of him a larger amount will be demanded.

Conflict must precede eternal Peace. "I came to throw fire upon the earth, and what is my desire? Oh that it were even now kindled ! But I have a baptism to undergo ; and how am I pent up till it is accomplished ! Do you suppose that I came to give peace on earth? No, I tell you that I came to bring dissension. For from this time there will be in one house five persons split into parties : three will form a party against two and two will form a party against three ; father against son and son against father ; mother attacking daughter and daughter her mother, mother-in-law her daughter-in-law, and daughter-in-law her mother-in-law" (Micah vii. 6).

Then He said to the people also, "When you see a cloud rising in the west, you immediately say, 'There is to be a shower ;' and it comes to pass. And when you see a south wind blowing, you say, 'It will be burning hot ;' and it comes to pass. Vain pretenders ! you know how to read the aspect of earth and sky : how is it you cannot read this present time ?

"Why, too, do you not of yourselves arrive at just conclusions? For when, with your opponent, you are going before the magistrate, on the way take pains to get out of his power ; for fear that, if he should drag you before the judge, the judge may hand you over to the officer of the court, and the officer lodge you in prison. Never, I tell you, will you get free till you have paid the last farthing."

A Foretaste of national Judgement. Just at that time people came to tell Him about the Galilaeans whose blood Pilate had mingled with their sacrifices. "Do you suppose," He asked in reply, "that those Galilaeans were worse sinners

49-53. Christianity ultimately brings eternal peace and joy to individuals and families, to nations and to the world. But with prophetic foresight our Lord here anticipates the fact that the peace and the joy must often be preceded by terrible conflict and suffering.

50. But I long to see that universal battle in which Truth and Righteousness will triumph ; but the Cross must come first !

51-53. Cp. Matt. x. 34-36.

54. People] Lit. 'crowds.' Rising] The act in progress, not the act as a whole. Cp. 'blowing' (verse 55) and x. 18. A shower] Or 'rain.' Not however long continued rain, but a heavy tropical shower.

58. Going before the magistrate] An appeal for national repentance seems included here. The whole Jewish people was now on its way to judgement.

58, 59. The 'you' and 'your' here are singular.

58. For] i.e. for in matters of this life each of you knows how to act. Should may] There is a difference of construction in the Greek which doubtless indicates a different shade of meaning.

2. Those] Lit. 'these.' The Greek words commonly rendered 'this' and 'that' are not distinguished in use in quite the same way as our English demonstratives are. Occasionally (as in xvii. 34 ; Gal. vi. 7) this is recognised even in the A.V.

"Go," He replied, "and take this message to that fox: 'See, to-day and to-morrow I am driving out demons and effecting cures, and on the third day I finish my course.' Yet I must continue my journey to-day and to-morrow and the day following; for it is not conceivable that a Prophet should perish out of Jerusalem. O Jerusalem, Jerusalem, thou who murderest the Prophets and stonest those who have been sent to thee, how often have I desired to gather thy children just as a hen gathers her brood under her wings, and you would not come! See, your house is left to you. But I tell you that you will never see me again until you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!' (Ps. cxviii. 26)."

**Dropsy cured
on a Day of
Rest.**

One day—it was a Sabbath—He was taking a meal at the house of one of the Rulers of the Pharisee party, while they were closely watching Him. In front of Him was a man suffering from dropsy. This led Jesus to ask the lawyers and Pharisees, "Is it allowable to cure people on the Sabbath?" They gave Him no answer; so He took hold of the man, cured him, and sent him away. Then He turned to them and said, "Which of you shall have a child or a cow fallen into an underground tank on the Sabbath day, and will not immediately lift him out?" To this they could make no reply.

**A Lesson in
Humility.**

Then when He noticed that the invited guests chose the best seats, He used this as an illustration and said to them, "When any one invites you to a wedding banquet, do not take possession of the best seat, lest perhaps some more honoured guest than you may have been asked, and the man who invited you both will come and will say to you, 'Make room for this guest,' and then you, ashamed, will move to the lowest place. On the contrary, when you are invited, go and take the lowest place, that when your host comes round he may say to you, 'My friend, come up higher;' this will be doing you honour in the presence of all the other

33. *Yet*] Though I do not hasten my steps because of Herod's threats or your sinister designs.

34-35. Cp. Matt. xxiii. 1-39.

35. *Is left*] Cp. Matt. xxiii. 38, n. *Until*] v.l. adds 'the time comes when.'

1. *Taking a meal*] Or probably 'dining.' But cp. verse 12.

5. *Child*] Lit. 'son.' v.l. reads 'ass,' 'cow,' or 'bullock.' There is in the Greek word no indication of sex. *Underground tank*] Cp. Gen. xxxvii. 22, 24; Jer. xxxvii. 6.

7. *Seats*] Lit. 'reclining places.'

10. *Doing you honour*] Lit. 'glory to you.'

guests. For whoever uplifts himself will be humbled, and he who humbles himself will be uplifted." 11

A Lesson in
disinterested
Kindness.

Also to His host, who had invited Him, He said, 12
"When you give a breakfast or a dinner, do not
invite your friends or brothers or relatives or rich
neighbours, lest perhaps they should invite you in return and a
requital be made you. But when you entertain, invite the poor, 13
the crippled, the lame, and the blind; and you will be blessed, 14
because they have no means of requiting you, but there will be
requital for you at the Resurrection of the righteous."

Invitations
rudely re-
fused.

After listening to this teaching, one of His fellow 15
guests said to Him, "Blessed is he who shall feast
in God's Kingdom." Jesus replied, "A man 16
once gave a great dinner, to which he invited a large
number of guests. At dinner-time he sent his servant to 17
announce to those who had been invited, 'Come, for things are
now ready.' But they all without exception began to excuse 18
themselves. The first told him, 'I have purchased a piece of
land, and must of necessity go and look at it. Pray hold me
excused.' A second pleaded, 'I have bought five yoke of oxen, 19
and am on my way to try them. Pray hold me excused.'
Another said, 'I am just married. It is impossible for me to
come.' So the servant came and brought these answers to his 20
master, and they stirred his anger. 'Go out quickly,' he said,
'into the streets—the wide ones and the narrow. You will see
poor men, and crippled, blind, lame: fetch them all in here.'
Soon the servant reported the result, saying, 'Sir, what you 22
ordered is done, and there is room still.' 'Go out,' replied the 23
master, 'to the high roads and hedge-rows, and compel the
people to come in, so that my house may be filled. For I tell 24
you that not one of those who were invited shall taste my
dinner.'"

Christ's Claim
over us is
supreme.

On His journey vast crowds attended Him, 25
towards whom He turned and said, "If any one is 26
coming to me who does not hate his father and
mother, wife and children, brothers and sisters, yes and his own
life also, he cannot be a disciple of mine. No one who does 27

14. But! See *Aorist*, pp. 45, 46. *Resurrection of the righteous* Cp. John v. 25;
1 Cor. xv. 23; Rev. xx. 4-6.

16. Cp. Rev. xix. 7, 17.

17. *Servant*! Or 'slave.' So in verses 21, 22, 23.

19. *On my way*! Or 'just starting.' Cp. verse 30.

26-27. Cp. Matt. x. 37.

26. *Life*! Or 'soul.'

not carry his own cross and come after me can be a disciple of mine.

“Which of you, desiring to build a tower, 28
 Before follow- does not sit down first and calculate the cost, 29
 ing Him we should count the Cost. asking if he has the means to finish it?—lest 30
 perhaps, when he has laid the foundation and is 31
 unable to finish, all who see it shall begin to jeer at him, saying, 32
 ‘This man began to build, but could not finish.’ Or what king, 33
 marching to encounter another king in war, does not first sit 34
 down and deliberate whether he is able with ten thousand men 35
 to meet the one who is advancing against him with twenty 36
 thousand? If not, while the other is still a long way off, he 37
 sends messengers and sues for peace. Just so no one of you 38
 who does not detach himself from all that belongs to him can be 39
 a disciple of mine.

“Salt is good ; but if even the salt has become tasteless, 34
 what will you use to season it? Neither for land nor dunghill 35
 is it of any use : they throw it away. Listen, every one who 36
 has ears to listen with !”

Now the tax-gatherers and the notorious sinners 1 15
 ‘The straying were everywhere in the habit of coming close to 2
 Sheep.’ Him to listen to Him ; and this led the Pharisees 3
 and the Scribes indignantly to complain, saying, “He gives 4
 a welcome to notorious sinners, and joins them at their meals !” 5
 So in figurative language He asked them, “Which of you men, 6
 if he has a hundred sheep and has lost one of them, does not 7
 leave the ninety-nine in their pasture and go in search of the 8
 lost one till he finds it? And when he has found it, he lifts it on 9
 his shouldêr, glad at heart. Then coming home he calls his 10
 friends and neighbours together, and says, ‘Congratulate me, for 11
 I have found my sheep—the one I had lost.’ I tell you that in 12
 the same way there will be rejoicing in heaven over one repent- 13
 ant sinner—more rejoicing than over ninety-nine blameless 14
 persons who have no need of repentance.

“Or what woman who has ten silver coins, if 8
 ‘The lost Coin.’ she loses one of them, does not light a lamp and

31. *Marching*] Or ‘setting out.’ Cp. versè 19.
 32. *Messengers*] Lit. ‘an embassy.’ *Sues for peace*] Or ‘inquires what are the conditions of peace.’
 33. *Just so*] Lit. ‘Just so therefore (or, then).’ Cp. Acts xxvi. 4. *Detach himself from*] Or ‘bid farewell to.’
 34-35. Cp. Matt. v. 13.
 34. *Salt is good*] Lit. ‘Salt then is good.’ Cp. versè 33 ; Matt. v. 13, n.
 3-7. Cp. Matt. xviii. 10-14.
 6, 9. *Congratulate me*] Or ‘Share my joy.’ Cp. Phil. ii. 17, 18.

sweep the house and search carefully till she finds it? And when she has found it, she calls together her friends and neighbours, and says, 'Congratulate me, for I have found the coin which I had lost.' I tell you that in the same way there is rejoicing among the angels of God over one repentant sinner."

He went on to say, "There was a man who had two sons. The younger of them said to his father, 'The Prodigal Son.'

'Father, give me the share of the property that comes to me,' So he divided his wealth between them. No long time afterwards the younger son got all together and travelled to a distant country, where he wasted his money in debauchery and excess. At last, when he had spent everything, there came a terrible famine throughout that country, and he began to feel the pinch of want. So he went and hired himself to one of the inhabitants of that country, who sent him on to his farm to tend swine; and he longed to make a hearty meal of the pods the swine were eating, but no one gave him any.

"But on coming to himself he said, 'How many of my father's hired men have more bread than they want, while I here am dying of hunger! I will rise and go to my father, and will say to him, Father, I have sinned against Heaven and before you: I no longer deserve to be called a son of yours: treat me as one of your hired men.' So he rose and came to his father. But while he was still a long way off, his father saw him and pitied him, and ran and threw his arms round his neck and kissed him tenderly. 'Father,' cried the son, 'I have sinned against Heaven and before you: no longer do I deserve to be called a son of yours.' But the father said to his servants, 'Fetch a good coat quickly—the best one—and put it on him; and bring a ring for his finger and shoes for his feet. Fetch the fat calf and kill it, and let us feast and enjoy ourselves; for my son here was dead and has come to life again: he was lost and has been found.' And they began to be merry.

"Now his elder son was out on the farm; and when he returned and came near home, he heard music and dancing. Then he called one of the lads to him and asked what all this meant. 'Your brother is come,' he replied; 'and your father

9. *Friends*] Lit. 'woman friends.'

10. *Among*] Lit. 'before.'

14. *He began*] The pronoun is perhaps emphatic. *To feel* . . . *want*] The passive voice of the Greek verb used here marks not the want merely, but the sense of want.

15. *Hired* . . . *to*] Lit. 'connected . . . with.'

22. The father will not permit his son to brand himself permanently as one who has been an outcast.

25. *Dancing*] Lit. 'bands of dancers,' probably singing while dancing.

has had the fat calf killed, because he has got him home safe and sound.' Then he was angry and would not go in. But his father came out and entreated him. 'All these years,' replied the son, 'I have been slaving for you, and I have never at any time disobeyed any of your orders, and yet you have never given me so much as a kid, for me to enjoy myself with my friends; but now that this son of yours is come who has eaten up your property among his bad women, you have killed the fat calf for him.' 'You, my dear son,' said the father, 'are always with me, and all that is mine is also yours. We are bound to make merry and rejoice, for this brother of yours was dead and has come to life, he was lost and has been found.'

He said also to His disciples: "There was a rich man who had a steward, about whom a report was brought to him that he was wasting his property. He called him and said, 'What is this I hear about you? Render an account of your stewardship, for I cannot let you hold it any longer.' Then the steward said within himself, 'What am I to do? For my master is taking away the stewardship from me. I am not strong enough for field labour: to beg, I should be ashamed. I see what to do, in order that when I am discharged from the stewardship they may give me a home in their own houses.' So he called all his master's debtors, one by one, and asked the first, 'How much are you in debt to my master?' 'A hundred firkins of oil,' he replied. 'Here is your account,' said the steward: 'sit down quickly and change it into fifty firkins.' To a second he said, 'And how much do you owe?' 'A hundred quarters of wheat,' was the answer. 'Here is your account,' said he: 'change it into eighty quarters.' And the master praised the dishonest steward for his shrewdness; for in relation to their own contemporaries the men of this age are shrewder than the sons of Light.

The right and faithful Use of Wealth. "But I charge you, so to use the wealth which is ever tempting to dishonesty as to win friends

29. *Disobeyed*] Lit. 'overstepped.' In this speech the elder brother shows that he also has, all along, been an unworthy son, serving his father not out of love but in the spirit of a hireling. The fact that he would have liked to enjoy himself 'with his friends,' and away from his father, proves that he too was at heart a prodigal! And at heart the Pharisees and Scribes (verse 2) were also wanderers from God.

31. *My dear son*] Lit. 'child.'

6, 7. *Firkins . . . quarters*] These are not intended as exact translations.

6, 8. *Change it into*] Lit. 'write.'

9. *The wealth which is ever tempting to dishonesty*] Lit. 'the Mammon of dishonesty.'

who, when it fails, shall welcome you to the tents that never perish. The man who is honest in a very small matter 10
is honest in a great one also; and he who is dishonest
in a very small matter is dishonest in a great one also. If 11
therefore you have not proved yourselves faithful in dealing
with the wealth that is tainted with fraud, who will entrust to
you the true good? And if you have not been faithful in 12
dealing with that which is not your own, who will give you that
which is your own?

"No servant can serve two masters. Either 13
^{A Warning} ^{against Greed.} he will hate one and love the other, or he will
cling fast to one and scorn the other. You cannot
be bondservants both of God and of gold."

To all this the Pharisees listened, bitterly jeer- 14
^{The Pharisees} ^{rotten at} ^{Heart.} ing at Him; for they were lovers of money. "You 15
are they," He said to them, "who boast of their
own goodness before men, but God sees your hearts; for that
which holds a proud position among men is detestable in God's
sight. The Law and the Prophets continued until John came: 16
from that time the Good News of the Kingdom of God has been
spreading, and all classes have been forcing their way into it.
But it is easier for earth and sky to pass away than for one 17
smallest detail of the Law to fall to the ground. Every man 18
who divorces his wife and marries another commits adultery;
and he who marries her when so divorced from her husband
commits adultery.

"There was once a rich man who habitually 19
^{The rich Man} ^{and the} ^{Beggar.} arrayed himself in purple and fine linen, and
enjoyed a splendid banquet every day, while at 20
his outer door there lay a beggar, Lazarus by name, covered
with sores and longing to make a full meal off the scraps flung 21

11, 13. *Wealth, gold*] Lit. 'Mamon.' *Tainted with fraud*] Lit. 'dishonest.'
13. *Servant*] Or 'house-slave.' Cp. Acts x. 7, n. (The noun is not expressed in
the parallel passage, Matt. vi. 24). *Serve*] Or 'be the slave of.' *Bondservants*] Or
'slaves.' Cp. Matt. vi. 24.
14. *Bitterly jeering*] Perhaps more exactly 'turning up their noses,' 'disdainfully
sneering.' The same compound verb occurs in xxiii. 35, and the simple verb in
Gal. vi. 7.
16. *Has been spreading* . . . *have been forcing*] On the tense see *Aorist* iii. 2, 3.
17. Cp. Matt. v. 18.
18. *Her who so divorced*] Or perhaps 'a woman divorced.' Cp. Matt. v. 32.
19. *Fine linen*] Or 'byssus,' a linen made from soft, fine Egyptian flax. The
word is not the same as the 'sindon' of Mark xiv. 51.
20. *Lay*] Lit. 'had been laid' (and still remained there). See *Aorist* vii. 3. The
verb does not signify a heedless flinging down, as some have supposed.
21. *Scraps*] Among the wealthy Romans, whose customs the well-to-do Jews in
some respects imitated, these were so numerous that there was a slave, the 'scoparius,'
to whom the duty of sweeping them up was specially assigned.

on the floor from the rich man's table ; nay, the dogs too used to come and lick his sores.

"But in course of time the beggar died ; and he was carried off by the angels to Abraham's bosom. The rich man also died, and had a funeral. And in Hades, being in torment, he looked and saw Abraham in the far distance, and Lazarus resting in his arms. So he called aloud : 'Father Abraham, take pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in agony in this flame.' 'Remember, my child,' said Abraham, 'that you had all your good things during your lifetime, and that Lazarus in like manner had his bad things ; but now and here he is receiving consolation and you are in agony. And besides all this, a vast chasm is immovably fixed between us and you, put there in order that those who desire to cross from this side to you may not be able, nor any cross over from your side to us.' 'I entreat you then, father,' said he, 'to send him to my father's house. For I have five brothers. Let him earnestly warn them, lest they also come to this place of torment.' 'They have Moses and the Prophets,' replied Abraham ; 'let them hear them.' 'No, father Abraham,' he pleaded ; 'but if some one goes to them from the dead, they will repent.' Abraham's answer was, 'If they are deaf to Moses and the Prophets, they would not be led to believe even if some one should rise from the dead.'"

Jesus said to His disciples, "It is inevitable that causes of stumbling should come ; but alas for him through whom they come ! It would be well for him if, with a millstone round his neck, he were lying at the bottom of the sea rather than that he should cause even one of these little ones to fall. Be on your guard.

"If your brother acts wrongly, reprove him ; and if he is sorry, forgive him ; and if seven times in a day he acts wrongly towards you, and seven times turns again to you and says, 'I am sorry,' you must forgive him."

And the apostles said to the Lord, "Give us more faith." "If your faith," replied the Lord, "is like a mustard seed, you might command this

23. Arms] Lit. 'bosoms.'

30. Goes . . . will] Or 'were to go . . . would.'

1-2. Cp. Matt. xviii. 6-9 ; Mark ix. 42-50.

2. Millstone] Cp. Matt. xviii. 6 ; Mark ix. 42, n.

3-4. Cp. Matt. xviii. 21-35.

black-mulberry-tree, 'Tear up your roots and plant yourself in the sea,' and instantly it would obey you. But which of you who has a servant ploughing, or tending sheep, will say to him when he comes in from the farm, 'Come at once and take your place at table,' and will not rather say to him, 'Get my dinner ready, make yourself tidy, and wait upon me till I have finished my dinner, and then you shall have yours'? Does he thank the servant for obeying his orders? So you also, when you have obeyed all the orders given you, must say, 'There is no merit in our service: what we have done is only what we were in duty bound to do.'

Cure of ten Lepers.

As they pursued their journey to Jerusalem, He passed through Samaria and Galilee. And as He entered a certain village, ten men met Him who were lepers and stood at a distance. In a loud voice they cried out, "Jesus, Rabbi, take pity on us." Perceiving this, He said to them, "Go and show yourselves to the Priests;" and while on their way to do this their leprosy left them.

Gratitude and Ingratitude.

One of them, seeing that he was cured, came back, adoring and praising God in a loud voice, and he threw himself at the feet of Jesus, thanking Him. He was a Samaritan. "Were not all ten made clean?" Jesus asked; "where are the nine? Have none been found to come back and give glory to God except this foreigner?" And He said to him, "Rise and go: your faith has cured you."

The Coming of the Kingdom.

Being asked by the Pharisees when the Kingdom of God was coming, He answered, "The Kingdom of God does not so come that you can stealthily watch for it. Nor will they say, 'See here,' or 'See there!' for the Kingdom of God is within you."

As widely spread as Lightning.

Then, turning to His disciples, He said, 'Times will come when you will wish you could see a single one of the days of the Son of Man, but will not see one. And they will say to you, 'See there!' 'See here!' Do not start off and go in pursuit. For just as the

7, 9. *Servant*] Or 'slave.' *Servants*] Or 'slaves.'

10. *Only*] Cp. Matt. xix. 11. The English idiom requires this insertion.

11. *They pursued their*] Or 'He pursued His.' Cp. Matt. xix. 1-2; Mark x. 1.

20-37. Cp. Matt. xxiv. 23-28, and 37-41; Mark xiii. 21-23.

20. *Stealthily*] Cp. vi. 7; xiv. 1; xx. 20; Mark iii. 2; Acts ix. 24: in all of which passages (and in Gal. iv. 10) the verb used is akin to the noun found here. The idea is that of 'keeping close to' and 'watching,' as outsiders.

21. *Within you*] i.e. requires subjective, spiritual qualifications for its apprehension. Or 'among you,' i.e. has already come into your midst although as yet you do not recognize its existence.

23, 24, 37. Cp. Matt. xxiv. 26-28.

lightning, when it flashes, shines from one part of the horizon to the opposite part, so will the Son of Man be on His day. But first must He endure much suffering, and be rejected by the present generation. 25

And as it was in the time of Noah (Gen. vii.), compared to the Days of Noah and Lot, so will it also be in the time of the Son of Man. Men were eating and drinking, taking wives and giving wives, up to the very day on which Noah entered the Ark, and the Deluge came and destroyed them all. The same was true in the time of Lot (Gen. xix.): they were eating and drinking, buying and selling, planting and building; but on the day that Lot left Sodom, God rained fire and brimstone from the sky and destroyed them all. Exactly so will it be on the day that the veil is lifted from the Son of Man. 26 27 28 29 30

"On that day, if a man is on the roof and his property indoors, let him not go down to fetch it; and, in the same way, he who is in the field, let him not turn back. Remember Lot's wife. Any man who makes it his object to keep his own life safe, will lose it; but whoever loses his life will preserve it. On that night, I tell you, there will be two men in one bed: one will be taken away and the other left behind. There will be two women turning the mill together: one will be taken away and the other left behind." "Where, Master?" they inquired. "Where the dead body is," He replied, "there also will the vultures flock together." 31 32 33 34 35 37

He also taught them by a parable that they must always pray and never lose heart. "In a certain town," He said, "there was a judge who had no fear of God nor respect for man. And in the same town was a widow who repeatedly came and entreated him, saying, 'Give me justice and stop my oppressor.' For a time he would not, but afterwards he said to himself, 'Though I have 1 18 2 3 4

25. *First*! The word seems to imply no very long interval.

31. *Property*! Or 'things.' The same word in the singular occurs in Mark xi. 16, where see note.

33. *Life*! Or 'soul.' *Preserve it*! Or 'save it alive,' as in the LXX., in Exod. i. 17, 18, 22, and elsewhere. Or perhaps 'secure for it birth into the true life' (200). Cp. Matt. x. 39.

34. *On that night*! Cp. xiii. 2, n.; 1 Co. ix. 12; John ix. 16; xi. 47; xiv. 13; Acts xvii. 11, n.; Jas. iii. 15.

34, 35; 36. *Taken away*! Or 'taken home,' as in Matt. i. 20, 24. Cp. John xiv. 3; 1 Thess. iv. 17.

36. V.L. inserts the verse, 'There will be two men in the field: one will be taken away and the other left behind.'

1. The division of chapters at this point is somewhat unfortunate. The reference in verse 8 to the Coming of the Son of Man shows that there is a close connexion between xvii. 20-37 and xviii. 1-8.

neither reverence for God nor respect for man, yet because she annoys me, I will give her justice, to prevent her from constantly coming to pester me." 5

And the Lord said, "Hear those words of the unjust judge. And will not God avenge the wrongs of His own People who cry aloud to Him day and night, although He seems slow in taking action on their behalf? Yes, He will soon avenge their wrongs. Yet, when the Son of Man comes, will He find faith on earth?" 6 7 8

And to some who relied on themselves as being righteous men, and looked down upon all others, He addressed this parable. "Two men went up to the Temple to pray, one being a Pharisee and the other a tax-gatherer. The Pharisee, standing erect, prayed as follows by himself: 'O God, I thank Thee that I am not like other people—I am not a thief nor a cheat nor an adulterer, nor do I even resemble that tax-gatherer. I fast twice a week. I pay the tithe on all my gains.' But the tax-gatherer, standing far back, would not so much as lift his eyes to heaven, but kept beating his breast and saying, 'O God, be reconciled to me, sinner that I am.' I tell you that this man went home more thoroughly absolved from guilt than the other; for every one who uplifts himself will be humbled, but he who humbles himself will be uplifted." 9 10 11 12 13 14

On one occasion people also brought with them their infants, for Him to touch them; but the disciples, noticing this, proceeded to find fault with them. Jesus however called the infants to Him. "Let the little children come to me," He said; "do not hinder them; for it is to those who are childlike that the Kingdom of God belongs. I tell you in solemn truth that, whoever does not receive the Kingdom of God like a little child will certainly not enter it." 15 16 17

5. *Constantly*] Lit. 'to the end.' So in colloquial English we say 'to the end of the chapter.'

7. Cp. Rev. vi. 10. Perhaps our Lord had specially in view the sufferings of the early Christians, cruelly harassed as they often were both by the Roman Government and by the Jews. Nero the arch-persecutor perished in 68, A.D., and Jerusalem fell two years later. *Although*] See *Aorist*, p. 55.

8. *Comes*] As 'indicator and Judge.' *Faith*] Or 'this belief.' The sense may be 'Will their trials be so severe and protracted that the faith of one and all will succumb?' Cp. Matt. xxiv. 12, 22.

11. *By himself*] v.l. places these words before 'prayed.'

13. *Be reconciled*] Or 'be propitiated'—the human view of God's infinite mercy. Cp. John iii. 16; 1 Tim. ii. 4.

15-17. Cp. Matt. xix. 13-15; Mark x. 13-16.

15. *People*] Not the mothers only, for the 'them' at the end of the verse is masculine—although it no doubt includes the mothers.

The wealthy Ruler. The question being put to Him by a Ruler ; 18
 "Good Rabbi, what shall I do to inherit the Life
 of the ages?" Jesus replied, "Why do you call me 19
 good? there is no one good but one, namely God. You know 20
 the Commandments: 'Do not commit adultery;' 'do not
 murder;' 'do not steal;' 'do not lie in giving evidence;'
 'honour thy father and thy mother.'" "All of those," he replied, 21
 "I have kept from my youth." On receiving this answer Jesus 22
 said to him, "There is still one thing wanting in you. Sell
 everything you possess and give the money to the poor, and you
 shall have wealth in heaven; and then come, follow me." 'But 23
 on hearing these words he was deeply sorrowful, for he was
 exceedingly rich.

Wealth has serious Disadvantages. Jesus saw his sorrow, and said, "With how hard 24
 a struggle do the possessors of riches ever enter
 the Kingdom of God! Why, it is easier for a 25
 camel to go through a needle's eye than for a rich man to enter
 the Kingdom of God." "Who then can be saved?" exclaimed 26
 the hearers. "Things impossible with man," He replied, "are 27
 possible with God."

Self-Sacrifice for Christ makes us rich. Then Peter said, "See, we have given up our 28
 homes and have followed you." Jesus replied, "I 29
 solemnly tell you that there is no one who has left
 house or wife, or brothers or parents or children, for the sake of
 God's Kingdom who shall not certainly receive many times as
 much in this life, and in the age that is coming the Life of the 30
 ages."

Jesus predicts His Death and Resurrection. Then He drew the Twelve to Him and said, "See, 31
 we are going up to Jerusalem, and everything
 written in the Prophets which refers to the Son of 32
 Man will be fulfilled. For He will be given up to the Gentiles, 33
 and be mocked, outraged and spit upon. They will scourge
 Him and put Him to death, and on the third day He will rise
 to life again." Nothing of this did they understand. The 34
 words were a mystery to them, nor could they see what He
 meant.

18-30. Cp. Matt. xix. 16-30; Mark x. 17-51.

18. *Rabbi*] Lit. 'Teacher.'

18, 30. *Of the ages*] Greek 'æonian.' Cp. Matt. xviii. 8 and note.

25. *Needle*] It is a different word in Matt. xix. 24; Mark x. 25.

28. *Homes*] Or 'property.' But in our Lord's answer the house is mentioned first.

30. *In this life*] Lit. 'on this occasion.'

31-34. Cp. Matt. xx. 17-19; Mark x. 32-34.

As Jesus came near to Jericho, there was a
 A blind Man receives Sight. blind man sitting by the way-side begging. He
 heard a crowd of people going past, and inquired
 what it all meant. "Jesus the Nazarene is passing by," they
 told him. Then, at the top of his voice, he cried out, "Jesus,
 son of David, take pity on me." Those in front reproved him
 and tried to silence him; but he continued shouting, louder
 than ever, "Son of David, take pity on me." At length Jesus
 stopped and desired them to bring the man to Him; and when
 he had come close to Him He asked him, "What shall I
 do for you?" "Sir," he replied, "let me recover my sight."
 "Recover your sight," said Jesus: "your faith has cured
 you." No sooner were the words spoken than the man regained
 his sight and followed Jesus, giving glory to God; and all the
 people, seeing it, gave praise to God.

So He entered Jericho and was passing through
 In the House of Zacchaeus at Jericho. the town. There was a man there called

Zacchaeus, who was the local surveyor of taxes,
 and was wealthy. He was anxious to see what sort of a man
 Jesus was; but he could not because of the crowd, for he
 was short in stature. So he ran on in front and climbed up a
 mulberry-tree to see Him; for He was about to pass that way.

As soon as Jesus came to the place, He looked up and said to
 him, "Zacchaeus, come down quickly, for I must stay at your
 house to-day." So he came down in haste, and welcomed Him
 joyfully. When they all saw this, they began to complain with
 indignation, "He is gone in to be the guest of a notorious
 sinner!" Zacchaeus however stood up, and addressing the
 Lord said, "Here and now, Master, I give half my property to
 the poor, and if I have unjustly exacted money from any man, I
 pledge myself to repay to him four times the amount." Turn-
 ing towards him, Jesus replied, "To-day salvation has come to
 this house, seeing that he too is a son of Abraham. For the
 Son of Man has come to seek and to save that which was lost."

Privileges
 carry with
 them Duties
 and Responsi-
 bilities.

As they were listening to His words, He went on
 to teach them by a parable, because He was near
 to Jerusalem and they supposed that the Kingdom
 of God was going to appear immediately. So He

35-43. Cp. Matt. xx. 29-34; Mark x. 46-52.

3. *What sort &c.* Or 'which was Jesus.'

7, 8. *Began &c.* Or 'were complaining . . . when Zacchaeus stood up.'

8. *Here and now* Lit. 'see!' Cp. Matt. viii. 24, n. *Property* 'Yearly income' (Gndet) is quite inadmissible. *I pledge myself to repay* Lit. 'I repay.'

11-28. Cp. Matt. xxv. 14-32.

said, "A man of noble family travelled to a distant country to obtain the rank of king and to return. And he called ten of his servants and gave each of them a pound, instructing them to trade with the money during his absence. 13

"Now his countrymen hated him, and sent a deputation after him to say, 'We are not willing that he should become our king.' And upon his return, after he had obtained the sovereignty, he ordered those servants to whom he had given the money to be summoned before him, that he might learn their success in trading. 14 15

"So the first came and said, 'Sir, your pound has produced ten pounds more.' 'Well done, good servant,' he replied; 'because you have been faithful in a very small matter, be in authority over ten towns.' The second came, and said, 'Your pound, Sir, has produced five pounds.' So he said to this one also, 'And you, be the governor of five towns.' The next came. 'Sir,' he said, 'here is your pound, which I have kept wrapt up in a cloth. For I was afraid of you, because you are a severe man: you take up what you did not lay down, and you reap what you did not sow.' He replied, 'By your own words I will judge you, you bad servant. You knew me to be a severe man, taking up what I did not lay down, and reaping what I did not sow: why then did you not put my money into a bank, that when I came I might have received it back with interest?' And he said to those who stood by, 'Take the pound from him and give it to him who has the ten pounds.' (They said to him, 'Sir, he already has ten pounds.') 'I tell you that to every one who has anything, more shall be given; and from him who has not anything, even what he has shall be taken away. But as for those enemies of mine who were unwilling that I should become their king, bring them here, and cut them to pieces in my presence.' 16 17 18 19 20 21 22 23 24 25 26 27

After thus speaking, He journeyed onward, proceeding up to Jerusalem. And when He was come near Bethphagé and Bethany, at the Mount called the Oliveyard, He sent two of the disciples on in front, 28 29

An Ass's Colt
is borrowed.

13. *Servants*] Or 'slaves.' So in verses 15, 16, 22. *A pound*] Lit. 'a mina'; a small sum of money equal as a coin to about £4, but in purchasing value to a great deal more. *During his absence*] Lit. 'while I am coming.'

29-44. Cp. Matt. xxi. 1-11; Mark xi. 1-11; John xii. 12-19.

29. *The Oliveyard*] So in xxi. 37; Acts i. 12; but v.l. has 'of Olives,' as in verse 37 and elsewhere. (If 'Oliveyard' is the correct rendering, the Evangelist has followed the common rule of giving to the proper noun the gender of the common noun.)

saying to them, 'Go into the village facing you. On entering it you will find an ass's foal tied up which no one has ever yet ridden: untie it, and bring it here. And if any one asks you, 'Why are you untying the colt?' simply say: 'The Master needs it.' So those who were sent went and found things as He had told them. And while they were untying the colt the owners called out, 'Why are you untying the colt?' and they replied, 'The Master needs it.'

Jesus rides
into Jerusa-
lem. Then they brought it to Jesus, and after throw-
ing their outer garments on the colt they placed

Jesus on it. So He rode on, while they carpeted the road with their garments. And when He was now getting near Jerusalem, and descending the Mount of Olives, the whole multitude of the disciples began in their joy to praise God in a loud voice for all the mighty deeds they had witnessed. "BLESSED IS THE King," they cried, "WHO COMES IN THE NAME OF THE LORD (Ps. cxviii. 26): in heaven peace, and glory in the highest realms." Thereupon some of the Pharisees in the crowd appealed to Him, saying, "Rabbi, reprove your disciples." "I tell you," He replied, "that if *they* became silent, the very stones would cry out."

When He came into full view of the city, He wept aloud over it, and exclaimed, 'O that at this time thou hadst known—yes even thou—what makes peace possible! But now it is hid from thine eyes. For the time is coming upon thee when thy foes will throw up around thee earthworks and a wall, investing thee and hemming thee in on every side; and they will dash thee to the ground and thy children within thee, and will not leave one stone upon another within thee; because thou hast not recognized the time of thy visitation.'

Then Jesus entered the Temple and proceeded to drive out the dealers. "It is written," He said, 'AND MY HOUSE SHALL BE THE HOUSE OF PRAYER' (Isa. lvi. 7), but you have made it A ROBBERS' CAVE" (Jer. vii. 11). And day after day He taught in the Temple, while the High Priests and the Scribes were devising some means of destroying Him, as were also the leading men

31, 34. *The Master*] v.l. 'Because the Master.'

39. *Rabbi*] Lit. 'Teacher.'

43. *Earthworks and a wall*] Lit. simply 'a rampart,' or 'a palisade.'

45-48. Cp. Matt. xxi. 12-17; Mark xi. 15-19.

of the people. But they could not find any way of doing it, for the people all hung upon His lips.

The Leaders
of the People
silenced.

On one of those days while He was teaching the people in the Temple and proclaiming the Good News, the High Priests came upon Him, and the Scribes together with the Elders, and they asked Him, "Tell us, By what authority are you doing these things? and who is it that gave you this authority?" "I also will put a question to you," He said; "was John's baptism of Heavenly or of human origin?" So they debated the matter with one another. "If we say 'Heavenly,' they argued, 'he will say, 'Why did you not believe him?' And if we say, 'human,' the people will all pelt us with stones; for they are thoroughly convinced that John was a Prophet." And they answered that they did not know the origin of it. "Nor will I tell you," said Jesus, "by what authority I do these things."

Then He proceeded to speak a parable to the 'The wicked Vine-dressers.' people: "There was a man," He said, "who planted a vineyard, let it out to vine-dressers, and went abroad for a considerable time. At vintage-time he sent a servant to the vine-dressers, for them to give him part of the grapes; but the vine-dressers beat him cruelly and sent him away empty-handed. Then he sent a second servant; and him too they beat and ill treated and sent away empty-handed. Then again he sent a third; and this one also they wounded and drove away. Then the owner of the vineyard said, 'What am I to do? I will send my son—my dearly-loved son: they will probably respect him.' But when the vine-dressers saw him, they discussed the matter with one another, and said, 'This is the heir: let us kill him, that the inheritance may be ours.' So they turned him out of the vineyard and murdered him. What then will the owner of the vineyard do to them? He will come and put these vine-dressers to death, and give the vineyard to others." "God forbid!" exclaimed the hearers. He looked at them and said, "What then does that mean which is written,

'THE STONE WHICH THE BUILDERS REJECTED
HAS BEEN MADE THE CORNERSTONE' (Ps. cxviii. 22)?

1-8. Cp. Matt. xxi. 23-27; Mark xi. 27-33.

9-19. Cp. Matt. xxi. 33-46; Mark xii. 1-12.

10. *Servant*! Or 'slave.'

16. *God forbid*! Lit. 'may it not happen.' Manifestly a prayer to God, and in some cases best rendered as such. The expression occurs here and in a few places in the Letters of St. Paul. Cp. Rom. iii. 4, n.

Every one who falls on that stone will be severely hurt, but on 18
whomsoever it falls, he will be utterly crushed."

At this the Scribes and the High Priests wanted to lay 19
hands on Him, then and there; only they were afraid of the
people. For they saw that in this parable He had referred to
them.

So, after impatiently watching their opportunity, 20
they sent spies who were to act the part of good
and honest men, that they might fasten on some
expression of His, so as to hand Him over to the ruling power
and the Governor's authority. So they put a question to Him. 21
"Rabbi," they said, "we know that you say and teach what is
right and that you make no distinctions between one man and
another, but teach God's way truly. Is it allowable to pay a 22
tax to Caesar, or not?" But He saw through their knavery and
replied, "Show me a shilling; whose likeness and inscription 24
does it bear?" "Caesar's," they said. "Pay therefore," He 25
replied, "what is Caesar's to Caesar—and what is God's to
God." There was nothing here that they could lay hold of 26
before the people, and marvelling at His answer they said no
more.

Next some of the Sadducees came forward (who 27
deny that there is a Resurrection), and they
asked Him, "Rabbi, Moses made it a law for us 28
that if a man's brother should die, leaving a wife
but no children, the man shall marry the widow and raise up a
family for his brother (Deut. xxv. 5). Now there were seven 29
brothers. The first of them took a wife and died childless.
The second and the third also took her; and all seven, having 30, 31
done the same, left no children when they died. Finally the
woman also died. The woman, then—at the Resurrection— 32
whose wife shall she be? for they all seven married her." 33

19. *Then and there*] Lit. 'that same hour.'
20-26. Cp. Matt. xxii. 15-22; Mark xii. 13-17.
21, 28, 39. *Rabbi*] Lit. 'Teacher.' *You make no distinctions &c.*] Nor does
God (Acts x. 34; Rom. ii. 11; Eph. vi. 9; Col. iii. 25; 1 Peter i. 17; 2 Chron. xix.
7). There is, of course, an infinite diversity in both the mental and physical char-
acteristics of the various members of the human race and in their worldly positions
and possessions. These outward distinctions often serve as a mask (Latin,
persona) more or less completely hiding from the individual, and from others, the
soul or spirit within which constitutes the real and enduring man and is common to
the whole race. The glance, however, of our one Father penetrates through the
mask. In His dealings with us He ignores mere outward distinctions and does not
accept any one's 'person.' There is a close analogy between 'person' in this sense
and the word 'flesh' (see Rom. vii. 18, n.) which Paul continually uses to contrast
the external, earthly part of man's nature with our higher, unseen 'spirit.'

27-39. Cp. Matt. xxii. 23-33; Mark xii. 18-27.

"The men of this age," replied Jesus, "marry and the women 34
are given in marriage; but as for those who shall have been 35
deemed worthy to find a place in that other age and in the
Resurrection from among the dead, the men do not marry and
the women are not given in marriage. For indeed they cannot 36
die again; they are like angels, and are sons of God through
being sons of the Resurrection. But that the dead rise to life 37
again even Moses clearly implies in the passage about the
Bush, where he calls the Lord 'The God of Abraham, the God
of Isaac, and the God of Jacob' (Exod. iii. 2-6). He is not a 38
God of dead, but of living men, for to Him all are living."

Then some of the Scribes replied, "Rabbi, you have spoken 39
well." From that time, however, no one ventured to challenge 40
Him with a single question.

But He asked them, "How is it they say that the Christ is a 41
son of David? Why, David himself says in the Book of 42
Psalms

'THE LORD SAID TO MY LORD,
SIT AT MY RIGHT HAND

UNTIL I HAVE MADE THY FOES A FOOTSTOOL UNDER 43
THY FEET' (Ps. cx. 1).

David himself therefore calls Him Lord, and how can He be 44
his son?"

Then, in the hearing of all the people, He 45
The Scribes and Phari- said to the disciples, "Beware of the Scribes who 46
sees de- like to walk about in long robes and love to be
nounced. bowed to in places of public resort, and to occupy
the best seats in the synagogues or at a dinner party; who 47
swallow up the property of widows and mask their wicked-
ness by making long prayers: they will be far more severely
punished."

Looking up He saw the people throwing their 1 21
A small but generous Gift. gifts into the Treasury—the rich people. Also He 2
saw a poor widow dropping in two farthings, and 3
He said, "In truth I tell you that this widow, so poor, has 4
thrown in more than any of them; for from what they could 4

34. *Men*] Lit. 'sons.'

35. *Shall have been*] So T. S. Green, correctly. See *Aorist* vi. 5.

37. *Rise to life again*] Or 'awake.' *Implies*] See *Aorist* iv. 3.

40. *However*] See *Aorist*, Appendix B, 12, pp. 44-46. Cp. Mark xii. 34.

41-44. Cp. Matt. xxii. 41-46; Mark xii. 35-37.

45-47. Cp. Mark xii. 38-40.

1-4. Cp. Mark xii. 41-44.

well spare they have all of them contributed to the offerings, but she in her need has thrown in all she had to live on."

When some were remarking about the Temple, 5
 how it was embellished with beautiful stones and 6
 dedicated gifts, He said, "As to these things 7
 which you now admire, the time is coming when 8
 there will not be one stone left here upon another which will not 9
 be pulled down."

Things which "Rabbi, when will this be?" they asked Him, 7
 would happen "and what will be the token given when these 8
 first things are about to take place?" "See to it," He 9
 replied, "that you are not mis-led; for many will come assum- 10
 ing my name and professing, 'I am He,' or saying, 'The time 11
 is close at hand.' Do not go and follow them. But when you 12
 hear of wars and tumults, be not afraid; for these things must 13
 happen first, but the end does not come immediately."

Then He said to them, "NATION WILL RISE IN 10
 Wars and ARMS AGAINST NATION, AND KINGDOM AGAINST 11
 Earthquakes. KINGDOM (Isa. xix. 2). And there will be great 12
 earthquakes, and in places famines and pestilence; and there 13
 will be terrible sights and wonderful tokens from heaven."

Persecution. "But before all these things happen they will 12
 lay hands on you and persecute you. They will 13
 deliver you up to synagogues and to prison, and you will be 14
 brought before kings and governors for my sake. In the end 15
 all this will be evidence of your fidelity."

Promises of "Make up your minds, however, not to prepare 14
 Help and a defence beforehand, for I will give you utterance 15
 Deliverance. and wisdom which none of your opponents will 16
 be able to withstand or reply to. You will be betrayed even by 17
 parents, brothers, relatives, friends; and some of you they will 18
 put to death. You will be the objects of universal hatred 19
 because you are called by my name; and yet not a hair of your 20
 heads shall perish. By your patient endurance you will pur-
 chase your lives.

"But when you see Jerusalem with armies encamping 20

5-10. Cp. Matt. xxiv. 1-14; Mark xiii. 1-13.

7. Rabbi] Lit. 'Teacher.'

8. Assuming] Cp. Matt. xxiv. 5, n.; Mark xiii. 6, n.

10. Lives] Or 'souls.'

20-26. Cp. Matt. xxiv. 13-42; Mark xiii. 14-37.

20. Overthrow] In Matt. xxiv. 15, Mark xiii. 14, the word is rendered 'desola-
 tion.'

Jerusalem round her on every side, then be certain that her
 surrounded by overthrow is close at hand. Then let those who
 Soldiers. shall be in Judaea escape to the hills; let those
 who are in the city leave it, and those who are in the country
 not enter in. For those are THE DAYS OF VENGEANCE (Hos. 22
 ix. 7) and of fulfilling all that is written.

The City
 trampled
 under Foot. "Alas for the women who at that time are
 with child or who have infants; for there will be
 great distress in the land, and anger towards this
 people. They will fall by the sword, or be carried off into
 slavery among all the Gentiles. And Jerusalem will be trampled
 under foot by the Gentiles, till the appointed times of the Gen-
 tiles have expired.

The Son of
 Man amid the
 Clouds. "There will be signs in sun, moon, and stars;
 and on earth anguish among the nations in their
 bewilderment at the roaring of the sea and its
 billows; while men's hearts are fainting for fear, and for
 anxious expectation of what is coming on the world; for THE
 FORCES WHICH CONTROL THE HEAVENS WILL BE DISORDERED
 AND DISTURBED (Isa. xxxiv. 4). And then will they see the
 SON OF MAN COMING IN A CLOUD (Dan. vii. 13) with great
 power and glory. But when all this is beginning to take place,
 grieve no longer; lift up your heads, because your Deliverance
 is drawing near."

A definite
 Limit of Time. And He spoke a parable to them. "See," He
 said, "the fig-tree and all the trees. As soon as
 they have shot out their leaves, you know at a
 glance that summer is now near. So also, when you see these
 things happening, you may be sure that the Kingdom of God

22. *Of fulfilling*] Or 'in order that . . . may be fulfilled.'

23. *In the land*] Or 'on the earth.' Cp. verse 25.

24. *By the sword*] Lit. 'by the mouth of the sword.' *Gentiles*] Or 'nations.'
And Jerusalem &c.] Throughout the whole duration of the Jewish war—3½ years—the
 holy city was tyrannized over by an armed mob of Zealots and Edomites
 (Josephus, *Wars*, iv. 5). But this appears to be a wholly inadequate explanation of
 the prediction. Some regard the sentence as a parenthesis, necessarily excluded
 from the limit of time laid down in verse 32.

25. *E.C.* a star resembling a sword which stood over the city, and a comet which
 was visible for twelve months (Josephus, *Wars*, vi. 5, 2).

26. *Forces &c.*] Cp. Rom. viii. 38, n.

27. *See*] Cp. 2 Kings ii. 9-12; vi. 17; Matt. iii. 16; John i. 32; Acts vii. 55;
 ix. 7; 1 Cor. ix. 1; Heb. ix. 28; Rev. i. 7. For a highly interesting, but very
 unusual explanation of this verse see Dr. J. Stuart Russell, *The Parousia* (London,
 1878). *With great power and glory*] Here and in Matt. xxiv. 30 (but not in Mark
 xiii. 26) the adjective which is literally 'much' and agrees with both nouns, is made
 emphatic by being put last, as though the phrase were 'with power and glory
 infinite.'

28. *Deliverance*] Or 'Redemption.' Cp. Eph. i. 7, 14.

is near. I tell you in solemn truth that the present generation will, certainly not pass away without all these things having first taken place. Earth and sky will pass away, but it is certain that my words will not pass away.

Warnings
against Self-
Indulgence
and Careless-
ness.

"But take heed to yourselves, lest your souls be weighed down with self-indulgence and drunkenness or the anxieties of this life, and that day come upon you, suddenly, like a falling trap; for

it will come on all the dwellers on the face of the whole earth (Isa. xxiv. 17). But beware of slumbering; and every moment pray that you may be fully strengthened to escape from all these coming evils, and to take your stand in the presence of the Son of Man."

His habit at this time was to teach in the Temple by day, but to go out and spend the night on the Mount called the Oliveyard. And all the people came to Him in the Temple, early in the morning, to listen to Him.

Meanwhile the Festival of the Unleavened Bread, called the Passover, was approaching, and the High Priests and the Scribes were contriving how to destroy Him; but they feared the people. Satan, however, entered into Judas (the man called Iscariot) who was one of the Twelve. He went and conferred with the High Priests and Commanders as to how he should deliver Him up to them. This gave them great pleasure, and they agreed to pay him. He accepted their offer, and then looked out for an opportunity to betray Him when the people were not there.

When the day of the Unleavened Bread came— Peter and John prepare the day for the Passover lamb to be sacrificed—the Passover. Jesus sent Peter and John with instructions: "Go

and prepare the Passover for us, that we may eat it." "Where shall we prepare it?" they asked. "You will no sooner have entered the City," He replied, "than you will meet a man carrying a jug of water: follow him into the house to which he goes, and say to the master of the house, 'The Rabbi asks you,

^{34.} *Souls*] Lit. 'hearts.' *Self-indulgence*] Lit. 'crapulous headache.' The word occurs nowhere else in the N.T.

^{35.} *Earth*] O. 'land.'

^{37-38.} Cp. Matt. xxi. 12-17; Mark xi. 15-19.

^{37.} *The Oliveyard*] Cp. xix. 29 and n.

^{1-2.} Cp. Matt. xxvi. 1-5; Mark xiv. 1, 2.

^{2.} *But*] See *Aorist*, Appendix B, 12, pp. 44-46.

^{3-6.} Cp. Matt. xxvi. 14-16; Mark xiv. 10, 11.

^{4.} *Commanders*] Cp. Acts iv. 1; v. 24.

^{7-13.} Cp. Matt. xxvi. 17-19; Mark xiv. 12-16.

^{11.} *Rabbi*] Lit. 'teacher.'

where is the room where I can eat the Passover with my disciples ?' And he will show you a large furnished room upstairs : there make your preparations." So they went and found all as He had told them ; and they got the Passover ready.

When the time was come, and He had taken His place at table, and the apostles with Him, He said to them, "Earnestly have I longed to eat the Passover with you before I suffer ; for I tell you that I certainly shall not eat it again till its full meaning has been brought out in the Kingdom of God." Then, having received the cup and given thanks, He said, "Take this and share it among yourselves ; for I tell you that from this time I will never drink the produce of the vine till the Kingdom of God has come."

Then taking a Passover biscuit, He gave thanks and broke it, and gave it to them, saying, "This is my body which is being given on your behalf : this do in remembrance of me." He gave them the cup in like manner, when the meal was over, saying, "This cup is the New Covenant ratified by my blood, which is to be poured out on your behalf. Yet the hand of him who is betraying me is at the table with me. For indeed the Son of Man goes on His way—His predestined way ; yet alas for that man who is betraying Him !" Thereupon they began to discuss with one another which of them it could possibly be who was about to do this.

There arose also a dispute among them which of them should be regarded as greatest. But He said to them, "The kings of the nations are their masters, and those who exercise authority over them are called

14-18. Cp. Matt. xxvi. 20 ; Mark xiv. 17.

16. *For . . . not eat it again* v.l. 'But (cp. verse 2) . . . not eat it ;' or 'Now however I tell you that I will not eat it.' Some suppose that in spite of the intense eagerness with which our Lord had anticipated the meal, when the time came He was so overcome by emotion that He could not partake of it. So in verse 18.

17. *Received the cup* Lit. 'received cup.' See Matt. xxvi. 27, n. The 'receiving' was probably—but not certainly, cp. Eph. vi. 17—from an attendant.

18. See verse 16, n. *Produce* Lit. 'offspring.'

19, 20. Cp. Matt. xxvi. 26-29 ; Mark xiv. 22-25.

19. *Is being given* Or 'is to be given.'

20. *The meal* Lit. 'dinner.' *Ratified by* Lit. 'in.' *Which* Grammatically 'which cup' (cp. Rev. xvi. 1, 2). But there can be little doubt this is an hypallage, and that 'which blood' is meant, as in Matt. xxvi. 28 ; Mark xiv. 24. *Is to be poured out* Or 'I am pouring out.' Cp. verse 19.

21-23. Cp. Matt. xxvi. 21-15 ; Mark xiv. 18-21 : John xiii. 21-35.

24-30. Cp. John xiii. 1-20.

24. *Regarded as* A somewhat more modest rivalry than the former one. Cp. ix. 46.

25. *Nations* Or 'Gentiles.'

Benefactors. With you it is not so ; but let the greatest among you be as the younger, and the leader like the one who serves. For which is the greater ?—he who sits at table, or he who waits on him ? Is it not he who sits at table ? But my position among you is that of one who waits on others. You however have remained with me amid my trials ; and I covenant to give you, as my Father has covenanted to give me, a Kingdom—so that you shall eat and drink at my table in my Kingdom, and sit on thrones as judges over the twelve tribes of Israel.

“ Simon, Simon, I tell you that Satan has obtained permission to have all of you to sift as wheat is sifted ; but I have prayed for you that your faith may not fail, and you, when at last you have come back to your true self, must strengthen your brethren.” “ Master,” replied Peter, “ with you I am ready to go both to prison and to death.” “ I tell you, Peter,” said Jesus, “ that the cock will not crow to-day till you have three times denied that you know me.”

The coming
Danger. A
veiled Warn-
ing.

Then He asked them, “ When I sent you out without purse or bag or shoes, was there anything you needed ? ” “ No, nothing,” they replied. “ But now,” said He, “ let the one who has a purse take it, and he who has a bag must do the same ; and let him who has no sword sell his outer garment and buy one. For I tell you that those words of Scripture must yet find their fulfilment in me : ‘ AND HE WAS RECKONED AMONG THE LAWLESS ’ (Isa. liii. 12) ; for indeed that saying about me has its accomplishment.” “ Master, here are two swords,” they exclaimed. He replied, “ That is enough.”

Christ's Agony
in Gethse-
mane.

On going out, He proceeded as usual to the Mount of Olives, and His disciples followed Him. But when He arrived at the place, He said to them, “ Pray that you may not come into temptation ; ” but He Himself withdrew from them about a stone's throw, and knelt down and prayed repeatedly : “ Father, if it be Thy will,

31-38. Cp. Matt. xxvi. 31-35 ; Mark xiv. 27-31 ; John xiii. 36-38.

31. *Obtained permission*] Or ‘ earnestly begged.’

32. *For you . . . you*] The ‘ you ’ is singular—a fact often overlooked by readers of the A.V. and the R.V.

36. *Buy one*] Not really for use. The order was seemingly an acted parable to prepare the minds of the apostles for the coming peril.

39. Cp. Matt. xxvi. 30 ; Mark xiv. 26 ; John xviii. 1.

40-46. Cp. Matt. xxvi. 36-46 ; Mark xiv. 32-42.

40. *Pray*] Not merely ‘ Offer the prayer once for all,’ but rather ‘ Keep on praying,’ though this would be a little too emphatic.

42. *Take . . . away*] Cp. Mark xiv. 36 and note.

take this cup away from me ; yet not my will but Thine be done ! ”

And there appeared to Him an angel from heaven, strengthening Him ; while He—an agony of distress having come upon Him—prayed all the more with intense earnestness, and His sweat became like clots of blood dropping on the ground.

When He rose from His prayer and came to His disciples, He found them sleeping for sorrow. “ Why are you sleeping ? ” He said ; “ stand up ; and pray that you may not come into temptation.”

While He was still speaking there came a crowd with Judas, already mentioned as one of the Twelve, at their head. He went up to Jesus to kiss Him. “ Judas,” said Jesus, “ are you betraying the Son of Man with a kiss ? ” Those who were about Him, seeing what was likely to happen, asked Him, “ Master, shall we strike with the sword ? ” And one of them struck a blow at the High Priest’s servant and cut off his right ear. “ Permit me so far,” said Jesus, and He touched the ear and healed it.

Then Jesus said to the High Priests and Commanders of the Temple and Elders, who had come to arrest Him, “ Have you come out as if to fight with a robber, with swords and bludgeons ? While day after day I was with you in the Temple, you did not lay hands upon me ; but to you belongs this hour—and the power of darkness.”

And they arrested Him and led Him away, and brought Him to the High Priest’s house, while Peter followed a good way behind. And when they had lighted a fire in the middle of the court and had seated themselves in a group round it, Peter was sitting among them, when a maidservant saw him sitting by the fire, and looking fixedly at him she said, “ This man also was with him.” But he denied it, and declared, “ I do not know him, woman.” Shortly afterwards a man saw him and said, “ You too are one

46. *Stand up!* So literally. Cp. xviii. 11, 13. *Pray!* Cp. verse 40.

47-53. Cp. Matt. xxvi. 47-56 ; Mark xiv. 43-52 ; John xviii. 2-11.

50. *Servant!* Or ‘ slave.’

54-62. Cp. Matt. xxvi. 57, 58, and 69-75 ; Mark xiv. 53, 54, and 66-72 ; John xviii. 12-18, and 25-27.

56. *By the fire!* Lit. ‘ towards the light.’ The same expression occurs in Mark xiv. 54. No doubt the light falling on his face led to his being recognized, although it was only the dull light given by a charcoal fire. Cp. John xviii. 18.

of them." "Man, I am not," said Peter. After an interval of about an hour some one else stoutly maintained: "Certainly this fellow also was with him, for in fact he is a Galilaean." "Man, I don't know what you mean," Peter replied; and no sooner had he spoken than a cock crowed. The Master turned and looked on Peter; and Peter recollected the Master's words, how He had said to him, "This very day, before the cock crows, you will disown me three times." And he went out and wept aloud bitterly.

Meanwhile the men who held Jesus in custody repeatedly beat Him in cruel sport, or blindfolded Him and then challenged Him: "Prove to us that you are a prophet, by telling us who it was that struck you?" And they said many other insulting things to Him.

As soon as it was day, the whole body of Elders, both High Priests and Scribes, assembled. Then He was brought into their Sanhedrin, and they asked Him, "Are you the Christ? tell us." "If I tell you," He replied, "you will certainly not believe; and if I ask you questions, you will certainly not answer. But from this time forward the Son of Man will be seated at the right hand of God's omnipotence" (Dan. vii. 13; Ps. cx. 1). Thereupon they cried out with one voice, "You, then, are the Son of God?" He answered, "It is as you say—I am He." "What need have we of further evidence?" they said; "for we ourselves have heard it from his own lips."

Then the whole assembly rose and brought Him to Pilate, and began to accuse Him. "We have found this man," they said, "an agitator among our nation, forbidding the payment of tribute to Caesar, and claiming to be himself an anointed king." Then Pilate asked Him, "You, then, are the King of the Jews?" "It is as you say," He replied. Pilate said to the High Priests and to the crowd, "I can find no crime in this man." But they violently insisted: "He stirs up the people throughout all Judaea with His teaching—even from Galilee (where He first started) to this City." On hearing this, Pilate inquired, "Is the man a Gali-

63-71. Cp. Matt. xxvi. 59-68; Mark xiv. 55-65; John xviii. 19-24.

66. Both] Cp. 1 Cor. i. 30, n.

68. Answer] v.l. 'nor release me.'

70. I am He] Or 'because I am He.'

1. Cp. Matt. xxvii. 1, 2; Mark xv. 1; John xviii. 28.

2. An anointed king] Or 'Christ a King.' Cp. John xviii. 29-32.

3-5. Cp. Matt. xxvii. 11-14; Mark xv. 2-5; John xviii. 33-38.

laean?" And learning that He belonged to Herod's jurisdiction, he sent Him to Herod, for he too was in Jerusalem at that time. 7

Herod questions and grossly insults Him. To Herod the sight of Jesus was a great gratification, for, for a long time, he had been wanting to see Him, because he had heard so much about Him. 8

Him. He hoped also to see some miracle performed by Him. So he put a number of questions to Him, but Jesus gave him no reply. Meanwhile the High Priests and the Scribes were standing there and vehemently accusing Him. Then laughing to scorn the claims of Jesus, Herod (and his soldiers with him) made sport of Him, dressed Him in a gorgeous costume, and sent Him back to Pilate. And on that very day Herod and Pilate became friends again, for they had been for some time at enmity. 9 10 11 12

Pilate pronounced Jesus to be innocent. Then calling together the High Priests and the Rulers and the people, Pilate said, "You have brought this man to me on a charge of corrupting the loyalty of the people; but you see, I have examined him in your presence and have discovered in the man no ground for the accusations which you bring against him. No, nor does Herod; for he has sent him back to us; and you see, there is nothing he has done that deserves death. I will therefore give him a light punishment and release him." Then the whole multitude burst out into a shout. "Away with this man," they said, "and release Barabbas to us"—Barabbas! who had been lodged in jail for some time in connexion with a riot which had occurred in the City, and for murder. 13 14 15 16 18 19

But Pilate once more addressed them, wishing to set Jesus free. They, however, persistently shouted "Crucify, crucify him!" A third time he appealed to them: "Why, what crime has the man committed? I have discovered in him nothing that deserves death. I will therefore give him a light punishment and release him." But they urgently insisted, demanding with frantic outcries that He should be crucified; and their clamour prevailed. So Pilate 20 21 22 23 24

7. *Sent Him*] Or 'remitted the case.'

8. *Miracle*] Lit. 'token' or 'sign.'

15. *He has sent him back to us*] v.l. 'I remitted your case to him.'

17. v.l. inserts the verse, 'But he was obliged to release one prisoner to them at every Festival.'

18-23. Cp. Matt. xxvii. 15-23; Mark xv. 6-14; John xviii. 39, 40.

22. *Why, what*] See *Aorist*, Appendix A, p. 42.

24-25. Cp. Matt. xxvii. 24-30; Mark xv. 15-19; John xix. 1-16.

gave judgement, yielding to their demand. The man who was lying in prison charged with riot and murder and for whom they clamoured he set free, but Jesus he gave up to be dealt with as they desired.

As soon as they led Him away, they laid hold on one Simon, a Cyrenaeon, who was coming in from the country, and on his shoulders they put the cross for him to carry it behind Jesus. A vast crowd of the people also followed Him, and of women who were beating their breasts and wailing for Him. But Jesus turned towards them and said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For a time is coming when they will say, 'Blessed are the women who never bore children, and the breasts which have never nourished.' Then will they begin to say to the mountains, 'Fall on us;' and to the hills, 'Cover us' (Hos. x. 8). For if they are doing these things in the case of the green tree, what will be done in that of the dry?"

They brought also two others, criminals, to put them to death with Him.

When they reached the place called 'The Skull,' there they nailed Him to the cross, and the criminals also, one on the right hand and one on the left. Jesus prayed, "Father, forgive them, for they know not what they are doing." And they divided His garments among them, drawing lots for them (Ps. xxii. 18); and the people stood looking on.

The Rulers, too, repeatedly uttered their bitter taunts: "This fellow," they said, "saved others: let him save himself, if he is God's Anointed, the Chosen One." And the soldiers also made sport of Him, coming and offering Him sour wine and saying, "Are *you* the King of the Jews? Save yourself, then!" There was moreover a writing over His head: THIS IS THE KING OF THE JEWS.

But when one of the criminals who had been promised to a crucified insulted Him, saying, "Are not you the Christ: save yourself and us;" the other answered,

26-33. Cp. Matt. xxvii. 31-34; Mark xv. 20-23; John xix. 16, 17.

30. Cp. Rev. vi. 16, and Josephus, *Wars*, vi. 7 and 9; vii. 2, 2.

33, 34, 38. Cp. Matt. xxvii. 35-38; Mark xv. 24-27; John xix. 18-24.

35-37, and 39-43. Cp. Matt. xxvii. 39-44; Mark xv. 29-32; John xix. 25-27.

40. *Do not you . . . punishment!* Or 'as for you, is not even the fact that you are undergoing actual punishment (or, the doom itself) enough to make you fear God?'

ing reproved him. "Do you also not fear God," he said, "when you are actually suffering punishment? And we indeed are suffering justly, for we are receiving due requital for what we have done; but He has done nothing amiss." And he said, "Jesus, remember me when you come in your Kingdom." Jesus replied, "I tell you in solemn truth that this very day you shall be with me in Paradise."

It was now about noon, and a darkness came over the whole country till the ninth hour. The sun was darkened, and the curtain of the Sanctuary was torn down the middle, and Jesus, crying with a loud voice, said, "Father, to Thy hands I entrust my spirit" (Ps. xxxi. 5). And after uttering these words He died.

The captain, seeing what had happened, gave glory to God, saying, "Beyond question this man was innocent." And all the crowds that had come together to this sight, after seeing all that had occurred, returned to the City beating their breasts. But all His acquaintances, and the women who had been His followers after leaving Galilee, continued standing at a distance and looking on.

There was a member of the Council of the name of Joseph, a kind-hearted and upright man, who came from the Jewish town of Arimathaea and lived in expectation of the Kingdom of God. He had not concurred in the design or action of the Council, and now he went to Pilate and asked for the body of Jesus. Then taking it down he wrapped it in a linen sheet and laid it in a tomb in the rock, where no one else had yet been put. It was the Preparation Day, and the Sabbath was drawing on. The women—those who had come with Jesus from Galilee—followed close behind, and saw the tomb and how His body was placed. Then they returned, and prepared spices and perfumes.

The pronominal adjective usually meaning 'same' does not seem to be used here in accordance with the rules of classical Greek.

42. *In*] v.L. 'into.

43. *This very day*] Since it was towards afternoon and the Jewish day ended at sunset the interval may have been one of only about four hours. Nay more, just as a heavenly ecstasy has come to many a martyr at the stake, in the very midst of the flames, so doubtless—even while the Saviour was uttering the promise—a foretaste of Paradise came to the heart of the penitent Robber.

44-46. Cp. Matt. xxvii. 45-50; Mark xv. 33-37; John xix. 28-30.

45. and 47-49. Cp. Matt. xxvii. 51-56; Mark xv. 38-41.

44, 45. *Hour*. *The sun was darkened*] v.L. 'hour, the sun failing (or, having failed).

50-56. Cp. Matt. xxvii. 57-61; Mark xv. 42-47; John xix. 38-42.

53. *Linen*] Cp. Mark xiv. 77.

The Women
find the
Tomb empty.

On the Sabbath they rested in obedience to the Commandment ; but, on the first day of the week, at early dawn, they came to the tomb bringing the spices they had prepared. But they found the stone rolled back from the tomb, and on entering they found that the body of the Lord Jesus was not there.

Angels announce that
Jesus is alive.

At this they were in great perplexity, when suddenly there stood by them two men whose raiment flashed like lightning. The women were terrified ; but as they stood with their faces bowed to the ground, the men said to them, " Why do you search among the dead for Him who is living ? He is not here. He has come back to life. Remember how He spoke to you while He was still in Galilee, when He told you that the Son of Man must be betrayed into the hands of sinful men, and be crucified, and on the third day rise again." Then they remembered His words, and returning from the tomb they reported all this to the Eleven and to all the rest.

The Women
bring the
News to the
Apostles.

The women were the Magdalene Mary, Joanna, and Mary the mother of James ; and they and the rest of the women related all this to the apostles. But the whole story seemed to them an idle tale ; they could not believe the women. Peter, however, rose and ran to the tomb. Stooping and looking in, he saw nothing but the linen cloths : so he went away to his own home, wondering at what had happened.

Jesus is seen
on the Way to
Emmaus.

On that same day two of the disciples were walking to Emmaus, a village seven or eight miles from Jerusalem, and were conversing about all these recent events ; and in the midst of their conversation and discussion Jesus Himself came and joined them, though they were prevented from recognizing Him. " What is the subject," He asked them, " about which you are talking so earnestly as

1-3. Cp. Matt. xxviii. 1-4 ; Mark xvi. 1-4 ; John xx. 1.

3. *Of the Lord Jesus*] v.L. omits.

4-8. Cp. Matt. xxviii. 5-7 ; Mark xvi. 5-7.

4. *Sudden*] Cp. Matt. viii. 24. *Flashed like lightning*] One word in the Greek, found also in xvii. 24, and nowhere else in the N.T. Cp. Matt. xxviii. 3.

9-11. Cp. Matt. xxviii. 8 ; Mark xvi. 8 ; John xx. 2.

10. *Magdalene*] i.e. 'of Magdala,' a town on the western shore of the Lake of Galilee. This Mary is mentioned in the third Gospel only twice—here and in viii. 2.

12. v.L. omits this verse. *Linen cloths*] Probably small strips of cloth used in addition to the sheet of muslin, xxiii. 53. Cp. John xx. 3-10.

13-35. Cp. Mark xvi. 12, 13.

17. *Walk ? And they &c.*] v.L. has 'walk and are looking so full of sorrow ?'

you walk?" And they stood still, looking full of sorrow. Then 18
 one of them, named Cleopas, answered, "Are you a stranger
 lodging alone at Jerusalem, that you have known nothing of the
 things that have lately happened in the City?" "What things?" 19
 He asked. "The things about Jesus the Nazarene," they said,
 "who was a Prophet powerful in work and word before God
 and all the people; and how our High Priests and Rulers 20
 delivered Him up to be sentenced to death, and crucified Him.
 But we were hoping that it was He who was about to ransom 21
 Israel. Yes, and moreover it was the day before yesterday that
 these things happened. And besides, some of the women of our 22
 company have amazed us: they went to the tomb at daybreak,
 and finding that His body was not there, they came and declared 23
 to us that they had also seen a vision of angels who said that
 He was alive. Thereupon some of our party went to the tomb 24
 and found things just as the women had said; but Jesus Him-
 self they did not see."

He explains
 ancient Pre-
 dictions about
 Himself. "O dull-witted men," He replied, "with minds 25
 so slow to believe all that the Prophets have
 spoken! Was there not a necessity for the Christ 26
 thus to suffer and then enter into His glory?"

And beginning with Moses and all the Prophets He explained 27
 to them the passages in Scripture which refer to Himself.

Upon being
 recognized He
 goes away. When they had come near the village to which 28
 they were going, He appeared to be going further.

But they pressed Him to remain with them, 29
 "Because," said they, "it is getting towards evening, and the
 day is nearly over." So He went in to stay with them. But as 30
 soon as He had sat down with them, and had taken the bread
 and had blessed and broken it, and was handing it to them,
 their eyes were opened and they recognized Him; but He 31
 vanished from them. "Were not our hearts," they said to 32
 one another, "burning within us while He talked to us on the
 way and explained the Scriptures to us?"

So they rose and without an hour's delay returned to Jerusalem, 33

18. *Are you . . . known*] Or 'Surely you must be the only person of all living (or, lodging) in Jerusalem who has known.'

21. *The day before yesterday*] Lit., in accordance with the Hebrew reckoning, 'it is the third day since.' Cp. ii. 46, n.

25. *Minds*] Or 'hearts.' Cp. Mark vi. 52.

27. *Beginning with*] Lit. 'beginning from,' as always in Greek. *Explained*] Namely 'from Moses and all the Prophets,' this phrase belonging both to the preceding and to the succeeding verb.

30, 35. *Bread*] Or 'loaf.'

Jesus makes Himself visible to the Apostles, While they were thus talking, He Himself stood 36
in their midst and said, "Peace be to you!" 37
Startled and in the utmost alarm, they thought 38
they were looking at a spirit; but He said to them, 39
"Why such alarm? and why are there such questionings in
your minds? See my hands and my feet—that it is my very 40
self. Feel me and see, for a spirit has not flesh and bones as
you see I have." And then He showed them His hands and 41
His feet. 42

He eats with them. But while they still could not believe it for joy, 41
and were full of astonishment, He asked them, 42
"Have you any food here?" And they gave Him 43
a piece of roasted fish, and He took it and ate it in their
presence. 44

He again explains the Scriptures. And He said to them, "This is what I told you 44
while I was still with you—that everything must be 45
fulfilled that is written in the Law of Moses and in 46
the Prophets and the Psalms concerning me." Then He 47
opened their minds to understand the Scriptures, and said, 48
"Thus it is written that the Christ would suffer and on the third 49
day rise again from among the dead; and that proclamation 50
would be made, in His name, of repentance and forgiveness of sins 51
to all the nations, beginning at Jerusalem. You are witnesses 52
of these things. And remember that I am about to send out 53
my Father's promised gift to rest upon you; but as for you, 54
wait patiently in the City until you are clothed with power 55
from on high." 56

He is taken up into Heaven. And He brought them out to within view of 50
Bethany, and then lifted up His hands and blessed 51
them. And while He was blessing them, He 52

34. *To them*] I.E. to the two on their entry.

36-43. Cp. Mark xvi. 14; John xx. 19-25.

36. *And said*, "Peace be to you!"] v.L. omits these words.

40. v.L. omits this verse.

42. *Fish*] v.L. adds 'and some honeycomb.'

44-53. Cp. Mark xvi. 19, 20; Acts i. 3-12.

49. *Wait patiently*] Lit. 'sit.'

50. *To within view of*] Lit. 'as far as facing.'

THE question of the authorship and date of the fourth Gospel is a vexed problem of Biblical research. The book was certainly accepted by most Christians at the end of the second century as having been written by the apostle John. Its rejection by Marcion and the Alogi does not invalidate this statement. The endless discussions of the whole subject in recent years have not resulted in critical unanimity. Not only have many of the ablest scholars steadily maintained, with ample reasoning, the traditional authorship, but it may be truly said that the preponderating tendency to-day is in that direction. On the other hand the finding of the most recent scrutiny has been thus expressed: "It is Johannine, many critics would admit, upon any theory of its origin. Even although they see no adequate reason for accepting the tradition which assigns the book to the apostle John, and several cogent reasons to the contrary, they would hardly deny that nevertheless the volume is Johannine—in the sense that any historical element throughout its pages may be traced back directly or indirectly to that apostle and his school." As regards its date, no more definite period can be fairly indicated than that of Harnack—between 80, A.D., and 110, A.D. But that it was written at Ephesus may be regarded as practically certain, and there is evidence that it was composed at the request of elders and believers belonging to the Churches of Roman Asia. The special characteristics which render it unique in literature are unmistakable, but scarcely admit of brief expression. It is manifestly supplementary to the other Gospels and assumes that they are known and are true. The differences between the fourth Gospel and the other three may be easily exaggerated, but it must be acknowledged that they exist. They relate, (1) to the ministry of Christ, and (2) to His person. As to the former it is impossible to correlate all the references to distinct events, for whilst the Synoptics appear to contemplate little more than the life and work of a single year, from John's standpoint there can scarcely have been less than three years concerned. As to the person of Christ, it must be owned that although the fourth Gospel makes no assertion which contradicts the character of Teacher and Reformer attributed to Christ by the Synoptics, it presents to us a personage so enwrapped in mystery and dignity as altogether to transcend ordinary human nature. This transcendent Personality is indeed the avowed centre of the whole record, and His portrayal is its avowed purpose. Yet whilst the writer never clearly reveals to us who he himself is, it is equally manifest that his own convictions constitute the matrix in which the discourses and events are imbedded, and that there is nothing in this matrix to render that which it contains unreal or untrustworthy.

THE GOOD NEWS AS RECORDED BY JOHN

In the beginning was the Word, and the Word
 was with God, and the Word was God. He was
 in the beginning with God. All things came into
 being through Him, and apart from Him nothing that exists
 came into being. In Him was Life, and that Life was the
 Light of men. The Light shines in the darkness, and the
 darkness has not overpowered it.

There was a man sent from God, whose name was John.
 He came as a witness, in order that he might give testimony
 concerning the Light—so that all might believe through Him.
 He was not the Light, but he existed that he might give testi-
 mony concerning the Light. The true Light was that which
 illumines every man by its coming into the world. He was in
 the world, and the world came into existence through Him, and
 the world did not recognize Him. He came to the things that
 were His own, and His own people gave Him no welcome.
 But all who have received Him, to them—that is, to those who
 trust in His name—He has given the privilege of becoming
 children of God; who were begotten as such not by human

1. *In the beginning*] Or 'Before all time.' Similar expressions are found in 2 Thess. ii. 13; 2 Tim. i. 9; Heb. i. 10.

3. *Through Him*] That is 'through His agency,' as Matt. i. 22; or 'by,' with no intermediate agency, as in Gal. iv. 7. *That exists*] Lit. 'that has come into being.' Some punctuate otherwise, connecting these words with the next verse. See the R.V. margin.

5. *Overpowered*] Cp. viii. 3, 4; xii. 35; 1 Thess. v. 4. See also Herodotus i. 87. A hostile 'coming upon' and 'seizing' is the idea conveyed by this verb in the active and passive voices, as in Mark ix. 18; or the grasping of a prize as in Rom. ix. 30; 1 Cor. ix. 24; Phil. iii. 12, 13. In Ephes. iii. 18 the verb is in the middle voice.

8. *Existed*] Or 'was.' In the Greek this verb comes at the end of the clause, and is commonly taken as the first word of verse 9.

9. *Every man by its coming*] Or 'every man by His coming;' or possibly 'every man coming.'

10. *Him . . . Him*] In the Greek the gender of the first of these pronouns is either masculine or neuter; of the second, masculine.

12. *In His name*] See the Commentators.

13. *By . . . through . . . through . . . from*] Lit. 'out of' or 'from' (four times). *Human descent*] Lit. 'bloods.' *Impulse*] Lit. 'will.' *Of their own nature*] Lit. 'of flesh.' *A human father*] Lit. 'a man.' Not the same word for 'man' as in verse 9; 2 Pet. i. 21; but the one that is used in 1 Cor. xvi. 13; Eph. v. 24, 25; 1 Tim. ii. 8.

descent, nor through an impulse of their own nature, nor through the will of a human father, but from God.

And the Word came in the flesh, and lived for a time in our midst, so that we saw His glory—the glory as of the Father's only Son, sent from His presence. He was full of grace and truth. 14

The Testi-
mony of John
the Baptist.

John gave testimony concerning Him and cried 15
aloud, "This is He of whom I said, 'He who is
coming after me has been put before me,' for He
was before me." For He it is from whose fulness we have all 16
received, and grace upon grace. For the Law was given 17
through Moses; grace and truth came through Jesus Christ.
No human eye has ever seen God: the only Son, who is in 18
the Father's bosom—He has made Him known.

He predicts
the Appearing
and Work of
Jesus.

This also is John's testimony, when the Jews 19
sent to him a deputation of Priests and Levites
from Jerusalem to ask him who he was; he 20
avowed—he did not conceal the truth, but avowed—"I am
not the Christ." "What then?" they inquired; "are you 21
Elijah?" "I am not," he said. "Are you the Prophet?" He
answered, "No." So they pressed the question, "Who are 22
you? that we may take an answer to those who sent us. What
account do you give of yourself?" "I am THE VOICE," he 23
replied, "OF ONE CRYING ALOUD, 'MAKE STRAIGHT THE
LORD'S WAY IN THE DESERT,' fulfilling the words of the
Prophet Isaiah" (Isa. xl. 3). They were Pharisees who had 24
been sent. Again they questioned him: "Why then do you 25
baptize, if you are neither the Christ nor Elijah nor the
Prophet?" John answered, "I baptize in water: in your midst 26
stands One whom you do not know—He who is to come after
me, and whose shoe-lace I am not worthy to untie." This took 27
place at Bethany beyond the Jordan, where John was baptizing. 28

He publicly
identifies the
Lamb of God.

The next day John saw Jesus coming towards 29
him, and exclaimed, "Look, that is the Lamb of
God who is to take away the sin of the world!
This is He about whom I said, 'After me is to come One who 30

14. *Lived for a time*] Lit. 'had His tent.' *Only*] Lit. 'only-born.' Cp. Luke vii. 12; viii. 42; ix. 38. The word is also found in Heb. xi. 17, and in five passages in John's writings.

18. *The only Son*] Or 'the only-born Son,' as in verse 14. v.l. 'the only-born God' *In*] Lit. 'into' or 'to,' so that the sense may possibly be 'who is (gone up) into the Father's bosom.' See the Commentators.

23. *In the desert*] Cp. Matt. iii. 3 and note.

29. *Look*] See Matt. xii. 18, n.

has been put before me, because He was before me.' I did not yet know Him; but that He may be openly shown to Israel is the reason why I have come baptizing in water. 31

John also gave testimony by stating: "I have seen the Spirit coming down like a dove out of heaven; and it remained upon Him. I did not yet know Him, but He who sent me to baptize in water said to me, 'The One on whom you see the Spirit coming down and remaining, He it is who baptizes in the Holy Spirit.' This I have seen, and I have become a witness that He is the Son of God." 32 33 34

Two of John's Disciples became Disciples of Jesus. Again the next day John was standing with two of his disciples, when he saw Jesus passing by, and said, "Look, that is the Lamb of God!" The two disciples heard his exclamation, and they followed Jesus. Then Jesus turned round, and seeing them following He asked them, "What is your wish?" "Rabbi," they replied—Rabbi meaning Teacher—"where are you staying?" "Come and you shall see," He said. So they went and saw where He was staying, and they remained and spent that day with Him. It was then about ten o'clock in the morning. 35 36 37 38 39

Andrew, Simon Peter's brother, was one of the two who heard John's exclamation and followed Jesus. He first found his own brother Simon, and said to him, "We have found the Messiah!"—that is to say, the Anointed One. He brought him to Jesus. Jesus looked at him and said, "You are Simon, son of John: you shall be called Cephas"—that is to say Peter (or 'Rock'). 40 41 42

Philip and Nathanael also follow Christ. The next day, having decided to leave Bethany and go into Galilee, Jesus found Philip, and invited him to follow Him. (Now Philip came from Bethsaida, the same town as Andrew and Peter.) Then Philip found Nathanael, and said to him, "We have found him about whom Moses in the Law wrote, as well as the Prophets—Jesus, the son of Joseph, a man of Nazareth." "Can anything good come out of Nazareth?" replied Nathanael. "Come and see," said Philip. 43 44 45 46

32, 34. *I have seen*] See *Aorist* viii, p. 25.

38. *Rabbi*] In many editions of the N.T. the latter half of this verse is counted separately as verse 39, and thence to the end of the chapter the verses are numbered 40 to 52.

41. *The Anointed One*] Or 'the Christ.'

42. *Cephas*] The word occurs in the plural twice in the O.T. (Job xxx. 6; Jer. iv. 25). 'Rock' is the meaning in each case. Cp. Matt. xvi. 18, n.

44. *The same town as*] Lit. 'out of the town of &c.,' a second preposition being inserted which the English idiom does not require. Cp. xi. 1.

Jesus saw Nathanael approaching, and said of him, "Look, here is a true Israelite, in whom there is no deceitfulness!" "How do you know me?" Nathanael asked. Jesus answered, "Before Philip called you, when you were under the fig-tree I saw you." "Rabbi," cried Nathanael, "you are the Son of God, you are Israel's King!" Jesus replied, "Because I said to you, 'I saw you under the fig-tree,' do you believe? You shall see greater things than that."

"I tell you all in most solemn truth," He added, "that you shall see Heaven opened wide, and God's angels going up, and coming down to the Son of Man."

Two days later there was a wedding at Cana in Galilee, and the mother of Jesus was there, and Jesus also was invited and His disciples. Now the wine ran short; whereupon the mother of Jesus said to Him, "They have no wine." "It is better to leave the matter in my hands," He replied; "I am not yet ready to act." His mother said to the attendants, "Whatever he tells you to do, do it." Now there were six stone jars standing there (in accordance with the Jewish regulations for purification), each large enough to hold twenty gallons or more. Jesus said to the attendants, "Fill the jars with water;" and they filled them to the brim. Then He said, "Now, take some out, and carry it to the president of the feast." So they carried some. And no sooner had the president tasted the water now turned into wine, than—not knowing where it came from, though the attendants who had drawn the water knew—he called to the bridegroom and said to him, "It is usual to put on the good wine first, and when people have drunk freely, then the inferior; but you have kept the good wine till now."

This, the first of His miracles, Jesus performed at Cana in

47. *Deceitfulness*] The Jacob-nature! An apparent reference to Jacob's change of name and character (Gen. xxxii. 28).

51. *In most solemn truth*] Lit. 'Amen, amen.' This expression occurs 25 times in this Gospel, but is not found elsewhere. *In most solemn truth, that*] v.l. adds 'henceforth,' 'hereafter,' or 'before long.' Few, perhaps, will be disposed to accept E. Hampden-Cook's explanation of this verse (*The Christ Has Come*, p. 56).

1. *Two days later*] Or 'The next day but one.' Lit. 'On the third day,' such being the Hebrew (as well as the Roman) mode of reckoning intervals of time. In this case the journey, i. 44, seems to have occupied the remainder of the day mentioned in that verse, the whole of the next day; and the early part of the third. Cp. Matt. xii. 40; xxvi. 2; and notes.

4. To render this verse literally ('Woman, what have you to do with me?') is really to mis-translate it. The language is by no means that of faultfinding or rebuke. Cp. xx. 13. *I am not yet ready to act*] Lit. 'my hour is not yet come.'

5. *Do it*] Or 'do it at once,' though this is a little too emphatic.

11. *Miracles*] Lit. 'tokens,' or 'signs,' or 'indications' (of who and what He was). Our Lord's miracles are called by this name throughout the fourth Gospel.

Galilee, and thus displayed His glorious power; and His disciples believed in Him.

Afterwards He went down to Capharnahum—
 Capharnahum and Jerusalem. Himself, His mother, His brothers, and His disciples; and they made a short stay there. But the Jewish Passover was approaching, and for this Jesus went up to Jerusalem. And He found in the Temple the dealers in cattle and sheep and in pigeons, and the money-changers sitting there. So He plaited a whip of rushes, and drove all—both sheep and bullocks—out of the Temple. The small coin of the brokers He upset on the ground and overturned their tables; and to the pigeon-dealers He said, "Take these things away: do not turn my Father's house into a market." This recalled to His disciples the words of Scripture, "MY ZEAL FOR THY HOUSE WILL CONSUME ME" (Ps. lxi. 9).

So the Jews asked Him, "What proof of your authority do you exhibit to us, seeing that you do these things?" Jesus answered, "Demolish this Sanctuary, and in three days I will rebuild it." "It has taken forty-six years," replied the Jews, "to build this Sanctuary, and will you rebuild it in three days?" But He was speaking of the Sanctuary of His body. When however He had risen from among the dead, His disciples recollected that He had said this; and they believed the Scripture and the teaching which Jesus had given them.

Now when He was at Jerusalem, at the Festival of the Passover, many became believers in Him through watching the miracles He performed. But for His part, Jesus did not trust Himself to them, because He knew them all, and did not need any one's testimony concerning a man, for He of Himself knew what was in the man.

15. *Rushes*] Or 'cords made of rushes.'

18. *Asked Him*] Lit. 'spoke and said to Him.' If the language of the Evangelist were classical instead of Hellenistic Greek we should have to render, 'answered and said to Him.' See Matt. xi. 25, n. *Proof of your authority*] Or 'miracle.' Cp. verse 11.

22. *Had said*] The tense of the Greek verb seems to imply that our Lord said it more than once. *Teaching*] Lit. 'word.' So the Hebrew *dubar*, 'word,' has a great number of secondary meanings.

23. *At the Festival of the Passover*] Lit. 'at the Passover, at the Festival.' For the repeated preposition with nouns virtually in apposition cp. Judges viii. 27, 'in his city, in Ophrah.' Similarly there are two prepositions in John i. 44, where 'out of (the same town)' is quite superfluous. *Became believers*] See Aorist vi. 6. *In Him*] Lit. 'in His name.' See the Commentators. *Miracles*] Cp. verse 11.

25. *A man*] Lit. 'the man' (mentioned by implication, the individual of whom at

Now there was one of the Pharisees whose name was Nicodemus—a ruler among the Jews. He came to Jesus by night and said, “Rabbi, we know that you are a teacher come from God; for no one can do these miracles which you are doing, unless God is with him.” Jesus answered, “In most solemn truth I tell you that unless a man is born anew he cannot see the Kingdom of God.” “How is it possible,” Nicodemus asked, “for a man to be born when he is old? Can he a second time enter his mother’s womb and be born?” “In most solemn truth I tell you,” replied Jesus, “that unless a man is born of water and the Spirit, he cannot enter the Kingdom of God. Whatever has been born of the flesh is flesh, and whatever has been born of the Spirit is spirit. Do not be astonished at my telling you, ‘You must all be born anew.’ The wind blows where it chooses, and you hear its sound, but you do not know where it comes from or where it is going; so is it with every one who has been born of the Spirit.” Nicodemus answered, “How is all this possible?” “Are you,” replied Jesus, “‘the Teacher of Israel,’ and yet do you not understand these things? In most solemn truth I tell you that we speak what we know, and give testimony of that of which we were eye-witnesses, and our testimony you all reject. If I have told you earthly things and none of you believe me, how will you believe me if I tell you of things in Heaven? There is no one who has gone up to Heaven, but there is One who has come down from Heaven, namely the Son of Man whose home is in Heaven. And just as Moses lifted high the serpent in the desert, so must the Son of Man be lifted up, in

the moment He^c was speaking). Cp. Matt. iv. 4; xii. 43; xv. 11, 18, 20; Mark ii. 27; Luke xi. 24; Rom. vii. 1. Or possibly ‘man,’ generically; but in N.T. Greek it is usually the plural that is used in this sense. See i. 4 (cp. verse 9); 1 Cor. xv. 39; Phil. ii. 7; Rev. xxi. 3.

2. *Miracles* Lit. ‘signs.’ Cp. ii. 11.

3, 7. *Anew* So in G.A. iv. 9. Or ‘from above,’ as in verse 31.

5. *Born of water* Some suppose that these words refer to natural, physical descent and are exactly parallel to the ‘born of the flesh’ of verse 6. *And the Spirit* Or—there being no article in the Greek—‘and spirit.’ Cp. iv. 24, n. But in the Greek of 1 Cor. ii. 4, 13; Gal. v. 5, 25; Phil. ii. 1, and 2 Thess. ii. 13, the word ‘Spirit,’ though neither preceded by article or preposition, nor accompanied by any attribute, means the Holy Spirit.

6. *Whatever has been born of* Or ‘that which, now existing, was born from.’ *Born* Or ‘begotten.’

8. *The wind blows* Or ‘The Spirit breathes?’ *Sound* Or ‘voice.’ *Has been born of* See verse 6, where the words are the same.

10. *Teacher* Or ‘Rabbi.’

11. *We* Cp. ix. 4. *Were eye witnesses* See *Aorist* vii. 6.

13. *There is no one who has gone up to Heaven* I.E. at the time our Lord said this, in 33, A.D. Cp. Heb. ix. 8, and see Acts ii. 34, n.

15, 16, 36. *Life of the ages* Greek ‘aeonian Life.’ Cp. Matt. xviii. 8. There is no ‘the’ in the original. See Matt. xix. 16, n.

order that every one who trusts in Him may possess the Life of the ages.¹⁷

For so greatly did God love the world that He gave His only Son, that every one who trusts in Him may not perish but may possess the Life of the ages. For God did not send His Son into the world to judge the world, but that the world might be saved through Him. He who trusts in Him does not come up for judgement: he who does not trust has already received sentence, because he has not his trust resting on the name of God's only Son. And this is the test by which men are judged —the Light has come into the world, and men loved the darkness more than they loved the Light, because their deeds were wicked. For every wrongdoer hates the light, and does not come to the light, for fear his actions should be exposed and condemned; but he who does what is honest and right comes to the light, in order that his actions may be plainly shown to have been done in God.

John again
bears testi-
mony to the
Christ.

After this Jesus and His disciples went into Judaea; and there He made a stay in company with them and baptized. And John too was baptizing at Aenon, near Salim, because there were many pools of water there; and people came and received baptism. (For John was not yet in prison.) As the result, a discussion having arisen on the part of John's disciples with a few about purification, they came to John and reported to him, "Rabbi, he who was with you on the other side of the Jordan and to whom you bore testimony is now baptizing, and great numbers of people are resorting to him." John replied, "A man cannot obtain anything unless it has been granted to him from Heaven. You yourselves can bear witness to my having said, 'I am not the Christ,' but 'I am His appointed forerunner.' He who has the bride is the bridegroom; and the

16-21. That this section is a commentary on the nature of the mission of the Son, and that it contains the reflections of the Evangelist, and is not a continuation of the words of the Lord, seems to be conclusively proved by Westcott.

16. *Greatly*] In the Greek the position of the 'so' makes it emphatic.

16, 18. *Only*] Or 'only-born.' Cp. i. 14. The word is also used of the Lord Jesus in 1 John iv. 9.

17. *Did not send*] Or 'has not (yet) sent.' Cp. v. 22; vii. 8.

18. *Has . . . resting*] Cp. vi. 69. Here the same form of the verb 'believe' occurs.

19. *Test by which men are judged*] Or 'criterion.' Lit. 'judgement.' *Are judged*] Or 'are to be judged.'

21. *What is honest and right*] Lit. 'the truth.' Cp. 1 John i. 6. *In God*] I.E. 'in the full presence of God,' or 'in obedience to God.' But see the Commentators.

23. *Pools of water*] Lit. 'waters.'

26. *Great numbers of people*] Lit. 'all.' Cp. Mark i. 5.

28. *I am His appointed forerunner*] Lit. 'I have been sent before Him.' Cp. iv. 38.

bridegroom's friend who stands by his side and listens to him, rejoices heartily on account of the bridegroom's happiness. Therefore this joy of mine is now complete. He must grow greater, but I must grow less. He who comes from above is above all. He whose origin is from the earth is not only himself from the earth, his teaching also is from the earth. He who comes from Heaven is above all. What He has seen and heard, to that He bears witness; but His testimony no one receives. Any man who has received His testimony has solemnly declared that God is true. For He whom God has sent speaks God's words; for He does not give the Spirit with limitations."

The Father loves the Son and has entrusted everything to His hands. He who believes in the Son has the Life of the ages; he who disobeys the Son will not enter into Life, but God's anger remains upon him.

Now as soon as the Lord was aware of the Pharisees' having heard it said, "Jesus is gaining and baptizing more disciples than John"—though Jesus Himself did not baptize them, but His disciples did—He left Judaea and returned to Galilee. His road lay through Samaria, and so He came to Sychar, a town in Samaria near the piece of land that Jacob gave to his son Joseph. Jacob's Well was there; and accordingly Jesus, tired out with His journey, sat down by the well to rest.

Presently there came a woman of Samaria to draw water. Jesus asked her to give Him some water; for His disciples were gone to the town to buy provisions. "How is it," replied the

31. *Comes*] The present tense, including both past and future.
31, 32. v.l. omits the second 'is above all.' *Has seen and heard*] The first verb is in the perfect, the second is in the aorist, precisely as in Acts xxii. 15. There is reason however to doubt whether the distinction of tenses ought to be pressed here. Apparently in John it is largely a matter of style. To express 'have' (or 'had') 'seen,' which according to the English idiom occurs 18 times in Luke's Gospel and the Acts, and 28 times in the Gospel and Epistles of John, Luke uses the form we have here 5 times out of the 18, while John uses it each time.

33. *Solemnly declared*] Lit. 'put his seal to it.'

34. *For He*] Or perhaps 'for he,' i.e., every messenger from God. This interpretation is favoured by the fact that others besides the Messiah were 'sent' from God (cp. Luke xxiv. 49; John i. 6; iii. 28; Heb. i. 14), and by the generality of the statement in the second clause of the verse. If the whole verse were simply spoken concerning the Christ—"the one heavenly messenger contrasted with all the others" (Westcott)—it is inconceivable that the second clause would not contain, for the sake of that contrast, the dative pronoun 'to Him;' but it does not. *With limitations*] Lit. 'by measure.'

36. *Believes*] Or 'trusts.' *Disobeys*] Or 'disbelieves.' Cp. Acts xiv. 2. *Enter into*] Lit. 'see.'

6. *Well*] Or 'spring.' The same word is used in verse 14.

9. *Jews &c.*] v.l. omits this clause.

woman, "that a Jew like you asks me, who am a woman and a Samaritan, for water?" (Jews have no dealings with Samaritans.) Jesus answered, "If you had known God's free gift, and who it is that said to you 'Give me some water,' you would have asked Him, and He would have given you living water." "Sir," said she, "you have nothing to draw with, and the well is deep; so where do you get the living water from? Are you greater than our forefather Jacob, who gave us the well, and himself drank from it, as did also his sons and his cattle?" "Every one," replied Jesus, "who drinks any of this water will be thirsty again; but whoever drinks any of the water that I shall give him will never, never thirst, but the water that I shall give him will become a fountain within him of water springing up for the Life of the ages." "Sir," said the woman, "give me that water, that I may never be thirsty, nor continually come all the way here to draw from the well." "Go and call your husband," said Jesus; "and come back." "I have no husband," she replied. "You rightly say that you have no husband," said Jesus; "for you have had five, and the man you have at present is not your husband: you have spoken the truth in saying that." "Sir," replied the woman, "I see that you are a prophet. Our forefathers worshipped on this mountain, but you Jews say that the place where people must worship is at Jerusalem." "Believe me," said Jesus, "the time is coming when you will worship the Father neither on this mountain nor at Jerusalem. You worship One of whom you know nothing: we worship One whom we know; for salvation comes from the Jews. But a time is coming—nay, has already come—when the true worshippers will worship the Father with true spiritual worship; for indeed the Father desires such worshippers. God is Spirit; and those who worship Him must

10. Cp. Luke x. 41, n. Their relative positions were the reverse of what they seemed. So, unknown to the Roman Governor, the trial and condemnation of Jesus by Pilate was, in a deeper sense, the trial and condemnation of Pilate by Jesus!

11, 12. *Well*] Or 'pit.'

14. *Springing up*] Or 'that will spring up.' see Gesenius, Hebrew Grammar, § 131. 1. *For the Life*] The preposition may signify either 'during' or 'issuing (or, culminating) in.' Possibly our Lord intended both. *The Life of the ages*] Or 'aeonian Life.' Cp. Matt xviii. 8.

17. *Say*] On the tense see *Aorist*, p. 21, at the top.

21. *Believe me*] Lit. 'Believe me, woman.' Cp. ii. 4.

22. *One*] Neuter in the Greek. For this use of the neuter when speaking of a person cp. Matt. xii. 41, 42, n.; 1 John i. 1.

23. *Such worshippers*] Or 'such for His worshippers.' *With true spiritual worship*] Lit. 'in spirit and truth,' without the preposition repeated—an instance of what the grammarians call 'hendiadys.'

24. *Spirit*] Or 'a Spirit.'

bring Him true spiritual worship." "I know," replied the woman, "that Messiah is coming—the Christ," as He is called: when He has come, He will tell us everything." "I am He," said Jesus—"I who am now talking to you."

The Conversation interrupted. Just then His disciples came, and were surprised to find Him talking with a woman. Yet not one of them asked Him, "What is your wish?"

or "Why are you talking with her?" The woman however, leaving her pitcher, went away to the town, and called the people. "Come," she said, "and see a man who has told me everything I have ever done. Can this be the Christ, do you think?" They left the town and set out to go to Him.

The spiritual Harvest. Meanwhile the disciples were urging Jesus; "Rabbi," they said, "eat something." He replied, "I have food to eat, of which you do not know."

So the disciples began questioning one another. "Can it be," they said, "that some one has brought Him something to eat?" "My food," said Jesus, "is to be obedient to Him who sent me, and fully to accomplish His work. Do you not say, 'It wants four months yet to the harvest'? But look round, I tell you, and observe these plains—they are already ripe for the sickle. The reaper gets pay and gathers in a crop in preparation for the Life of the ages, that so the sower and the reapers may rejoice together. For it is in this that you see the real meaning of the saying, 'The sower is one person, and the reaper is another.' I send you to reap a harvest which is not the result of your own labours: others have laboured, and you are getting benefit from their labours."

Many Samaritans accept His teaching. Of the Samaritan population of that town a good many believed in Him because of the woman's statement when she declared, "He has told me all that I have ever done." When however the Samaritans came to

25. *Christ*] In verse 29 she uses this Greek name.

28. *Pitcher*] Or 'two-eared jar.' The word occurs in the N.T. only here and ii. 6, 7. Such a vessel would perhaps hold a gallon.

30. *Set out to go*] The tense (imperfect) suggests that they came in a long stream to Him.

35. *They are already &c.*] Some punctuate otherwise—'they are white for harvest. Already the reaper is getting pay and gathering &c.' The words, as they stand in the text, seem to indicate the nearness of the spiritual harvest of good and bad among the Jews, which was to be gathered in towards the close of the Jewish dispensation. Cp. Matt. xiii. 39, 49.

36. *For the Life &c.*] Cp. verse 14.

37. *In this*] Or 'with this necessary qualification,' that though the work differs, the reward is the same. But see the Commentators.

40. *Asked on all sides*] Or 'kept on asking, one after another,' the imperfect tense.

Him, they asked Him on all sides to stay with them ; and He stayed there two days. Then a far larger number of people believed because of His own words, and they said to the woman, "We no longer believe in Him simply because of your statement ; for we have now heard for ourselves, and we know that this man really is the Saviour of the world."

After the two days He departed, and went into Galilee ; though Jesus Himself declared that a prophet has no honour in his own country. When however He reached Galilee, the Galilaeans welcomed Him eagerly, having been eye-witnesses of all that He had done at Jerusalem at the Festival ; for they also had been to the Festival.

So He came once more to Cana in Galilee, where He had made the water into wine.

Now there was a certain officer of the King's Officer's dying court whose son was ill at Capharnahum. Having heard that Jesus had come from Judaea to Galilee, he came to Him and begged Him to go down and cure his son ; for he was at the point of death. "Unless you see miracles and marvels," said Jesus, "nothing will induce you to believe." The officer pleaded, "Sir, come down before my child dies." "You may start back home," replied Jesus ; "your son has recovered." He believed the words of Jesus, and started back home ; and he was already on his way down when his servants met him and told him that his son was alive and well. So he inquired of them at what hour he had shown improvement. "Yesterday, about seven o'clock," they replied, "the fever left him." Then the father recollected that that was the time at which Jesus had said to him, "Your son has recovered," and he and his whole household became believers.

This is the second miracle that Jesus performed, after coming from Judaea into Galilee.

44. *Though* The Greek word commonly signifies 'for.' Apparently however we have here a Hebraistic use, the Hebrew conjunction that most commonly represents our 'for,' being also used in the sense of 'though' (as in Exod. xiii. 17 ; Deut. xxix. 19 ; Josh. xvii. 18). See also *Aorist*, p. 47.

45. *However* See *Aorist*, pp. 46-47.

48. *Miracles* Lit. 'signs.' Cp. ii. 11.

50. *You may start back home* Lit. 'Go ;' but the English monosyllable has an abrupt and brusque tone which does not belong to the Greek word.

52. *About seven o'clock* See Acts x. 30, n. The same construction is found in Rev. iii. 3, and indicates "the approximate point of time" (Winer).

54. *The second* Lit. 'again the second.' Cp. xxi. 16 ; Matt. xxvi. 42 ; Acts x. 15. *Miracle* Lit. 'sign.' Cp. ii. 11.

After this there was a Festival of the Jews, and 1 5
 Jesus cures a Cripple. Jesus went up to Jerusalem. Now there is at 2
 Jerusalem near the Sheep-Gate a pool, called in 3
 Hebrew 'Bethesda,' which has five arcades. In these there used 4
 to lie a great number of sick persons, and of people who were 5
 blind or lame or paralysed. There was one man there who had 6
 been an invalid for thirty-eight years. Jesus saw him lying 7
 there, and knowing that he had been a long time in that con- 8
 dition, He asked him, "Do you wish to have health and 9
 strength?" "Sir," replied the sufferer, "I have no one to put 10
 me into the pool when the water is moved; but while I am 11
 coming some one else steps down before me." "Rise," said 12
 Jesus, "take up your mat and walk." Instantly the man was 13
 restored to perfect health: he took up his mat and began to 14
 walk. 15

That day was a Sabbath. So the Jews said to 16
 His Right to do this is chal- the man who had been cured, "It is the Sabbath: 17
 lenged. you must not carry your mat." "He who cured 18
 me," he replied, "said to me, 'Take up your mat and walk.'" 19
 They asked him, "Who is it that said to you, 'Take up your 20
 mat and walk'?" But the man who had been cured did not 21
 know who it was; for Jesus had passed out unnoticed, there 22
 being a crowd in the place. 23

Afterwards Jesus found him in the Temple and said to him, 24
 "You are now restored to health: do not sin any more, or a 25
 worse thing may befall you." The man went and told the Jews 26
 that it was Jesus who had restored him to health; and on this 27
 account the Jews began to persecute Jesus—because He did 28
 these things on the Sabbath. His reply to their accusation 29
 was, "My Father is still working, and so am I." On this account 30
 then the Jews were all the more eager to put Him to death— 31
 because He not only broke the Sabbath, but also spoke of 32
 God as being in a special sense His Father, thus putting Him- 33
 self on a level with God. 34

The reply of Jesus was, "In most solemn truth 35
 He impressive- I tell you that the Son can do nothing of Himself 36
 ly justifies Himself. —He can only do what He sees the Father doing; 37

3, 4. *Paralysed*] v.l. adds 'on the look out for the moving of the water. (4) For at times, an angel went down into the pool and agitated the water; whoever then stepped in first after the agitating of the water, was cured, whatever the ailment might be from which he was suffering.'

12. *Who is it?* Lit. 'who is the man.'

17. *Is still working*] Lit. 'works until now.'

for whatever He does, that the Son does in like manner. For the Father loves the Son and reveals to Him all that He Himself is doing; and greater deeds than these will He reveal to Him, in order that you may wonder. For just as the Father awakens the dead and gives them life, so the Son also gives life to whom He wills. The Father indeed does not judge any one, but He has entrusted all judgement to the Son, that all may honour the Son even as they honour the Father. The man who withholds honour from the Son withholds honour from the Father who sent Him.

"In most solemn truth I tell you that he who listens to my teaching and believes Him who sent me, has the Life of the ages, and does not come under judgement, but has passed over out of death into Life.

"In most solemn truth I tell you that a time is coming—nay, has already come—when the dead will hear the voice of the Son of God, and they who hear it will live. For just as the Father has life in Himself, so He has also given to the Son to have life in Himself. And He has conferred on Him authority to act as judge, because He is the Son of Man. Wonder not at this; for a time is coming when all who are in the graves will hear His voice and will come forth—they who have done what is right to the resurrection of Life, and they whose actions have been evil to the resurrection of judgement.

"I can of my own self do nothing. As I am bidden, so I judge; and mine is a just judgement, because it is not my own will that guides me, but the will of Him who sent me.

"If I give testimony concerning myself, my testimony cannot be accepted. There is Another who gives testimony concerning me, and I know that the testimony is true which He offers concerning me. You sent to John, and he both was and still

20. *Loves*] There is a v.l. in which the verb of fuller and richer meaning (cp. xi. 4, 5) is employed here, as we find it used in x. 17; xvii. 23, 24, 26. Doubtless our Lord had reasons for adopting—as there is overwhelming evidence that He did adopt—the word of more limited sense on this occasion; though it is not surprising to find the stronger word substituted in one MS. and in two places where the verse occurs in patristic citations (Origen and Chrysostom). See also xi. 5, n.

24. *The Life of the ages*] Lit. 'æonian Life.' *Unter*] Lit. 'into.'

25. Some have supposed that so far as this statement was a prediction of a future event the reference was to a passing of the saints of earlier ages from Paradise (the outer court or garden of Heaven) to Heaven itself at the close of the Mosaic dispensation. See John iii. 13; Acts ii. 34; Heb. ix. 8; xi. 40. *Who hear*] More exactly, 'who shall have heard.' See *Aorist* vi. 5.

30. *I am bidden*] i.e., by the Father. Lit. 'I hear.'

31. *Cannot be accepted*] Lit. 'is not true.'

32. *Another*] Cp. verse 37, but some understand this 'other' to mean John.

33. *You sent*] The Greek perfect, implying that the knowledge derived from John

is a witness to the truth. But the testimony on my behalf 34
which I accept is not from man; though I say all this in 35
order that you may be saved. He was the lamp that burnt and
shone, and for a time you were willing to be gladdened by his
light.

"But the testimony which I have is weightier than that of 36
John; for the work the Father has assigned me for me to bring
it to completion—the very work which I am doing—affords
testimony concerning me that the Father has sent me. And the 37
Father who sent me, *He* has given testimony concerning me.
None of you have ever either heard His voice or seen what He
is like. Nor have you His word dwelling within you, for you 38
refuse to believe Him whom *He* has sent.

"You search the Scriptures, because you suppose that in 39
them you will find the Life of the ages; and it is those Scrip-
tures that yield testimony concerning me; and yet you are 40
unwilling to come to me that you may have Life.

"I do not accept glory from man, but I know you well, and I 41, 42
know that in your hearts you do not really love God. I have 43
come as my Father's representative, and you do not receive me;
if some one else comes representing only himself, him you
will receive. How is it possible for you to believe, while you 44
receive glory from one another and have no desire for the glory
that comes from the only God?

"Do not suppose that I will accuse you to the Father. 45
There is one who accuses you, namely Moses, on whom your
hope rests. For if you believed Moses, you would believe me; 46
for he wrote about me. But if you disbelieve his writings, how 47
are you to believe my words?"

and the responsibility were permanent with them. *Both was and still is a witness*] Lit. 'bore witness,' but this again is a perfect in the Greek, indicating permanence of result, though John had now ceased to bear witness (verse 35). See *Aorist* vii. 3-7, 9.

36. *The work*] Lit. 'the works,' the whole series of operations which in the aggregate we speak of as 'the work of Christ.' 'The works' would suggest to the English reader the miracles only, which can hardly be the true sense.

36, 37. *Has appointed . . . has sent . . . has given testimony . . . have heard . . . have seen*] The verb in each of the five instances is the Greek perfect, of which also in each the English perfect seems to be the best, though always inadequate representative. Cp. verse 33, n. *His voice . . . what He is like*] Or perhaps more exactly, 'a voice of His . . . an appearance of His.'

39. *You search*] Or 'Search.' *You will find*] Lit. 'you have.' *Of the ages*] Greek 'æonian.' Cp. Matt. xviii. 8 and note. *Are unwilling*] A different verb is used in Acts xviii. 15.

43. *As my Father's representative . . . representing only himself*] Lit. 'in my Father's name . . . in his own name.'

45. *Do not suppose*] The Greek implies, 'as some of you are supposing.' Cp. Luke vii. 13, n.

5,000 People
fed. After this Jesus went away across the Lake of Galilee (that is, the Lake of Tiberias). A vast multitude followed Him, because they witnessed the miracles on the sick which He was constantly performing.

Then Jesus went up the Hill, and sat there with His disciples: the Jewish Festival, the Passover, was at hand. And when He looked round and saw an immense crowd coming towards Him, He said to Philip, "Where shall we buy bread for all these people to eat?" He said this to put Philip to the test, for He Himself knew what He was going to do. "Seven pounds' worth of bread," replied Philip, "is not enough for them all to get even a scanty meal." One of His disciples, Andrew, Simon Peter's brother, said to Him, "There is a boy here with five barley loaves and a couple of fish: but what is that among so many?" "Make the people sit down," said Jesus. The ground was covered with thick grass; so they sat down, the adult men numbering about 5,000. Then Jesus took the loaves, and after giving thanks He distributed them to those who were resting on the ground; and also the fish in like manner—as much as they desired.

When all were fully satisfied, He said to His disciples, "Gather up the broken portions that remain over, so that nothing be lost." Accordingly they gathered them up; and with the fragments of the five barley loaves—the broken portions that remained over after they had done eating—they filled twelve baskets. Thereupon the people, having seen the miracle He had performed, said, "This is indeed the Prophet who was to come into the world."

Perceiving, however, that they were about to come and carry Him off by force to make Him a king, Jesus withdrew again up the hill alone by Himself. When evening came on, His disciples went down to the Lake. There they got on board a boat, and pushed off to cross the Lake of Capharnahum. By this time it had become dark, and Jesus had not yet joined them; and the Lake was getting rough because a strong wind was blowing. When, however, they had rowed three

1-14. Cp. Matt. xiv. 13-21; Mark vi. 30-41; Luke ix. 10-17.

2. *Miracles*] Lit. 'signs.' Cp. ii. 11.

9. *Loaves*] Or 'cakes.'

14. *Miracle*] Lit. 'sign.' Cp. ii. 11.

15-21. Cp. Matt. xiv. 22-33; Mark vi. 45-52.

15. *However*] See *Aorist*, Appendix B.

or four miles, they saw Jesus walking on the water and coming near the boat. They were terrified ; but He called to them, "It is I: don't be afraid." Then they were willing to take Him on board ; and in a moment the boat reached the shore at the point to which they were going.

Next morning the crowd who were still standing about on the other side of the Lake found that there had been but one small boat there, and they had seen that Jesus did not go on board with His disciples, but that His disciples went away without Him. Yet a number of small boats came from Tiberias to the neighbourhood of the place where they had eaten the bread after the Lord had given thanks. When however the crowd saw that neither Jesus nor His disciples were there, they themselves also took boats and came to Capharnahum to look for Jesus.

So when they had crossed the lake and had found Him, they asked Him, "Rabbi, when did you come here?" "In most solemn truth I tell you," replied Jesus, "that you are searching for me not because you have seen miracles, but because you ate the loaves and had a hearty meal. Bestow your pains not on the food which perishes, but on the food that remains unto the Life of the ages—that food which will be the Son of Man's gift to you ; for on Him the Father, God, has set His seal."

"What are we to do," they asked, "in order to carry out the things that God requires?" "This," replied Jesus, "is above all the thing that God requires—that you should be believers in Him whom He has sent." They asked, "What miracle then do you perform for us to see and become believers in you? What do you *do*? Our forefathers ate the manna in the desert, as it is written, 'HE GAVE THEM BREAD OUT OF HEAVEN TO EAT'" (Exod. xvi. 15 ; Ps. lxxviii. 24). "In most solemn truth I tell you," replied Jesus, "that Moses did not give you the bread out of heaven, but my Father is giving you the bread—the true bread—out of Heaven ; for God's bread is that which comes down out of Heaven and gives Life to the world." "Sir," they said, "always give us that bread." Jesus answered them, "I am the bread of Life : he who comes to me shall never hunger,

26. *The loaves*] Lit. 'of the loaves.' Cp. verse 51, n.

27. *The Life of the ages*] Cp. Matt. xix. 16.

30. *Miracle*] Lit. 'sign.' The clause may be rendered, 'What then do you do as a sign?'

33. *That [thick]* Or 'He who.'

and he who believes in me shall never, never thirst. But it is
 as I have said to you : you have seen me and yet you do not
 believe. Every one whom the Father gives me will come to me,
 and him who comes to me I will never on any account drive
 away. For I have left Heaven and have come down to earth
 not to do my own pleasure, but the pleasure of Him who sent
 me. And this is the pleasure of Him who sent me, that of all
 that He has given me I should lose nothing, but should raise it
 to life on the last day. For this is my Father's pleasure, that
 every one who gazes on the Son of God and believes in Him
 should have the Life of the ages, and I will raise him to life on
 the last day."

Now the Jews began to find fault about Him because of
 His claiming to be the bread which came down out of Heaven.
 They kept asking, "Is not this man Joseph's son? is he not
 Jesus, whose father and mother we know? What does he mean
 by now saying, 'I have come down out of Heaven'?" But Jesus
 answered, "Do not thus find fault among yourselves. No one
 can come to me unless the Father who sent me draws him ;
 then I will raise him to life on the last day. It stands written
 in the Prophets, 'AND THEY SHALL ALL OF THEM BE TAUGHT
 BY GOD' (Isa. liv. 13). Every one who listens to the Father
 and learns from Him comes to me. Not that any one has seen
 the Father—no one has except Him who is from God : He has
 seen the Father.

"In most solemn truth I tell you that he who believes has the
 Life of the ages. I am the bread of Life. Your forefathers ate
 the manna in the desert, and they died. Here is the bread
 that comes down out of Heaven that a man may eat it and not
 die. I am the living bread come down out of Heaven. If a

36. *It is as*] Cp. Matt. xxvi. 64, n. *Me*] v.l. omits.

37. *Every one whom*] Lit. 'all that,' or 'everything that.' If the sense intended were "all the wealth, honour, power, or other rewards which," this in the Greek would more naturally be expressed by the plural, but the words are in the neuter singular.

38, 39, 40. *Pleasure*] Or 'will,' but not in the sense of resolve or determined purpose. This latter sense is conveyed by another word (containing the same root as our 'will,' German, 'woll-en'; Latin, 'vol-o') is found in three places only in the N.T. (Rom. ix. 19; Acts xxvii. 43; 1 Pet. iv. 3).

39. *All that*] Or 'all whom.' The same expression as in verse 37. *It*] As an aggregate or whole.

40, 54, 60. *Of the ages*] Greek 'æonian.' Cp. Matt. xviii. 8.

42, 52. *This man*] Or 'this fellow.' Cp. 2 Chron. xviii. 26.

43. *Thus*] 'As you are finding fault' is implied by the tense.

45. *Listens . . . and learns*] Lit. 'has listened . . . and learnt.'

47. *Believes*] v.l. adds 'on me.'

53. *This bread*] Lit. (a portion) 'out of this bread.' Had the simple accusative been used in the original, it might have suggested to the Greek reader the absurd

man eats this bread, he shall live for ever ; moreover the bread which I will give is my flesh given for the life of the world."

This led to an angry debate among the Jews. "How can this man," they argued, "give us his flesh to eat?" "In most solemn truth I tell you," said Jesus, "that unless you eat the flesh of the Son of Man and drink His blood, you have no Life in you. He who eats my flesh and drinks my blood has the Life of the ages, and I will raise him up on the last day. For my flesh is true food, and my blood is true drink. He who eats my flesh and drinks my blood remains in me, and I remain in him. As the ever-living Father has sent me, and I live because of the Father, so also he who eats me will live because of me. This is the bread which came down out of heaven ; it is unlike that which your forefathers ate—for they ate and yet died : he who eats this bread shall live for ever." Jesus said all this in the synagogue while teaching at Capharnahum.

Many therefore of His disciples, when they heard it, said, "This is hard to accept. Who can listen to such teaching?" But knowing in Himself that His disciples were dissatisfied about it, Jesus asked them, "Does this seem incredible to you? What then if you were to see the Son of Man ascending again where He was before? It is the spirit which gives Life ; the flesh confers no benefit whatever : the words I have spoken to you are spirit and are Life. But there are some of you who do not believe." For Jesus knew from the beginning who they were that did not believe, and who it was that would betray Him. So He added, "That is why I told you that no one can come to me unless it be granted him by the Father." Thereupon many of His disciples left Him and went away, and no longer associated with Him.

Jesus therefore appealed to the Twelve, "Will you go also?" "Master," replied Simon Peter, "to whom shall we go? Your teachings tell us of the Life of the ages. And we have come to

notion of the whole of it being consumed by the individual eater ; but in English the accusative, required by our idiom, contains no such suggestion. *Given*] Not expressed in the Greek, although v.l. adds 'which I will give.'

53. *In you*] Lit. 'in yourselves.'

57. *Because of the Father . . . because of me*] *E. 'because the Father lives . . . because I live.' Cp. Rom. viii. 20, n. Or 'for the Father . . . for me ;' the 'for' expressing 'devotion to.'

59. *In the synagogue*] See Westcott's interesting note.

60. *To such teaching*] Or 'to Him.'

61. *Does this seem incredible*] Lit. 'Is this a stumblingblock?'

62. *Again*] Cp. Eph. iv. 9.

68. *Your teachings tell us*] Lit. 'You have words.'

believe and know that *you* are indeed the Holy One of God." Jesus answered him, "Is it not I who chose you—the Twelve? and even of you one is a devil." He alluded to Judas, the son of Simon the Iscariot; for he it was who, though one of the Twelve, was afterwards to betray Him.

After this Jesus moved from place to place in Galilee. He would not go about in Judaea, because the Jews were seeking an opportunity to kill Him. But the Jewish Festival of the Tent-Pitching was approaching; so His brothers said to Him, "Leave these parts and go into Judaea, that not only we but your disciples also may witness the miracles which you perform. For no one acts in secret, desiring all the while to be himself known publicly. Since you are doing these things, show yourself openly to the world." For even His brothers were not believers in Him. "My time," replied Jesus, "is not yet come, but for you any time is suitable. It is impossible for the world to hate you; but me it does hate, because I give testimony concerning it that its conduct is evil. As for you, go up to the Festival: I do not now go up to this Festival, because my time is not yet fully come." Such was His answer, and He remained in Galilee. When however His brothers had gone up to the Festival, then He also went up, not openly, but as it were privately.

Meanwhile the Jews at the Festival were looking for Him and were inquiring, "Where is he?" Among the mass of the people there was much muttered debate about Him: some said, "He is a good man," others said, "Not so: he is imposing on the people." Yet for fear of the Jews no one spoke out boldly about Him.

But when the Festival was already half over, Jesus claims to have come from God. Jesus went up to the Temple and commenced teaching. The Jews were astonished, and asked, "How does this man know anything of books, when he has never been at any of the schools?" Jesus answered their ques-

70. *A devil*] Or 'a false accuser.' The word (*diabōlos*) is used as the name of Satan in xiii. 2; Matt. iv. 1; and elsewhere. It is a different word from that which in this Translation is everywhere rendered 'demon.'

r-ro. Cp. Luke ix. 51-56.

8. *I do not now go up*] That is, not as they had expected Him to, coming with the Twelve and an imposing body of followers to join the long caravan of intending worshippers who were starting for the Festival. *Not now*] Lit. 'not.' There is however a v.l. 'not yet' instead of 'not.' 'Not' is used for 'not yet' in viii. 15, and in the Hebrew of 2 Kings xx. 4; Ps. cxxxix. 16. It should also be remembered that in Greek the present tense is more emphatically present than in English. Cp. xvii. 9, n.

13. *For fear*] Lit. 'because of their fear.'

15. *This man*] Or 'this fellow.' Cp. vi. 42.

tion. "My teaching," He said, "does not belong to me, but comes from Him who sent me. If any one is willing to do His will, he shall know about the teaching, whether it is from God or originates with me. The man whose teaching originates with himself aims at his own glory: he who aims at the glory of Him who sent him teaches the truth, and there is no deception in him. Did not Moses give you the Law? And yet not a man of you obeys the Law. Why do you want to kill me?" "You have a demon," replied the crowd; "no one wants to kill you." Jesus answered them, "One deed I have done, and you are all full of wonder. Consider therefore: Moses gave you the rite of circumcision (not that it began with Moses, but with your earlier forefathers), and even on a Sabbath day you circumcise a child. If a child is circumcised even on a Sabbath day, are you bitter against me because I have restored a man to perfect health on a Sabbath day? Do not form superficial judgements, but form the judgements that are just."

Some however of the people of Jerusalem said, "Is not this the man they are wanting to kill? But here he is, speaking openly and boldly, and they say nothing to him! Can the Rulers actually have ascertained that this is the Christ? And yet we know this man, and we know where he is from; but as for the Christ, when He comes, no one can tell where He is from." Jesus therefore, while teaching in the Temple, cried aloud, "Yes, you know me, and you know where I am from. And yet I have not come of my own accord; but there is One who has sent me, an Authority indeed, of whom you have no knowledge. I know Him, because I came from Him, and He sent me."

On hearing this they wanted to arrest Him; yet not a hand was laid on Him, because His time was not yet come. But from among the crowd a large number believed in Him. "When the Christ comes," they said, "will He perform more miracles than this teacher has performed?"

The Pharisees heard the people thus expressing their various doubts about Him, and the High Priests and Pharisees sent some officers to apprehend Him.

22. Consider therefore] Cp. Matt. xiii. 52. *Gave*] Greek perfect. "As an abiding ordinance" (Westcott) which you are still in possession of. See *Aorist* vii. 9.

24. Do not form] 'As you are doing' is indicated by the tense. *Superficial*] Hasty; formed at the first glance.

26. Here he is] See Matt. xii. 18, n.

31. Miracles] Lit. 'signs.'

hend Him. So Jesus said, "Still for a short time I am with you, and then I go my way to Him who sent me. You will look for me and will not find me, and where I am you cannot come." The Jews therefore said to one another, "Where is he about to betake himself, so that we shall not find him? Will he betake himself to the Dispersion among the heathen, and teach the heathen? What do those words of his mean, 'You will look for me, but will not find me, and where I am you cannot come?'"

On the last day of the Festival—the great day—
 A Promise of living Water. Jesus stood up and cried aloud, "Whoever is thirsty, let him come to me and drink. He who believes in me, from within him as the Scripture has said rivers of living water shall flow." He referred to the Spirit which those who believed in Him were to receive; for the Spirit was not bestowed as yet, because Jesus had not yet been glorified.

After listening to these discourses, some of the crowd began to say, "This is beyond doubt the Prophet;" others said, "He is the Christ," but others again, "Not so, for is the Christ to come from Galilee? Has not the Scripture declared that the Christ is to come of the family of David (Ps. lxxix. 3, 4) and from Bethlehem, David's village" (Mic. v. 2)? So there was a violent dissension among the people on His account; some of them wanted at once to arrest Him, but no one laid hands upon Him.

Meanwhile the officers returned to the High Priests and Pharisees, who asked them, "Why have you not brought him?" "Never has a mere man spoken as this man speaks," said the officers. "Are you deluded too?" replied the Pharisees; "has any one of the Rulers or of the Pharisees believed in him? But this rabble who understand nothing about the Law are accursed!" Nicodemus interposed—he who had formerly come to Jesus by

35. So that] Or, perhaps more correctly, 'because.' *Heathen*] Lit. 'Greeks.'
 39. *Believed*] Or 'had believed,' including those who should afterwards believe. See *Aorist* vi. 5. *Bestowed*] Not expressed in the Greek. See the Commentators. *Glorified*] So it may be that individual men do not receive from God the fulness of spiritual blessing expressed in the N.T. as 'the gift of the Holy Spirit' until they cease to regard Jesus as a mere teacher, example and friend, and glorify Him by accepting Him as their Saviour and the absolute Lord and Ruler of their hearts and lives!

40. *Discourses*] Lit. 'words' or 'sayings;' possibly alluding only to verses 37, 38. But in that sense we should more probably have had the singular, as in the Greek of verse 36 and vi. 60. *Some of*] The same form of expression occurs in the Greek of 2 John 4.

41. *Not so, for*] Or the unemphatic 'why.' See *Aorist*, Appendix A, § 8.

night, being himself one of them. "Does our Law," he asked, 51
 "judge a man without first hearing what he has to say and
 ascertaining what his conduct is?" "Do you also come from 52
 Galilee?" they asked in reply; "search, and see for yourself
 that no Prophet is of Galilaean origin."

Jesus and a
 notorious
 Sinner.

[So they went away to their several homes; but 53, 1 8
 Jesus went to the Mount of Olives. At break of 2
 day however He returned to the Temple, and there
 the people came to Him in crowds. He seated Himself; and
 was teaching them when the Scribes and Pharisees brought 3
 to Him a woman who had been found committing adultery. They
 made her stand in the centre of the court and they put the 4
 case to Him. "Rabbi," they said, "this woman has been found
 in the very act of committing adultery. Now in the Law Moses 5
 has ordered us to stone such women to death. But what do
 you say?" They asked this in order to put Him to the test, so 6
 that they might have some charge to bring against Him. But
 Jesus stooped down and began to write with His finger on the
 ground. When however they persisted with their question, He 7
 stood up and said to them, "Let the sinless man among you be
 the first to throw a stone at her." Then He stooped, and again 8
 wrote on the ground. They listened to Him, and then, begin- 9
 ning with the eldest, took their departure one by one till all were
 gone; and Jesus was left behind alone—and the woman in the 10
 centre of the court. Then standing up Jesus spoke to her. 11
 "Woman," He said, "where are they? Has no one condemned
 you?" "No one, Sir," she replied. "And I do not condemn
 you either," said Jesus; "go, and from this time do not sin any
 more.]"

Once more Jesus addressed them. "I am the 12
 Light of the world," He said; "the man who
 follows me shall certainly not walk in the dark,
 but shall have the light of Life." "You are giving testimony 13
 about yourself," said the Pharisees; "your testimony is not
 true." "Even if I am giving testimony about myself," replied 14
 Jesus, "my testimony is true; for, I know where I came from
 and where I am going, but you know neither of these two

vii. 53 to viii. 11.] v.l. omits this paragraph.

4. Rabbi] Lit. "Teacher."

5. Such women]. A cruel half-statement of the Law (Deut. xxii. 24) which also condemned to death the man who shared the woman's sin and was perhaps himself largely responsible for it. Why did not the Scribes and Pharisees bring to Jesus on this occasion the guilty man as well as the guilty woman?

things. You judge according to appearances: I am judging 15
no one. And even if I do judge, my judgement is just; for 16
I am not alone, but the Father who sent me is with me. In 17
your own Law too it is written that THE TESTIMONY OF TWO 18
MEN IS TRUE (Deut. xix. 15). I am one giving testimony about
myself, and the Father who sent me gives testimony about me."

"Where is your Father?" they asked. "You know my Father 19
as little as you know me," He replied; "if you knew me, you 20
would know my Father also." These sayings He uttered in the
treasury, while teaching in the Temple; yet no one arrested
Him, because His time had not yet come.

Christ's De-
parture now
near at hand.

Again He said to them, "I am going away. 21
Then you will try to find me, but you will die in
your sins. Where I am going, it is impossible for
you to come." The Jews began to ask one another, "Is he 22
going to kill himself, do you think, that He says, 'Where I am
going, it is impossible for you to come'?" "You," He con- 23
tinued, "are from below, I am from above: you are of this
present world, I am not of this present world. That is why I 24
told you that you will die in your sins; for unless you believe
that I am He, you will die in your sins."

So they asked Him, "You—who are you?" Jesus replied, 25
"How is it that I am speaking to you at all? Many things I 26
have to speak and to judge concerning you; but He who sent
me is true, and the things which I have heard from Him are
those which I have come into the world to speak." They did 27
not perceive that He was speaking to them of the Father. So 28
Jesus added, "When you have lifted up the Son of Man, then
you will know that I am He. Of myself I do nothing; but as
the Father has taught me, so I speak. And He who sent me is. 29
with me; He has not left me alone: for I do always what is
pleasing to Him." As He thus spoke, many became believers 30
in Him.

15. *Appearances*] Or 'your human nature.' *I am judging no one*] I.E. as yet.
Cp. v. 22; vii. 8; xvii. 9, n.

16. *Just*] Lit. 'true.'

20. *Temple*] i.e. 'Temple Courts.' Cp. Matt. xxvi. 55.

24, 28. *I am He*] Some would render, 'I am' (as in verse 58). On the interpreta-
tion see the Commentators. The Greek in these passages, and in xiii. 19, is the
same as that of the LXX. in Deut. xxxii. 39; Isa. xliii. 10; but it is not the same as
that of Exod. iii. 14, last clause.

25. *Asked*] Or 'began asking,' as in verse 22. The tense (imperfect) probably
indicates repeated or even clamorous asking. *How is it &c.*] Or (How useless)
'all that I have spoken to you from the beginning!' On 'have spoken' see
Aorist, p. 10.

26. *I have come &c.*] Lit. 'I speak into the world.' Cp. Luke iv. 23, n.

The Jews
boast of
Descent from
Abraham.

Jesus therefore said to the now believing Jews: 31
 "As for you, if you hold fast to my teaching, then 32
 you are truly my disciples; and you shall know 32
 the Truth, and the Truth will make you free."
 They answered, "We are descendants of Abraham, and have 33
 never at any time been in slavery to any one. What do those 34
 words of yours mean, 'You shall become free'?" "In most 34
 solemn truth I tell you," replied Jesus, "that every one who 35
 commits sin is the slave of sin. Now a slave does not re- 35
 main permanently in his master's house, but a son does." If 36
 then the Son shall make you free, you will be free indeed. 36
 You are descendants of Abraham, I know; but you want to 37
 kill me, because my teaching gains no ground within you. The 38
 words I speak are those I have learnt in the presence of the 38
 Father: therefore you also should do what you have heard from 39
 your father." "Our father is Abraham," they said. "If you 39
 were Abraham's children," replied Jesus, "it is Abraham's 40
 deeds that you would be doing. But in fact you are longing to 40
 kill me, a man who has spoken to you the truth which I have 41
 heard from God. Abraham did not do that. You are doing 41
 the deeds of your father." "We," they replied, "are not illegiti- 42
 mate children. We have one Father, namely God." "If God 42
 were your Father," said Jesus, "you would love me; for it is 43
 from God that I came and I am now here. I have not come of 43
 myself, but *He* sent me. How is it you do not understand me 43
 when I speak? It is because you cannot endure to listen to my 44
 words. The father whose sons you are is the devil; and you 44
 desire to do what gives him pleasure. He was a murderer from 45
 the beginning, and does not stand firm in the truth—for there is 45
 no truth in him. Whenever he utters his lie, he utters it out 46
 of his own store; for he is a liar, and the father of lies. But 46
 because I speak the truth, you do not believe me. Which of 46
you convicts me of sin? If I speak the truth, why do you not 47
 believe me? He who is a child of God listens to God's words. 47

31. *Said*] Probably at some length, a summary only being given here. Such seems to be the force of the tense (imperfect). *Hold fast to*] Lit. 'remain in.'

38. *Learnt*] Lit. 'seen.'

39. *It is Abraham's deeds &c.*] v.l. 'do Abraham's deeds.'

44. *Does not stand*] v.l. 'did not stand.' *In the truth*] Or 'by (or, with) the truth.' Cp. Eph. vi. 14. *Out of his own store*] i.e. 'in accordance with his own nature.' *Of lies*] Lit. 'of it.'

45. *Speak*] Or 'tell,' or 'say.' But the Greek verbs that correspond to these three English verbs are not always used with exactly the same shades of meaning as the latter. See *Aorist* 1.

46. *Which of you convicts*] The 'you' here is apparently emphatic, as the 'you' of the last clause of the verse undoubtedly is. The whole verse is a home thrust.

You do not listen to them : and why? It is because you are not God's children."

Jesus accused of being a Demoniac. The Jews answered Him, "Are we not right in saying that you are a Samaritan and have a demon?" "I have not a demon," replied Jesus ; "on the contrary I honour my Father, and you dishonour me. It is not I however, who aim at glory for myself: there is One who aims at it—and who judges. In most solemn truth I tell you, if any one shall have obeyed my teaching he shall in no case ever see death." "Now," exclaimed the Jews, "we know that you have a demon. Abraham died, and so did the Prophets, and yet *you* say, 'If any one shall have obeyed my teaching, he shall in no case ever taste death.' Are you really greater than our forefather Abraham? For he died. And the Prophets died. Who do you make yourself out to be?" Jesus answered, "Were I to glorify myself, I should have no real glory ; there is One who glorifies me—my Father whom you call your God. You do not know Him, but I know Him perfectly ; and were I to deny my knowledge of Him, I should be a liar like yourselves. On the contrary I do know Him, and I obey His commands. Abraham your forefather exulted in the hope of seeing my day : he has seen it, and has been glad." "You are not yet fifty years old," cried the Jews, "and have you seen Abraham?" Jesus answered, "In most solemn truth I tell you that before Abraham came into existence, I am." Thereupon they took up stones to pelt Him with, but He hid Himself and went away out of the Temple.

As He passed by, He saw a man who had been blind from his birth. So His disciples asked Him, "Rabbi, who sinned—this man or his parents—that he was born blind?" Jesus answered, "Neither he nor his parents sinned, but he was born blind in order that God's mercy might be openly shown in him. We must do the works

51. *Teaching*] Lit. 'word.'

52. *Taste*] On this inaccurate quotation see the Commentators.

53. *Who*] The objective interrogative 'Whom?' is now obsolescent.

55. *Commands*] Lit. 'word.'

56. *In the hope of seeing*] Lit. 'in order to see,' as though the longing and the hope hastened the event. Cp. 2 Pet. iii. 12. *My day*] Perhaps the day of the Redeemer's kingly triumph over all evil rather than that of His birth or even that of His death. *Has seen*] Beforehand.

59. *Temple*] v.l. adds 'and going through the midst of them He went His way, and so passed by.'

1. *As He passed by*] Or 'On one occasion as He passed along' (through the streets of Jerusalem).

3. *God's mercy*] Lit. 'the works of God.'

4. *We*] The Lord associates His disciples with Himself, as in iii. 11 (Westcott). v.l. has 'I' for 'we.'

of Him who sent me while there is daylight : night is coming on, when no one can work. When I am in the world, I am the Light of the world." 5

After thus speaking, He spat on the ground, and then, kneading the dust and spittle into clay, He smeared the clay over the man's eyes and said to him, "Go and wash in the Pool of Siloam"—the name means 'Sent.' So he went and washed his eyes, and returned able to see. 6

So his neighbours, and the other people to 8
 His Acquaintances question him. whom he had been a familiar object because he was a beggar, began asking, "Is not this the man who used to sit and beg?" Some replied, "It is;" others said, "No, but he is like him." His own statement was, "I am the man." So they asked him, "How then were your eyes opened?" 9
 He answered, "He whose name is Jesus made clay and smeared my eyes with it, and then told me to go to Siloam and wash. So I went and washed and obtained sight." "Where is he?" 10
 they inquired, but the man did not know. 11

They brought him to the Pharisees—the man 13
 So also do the Pharisees. who had been blind. Now the day on which Jesus made the clay and opened the man's eyes was the Sabbath. So the Pharisees renewed their questioning as to how he had obtained his sight. "He put clay on my eyes," he replied, "and I washed, and now I can see." This 14
 led some of the Pharisees to say, "That man has not come from God, for he does not keep the Sabbath." But others argued, "How is it possible for a bad man to do such miracles?" 15
 And there was a division among them. So again they asked the once blind man, "What is your account of him?—for he opened your eyes." He replied, "He is a prophet." 16

The Jews, however, did not believe the statement concerning him—that he had been blind and had obtained his sight—until they called his parents and asked them, "Is this your son, who you say was born blind?" 17
 How is it then that he can now see?" "We know," replied the 18

5. *The Light of the world*] i.e. the sun in the world's sky. Cp. vi. 9.
 7. *Returned*. Or 'came home.' He had probably been sitting at his own door when Jesus (verse 1) passed by.

10. *Asked*] The tense (imperfect) seems to imply that more than one pressed him with the question.

11, 15, 18. *Obtained*] Cp. Mark x. 52, n.

16. *That man*] 'This man' would naturally mean "the man here present who says he was blind." Cp. Luke xiii. 2; xvii. 34. *A bad man*] Lit. 'a man a sinner.'

18. *However*] See *Aorist*, p. 54.

parents, "that this is our son and that he was born blind ; but 21
 how it is that he can now see or who has opened his eyes we do
 not know. Ask him himself ; he is of full age ; he himself will
 give his own account of it." Such was their answer, because 22
 they were afraid of the Jews ; for the Jews had already settled
 among themselves that if any one should acknowledge Jesus as
 the Christ, he should be excluded from the Synagogue. That 23
 was why his parents said, "He is of full age : ask him himself."

They excom-
 municate
 the Man.

A second time therefore they called the man 24
 who had been blind, and said, "Give God the
 praise : we know that that man is a sinner." He 25
 replied, "Whether he is a sinner or not, I do not know. One
 thing I know—that I was once blind and that now I can see."
 "What did he do to you?" they asked ; "how did he open 26
 your eyes?" "I have told you already," he replied, "and you
 did not listen to me. Why do you want to hear it again? Do 27
 you also mean to be disciples of his?" Then they railed at
 him, and said, "You are that man's disciple, but we are disciples 28
 of Moses. We know that God spoke to Moses ; but as for this
 fellow we do not know where he comes from." The man replied, 29
 "Why, this is marvellous ! You do not know where he comes
 from, and yet he has opened my eyes ! We know that God 31
 does not listen to bad people, but that if any one is a God-
 fearing man and obeys Him, to him He listens. From the 32
 beginning of the world such a thing was never heard of as that
 any one should open the eyes of a man blind from his birth.
 Had that man not come from God, he could have done nothing." 33
 "You," they replied, "were wholly begotten and born in sin, and 34
 do you teach us?" And they put him out of the Synagogue.

Jesus makes
 Himself known
 to him.

Jesus heard that they had done this ; so hav- 35
 ing found him, He asked him, "Do you be-
 lieve in the Son of God?" "Who is He, Sir," 36
 replied the man ; "tell me, so that I may believe in Him?"
 "You have seen Him," said Jesus ; "and not only so : it is He 37
 who is now speaking to you." "I believe, Sir," said he. And 38
 he threw himself at His feet.

Clear Vision
 increases
 Responsibility.

Jesus said, "I came into this world to judge 39
 men, that those who do not see may see, and
 that those who do see may become blind." These 40

29. Spoke] In the Greek the tense is the perfect. See *Aorist* vii. 9.

32. From the beginning of the world] Lit. 'from the age.' Perhaps the exact thought is 'from the merging of Eternity into Time.'

35. Son of God] v.L., 'Son of Man.'

words were heard by those of the Pharisees who were present, and they asked Him, "Are *we* also blind?" Jesus answered, "If you were blind, you would have no sin; but as a matter of fact you boast that you see: so your sin remains!" 41

"In most solemn truth I tell you that the man 1 10
'The Sheepfold.' who does not enter the sheepfold by the door, but climbs over some other way, is a thief and a robber; but he who enters by the door is the shepherd of the sheep. To him the porter opens the door, and the sheep hear his voice; and he calls his own sheep by their names and leads them out. When he has brought out his own sheep—all of them—he walks at the head of them; and the sheep follow him, because they know his voice. But a stranger they will by no means follow, but will run away from him, because they do not know the voice of strangers." Jesus spoke to them in this figurative language, but they did not understand what He meant. 2 3 4 5 6

Again therefore Jesus said to them, "In most 7
'Its Gate or Door.' solemn truth I tell you that I am the Door of the sheep. All who have come before me are thieves and robbers; but the sheep would not listen to them. I am the Door. If any one enters by me, he will find safety, and will go in and out and find pasture. The thief comes only to steal and kill and destroy: I have come that they may have Life, and may have it in abundance. 8 9 10

"I am the Good Shepherd. The good shepherd 11
'The Good Shepherd.' lays down his life for the sheep. The hired servant—one who is not a shepherd and does not own the sheep—no sooner sees the wolf coming than he leaves the sheep and runs away; and the wolf worries and scatters them. For he is only a hired servant and cares nothing for the sheep. 12 13

"I am the Good Shepherd; and I know my sheep and my 14

*1. *If you were . . . you would have*] Or 'If you had been . . . you would have had.'

2. *The shepherd*] Or 'a shepherd.'

6. *In this figurative language*] The word which the Evangelist here uses is found also in xvi. 25, 29; 2 Pet. ii. 22. It is not the same as that from which the English 'parable' is derived, and which occurs in Matthew, Mark and Luke, 48 times in all, but nowhere in John.

8. *Have come before me*] i.e. claiming to be the Door.

11. *Good*] Not kind-hearted only. A shepherd is not a good shepherd unless he is in every way efficient—in strength and skill as well as in tenderness. Cp. 2 Tim. ii. 2.

11, 15, 17. *Life*] Or 'soul.' See Edward Seeley's *Great Reconciliation*, pp. 298-301. Cp. xii. 25.

sheep know me, just as the Father knows me and I know the Father; and I am laying down my life for the sheep. I have also other sheep—which do not belong to this fold: those also I must bring, and they will listen to my voice; and they shall become one flock under one Shepherd. For this reason my Father loves me because I am laying down my life in order to receive it back again. No one is taking it away from me, but I myself am laying it down. I am authorized to lay it down, and I am authorized to receive it back again. This is the command I received from my Father.”

Again there arose a division among the Jews because of these words. Many of them said, “He has a demon and is mad. Why do you listen to him?” Others argued, “That is not the language of a demoniac: and can a demon open blind men’s eyes?”

The Dedication Festival came on at Jerusalem. Jesus appeals to His Miracles. It was winter, and Jesus was walking in the Temple in Solomon’s Portico, when the Jews gathered round Him and kept asking Him, “How long do you mean to keep us in suspense? If you are the Christ, tell us plainly.” Jesus answered, “I have told you, and you do not believe. The deeds that I do in my Father’s name—they give testimony about me. But you do not believe, because you are not my sheep. My sheep listen to my voice, and I know them, and they follow me. I give them the Life of the ages, and they shall never, never perish, nor shall any foe wrest them from my hand. What my Father has given me is more precious than all besides; and no one is able to wrest anything from my Father’s hand: I and the Father are one.”

Again the Jews brought stones to stone Him. The Jews talk of killing Him. Jesus remonstrated with them. “Many good deeds,” He said, “have I shown you as coming from the Father; for which of them are you going to stone

18. Cp. xviii. 6, n.

22. *Came on*] v.l. adds ‘at that time.’

24. *Kept asking*] The tense (imperfect) implies that the question was pressed again and again, probably by several questioners. Cp. Mark viii. 27, n.

28. *Of the ages*] Greek, ‘æonian.’ Cp. Matt. xviii. 8, n.

29. *More precious*] Or ‘more (to me).’ Lit. ‘greater (in my esteem).’

30. *Are one*] See the Commentators; but it is important to observe that ‘one’ here is neuter, not masculine as in the similar expression in Gal. iii. 28. Our Lord here affirms that He and His Father, being two Persons (masculine), have and are one nature (neuter).

32. *Which of them*] Lit. ‘which work of them.’ The Greek word here for ‘which’ is not the one that would be used in classical Greek. Cp. Matt. xxi. 23; Acts iv. 7; 1 Pet. ii. 20.

me?" "For no good deed," the Jews replied, "are we going to stone you, but for blasphemy, and because you, who are only a man, are making yourself out to be God." Jesus replied, "Does it not stand written in your Law, 'I SAID, YOU ARE GODS' (Ps. lxxxii. 6)? If those to whom God's word was addressed are called gods (and the Scripture cannot be annulled), how do you dare to say to Him whom the Father consecrated and sent into the world, 'You are blaspheming,' because I said, 'I am, God's Son?' If the deeds I do are not my Father's deeds, do not believe me; but if they are, then even if you do not believe me, at least believe the deeds, that you may know and see clearly that the Father is in me, and that I am in the Father." This made them once more try to arrest Him, but He withdrew out of their power.

Then He went away again to the other side of the Jordan, to the place where John had been baptizing at first; and there He stayed. Large numbers of people also came to Him, and their report was, "John did not work any miracle, but all that John said about this teacher was true." And many became believers in Him there.

Now there was a certain sick man, Lazarus of Bethany—Bethany being the village of Mary and her sister Martha. (It was the Mary who poured the perfume over the Lord and wiped His feet with her hair, whose brother Lazarus was ill.) So the sisters sent to Him to say, "Master, he whom you hold dear is ill." Jesus received the message and said, "This illness is not to end in death, but is to promote the glory of God, in order that the Son of God may be glorified by it."

Now Jesus loved Martha and her sister and Lazarus. When, however, He heard that Lazarus was ill, He still remained two days in that same

35. *Are called*] Lit. 'he (or He, or it) called (or has called).'

39. *Power*] Lit. 'hand.'

41. *Miracle*] Lit. 'sign.' Cp. ii. 11.

42. *Became believers*] See *Aorist* vi. 6.

1. *Bethany being the village*] Lit. 'out of the village.' Cp. i. 44.

3. *Whom you hold dear*] Or 'whom you regard as your friend.' Cp. xv. 14, 15; Jas. ii. 23. The Greek verb used here is the one which has furnished a syllable to many English words, as 'phil-anthropy,' 'phil-harmonic,' 'Russo-philie.'

5. *Loved*] The Greek verb used here is more emphatic than that of verse 3, and marks a stronger glow of affection. We find it in the great and first commandment, and in the second which is of the same character (Matt. xxii. 37, 39), and it supplies a name (*agapē*) for the highest of Christian virtues (1 Cor. xiii.). (The Greek language has a third word, *eros*, which may be defined as 'animal love.' This word does not occur in the N.T., even in such passages as Eph. v. 25-33.) See also v. 20, n; xx. 2, n; xxi. 7, n.

place. Then, after that, He said to the disciples, "Let us
return to Judaea." "Rabbi," exclaimed the disciples, "the Jews
have just been trying to stone you, and do you think of going
back there again?" Jesus replied, "Are there not twelve hours
in the day? If any one walks in the daytime, he does not stumble
—because he sees the light of this world; but if a man walks by
night, he does stumble, because the light is not in him." He
said this, and afterwards He added, "Our friend Lazarus is
sleeping, but I will go and awake him." "Master, if he is
asleep," said the disciples, "he will recover." Jesus had spoken
of his death, but they thought He referred to the rest taken in
ordinary sleep. So Jesus then told them plainly, "Lazarus is
dead; and for your sakes I am glad I was not there, in order
that you may believe. But let us go to him." "Let us go also,"
Thomas the Twin said to his fellow disciples, "that we may
die with Him."

Lazarus was
now dead
and buried.

On His arrival Jesus found that Lazarus had
already been three days in the tomb. Bethany was
near Jerusalem, the distance being a little less than
two miles; and a considerable number of the Jews were with
Martha and Mary, having come to express sympathy with them
on the death of their brother. Martha, however, as soon as she
heard the tidings, "Jesus is coming," went to meet Him; while
Mary remained sitting in the house. So Martha came and
spoke to Jesus. "Master, if you had been here," she said, "my
brother would not have died. And even now I know that what-
ever you ask God for, God will give you." Jesus answered her,
"Your brother shall rise again." "I know," replied Martha,
"that he will rise again at the resurrection, on the
last day." Jesus replied, "I am the Resurrection
and the Life. He who believes in me, even if

9. *The light of this world* [i.e., the sun in the sky. Cp. ix. 5.

11. *Friend*] See verse 3, n. *Is sleeping*] Lit. 'has fallen asleep.' The Greek perfect tense often denotes a present state resulting from a past action. See *Aorist* vii.

34. *And awake*] Lit. 'in order that I may awake.'

14. *Is dead*] More exactly 'has died' (see *Aorist* vi. 1). But the distinction is not so important as it is in Rom. vi. 7.

17. *On His arrival*] In the Greek this verse begins with the particle commonly rendered 'therefore.' It occurs 19 times in this chapter, a frequency of repetition which is never found in English narrative. In the A.V. 'therefore' is found 5 times in this chapter, in the R.V. 16 times. The subject is fully discussed in *Aorist*, Appendix B. *Three days*] Lit. 'four days.' Cp. Acts x. 30, n.

20. *However*] Or 'therefore.' Cp. verse 17, n.

22. *Even*] The reader who is in love with a word-for-word rendering may omit this 'even'; but he will then miss the full force of the original.

23. *Shall*] Or 'will.'

25. *Has died*] More exactly, 'shall have died' (by the time the Resurrection comes)

he has died, shall live ; and every one who is living and is a
believer in me shall never, never die. Do you believe this?"
"Yes, Master," she replied ; "I am thoroughly convinced that
you are the Christ, the Son of God, who was to come into the
world."

After saying this, she went and called her sister Mary
privately, telling her, "The Rabbi is here and is asking for
you." So she, on hearing that, rose up quickly to go to
Him. Now Jesus was not yet come into the village, but was
still at the place where Martha had met Him. So the Jews
who were with Mary in the house sympathizing with her, when
they saw that she had risen hastily and had gone out, followed
her, supposing that she was going to the tomb to weep aloud
there.

Mary then, when she came to Jesus and saw
Him, fell at His feet and exclaimed, "Master, if
you had been here, my brother would not have
died." Seeing her weeping aloud, and the Jews in like manner
weeping who had come with her, Jesus, curbing the strong
emotion of His spirit, though deeply troubled, asked them,
"Where have you laid him?" "Master, come and see," was
their reply. Jesus wept. "See how dear he held him," said
the Jews ; though others of them asked, "Was this man who
opened the blind man's eyes unable to prevent his friend from
dying?" Jesus, however, again restraining His strong feeling,
came to the tomb. It was a cave, and a stone had been laid
against the mouth of it. "Take away the stone," said Jesus.
Martha, the sister of the dead man, exclaimed, "Master, by this
time there is a foul smell ; for it is three days since he died."
"Did I not promise you," replied Jesus, "that if you believe,
you shall see the glory of God?" So they removed the stone.
Then Jesus lifted up His eyes and said, "Father, I thank Thee
that Thou hast heard me. I knew that Thou always hearest me ;
but for the sake of the crowd standing round I said it—that
they may believe that Thou didst send me." After speaking
thus, He called out in a loud voice, "Lazarus, come out."

28. *Rabbi*] Lit. 'Teacher.'

31. *Supposing that she was going*] Or 'supposing (and saying to one another),
'She is going.'

33. *Emotion*] Or 'indignation' (at the triumph of evil). Lit. 'He was moved with
indignation in the spirit.'

35. *Wept*] But not aloud, as in verses 31, 33. This verb, signifying the silent
shedding of tears, occurs nowhere else in the N.T.

38. *Restraining &c.*] Lit. 'being moved with indignation in Himself.'

39. *It is three days*] See Westcott's valuable note.

The dead man came out, his hands and feet wrapped in cloths, 44
and his face wrapped round with a towel. "Untie him," said 26
Jesus, "and let him go free."

Sympathy and
Opposition. Thereupon a considerable number of the Jews 45
—namely those who had come to Mary and had 27
witnessed His deeds—became believers in Him ;

• though some of them went off to the Pharisees and told them 46
• what He had done. 28

Christ's Death
for others
predicted. The High Priests and Pharisees therefore held 47
a meeting of the Sanhedrin. "What steps are we

taking?" they asked one another ; "for that man 9
is performing a great number of miracles. If we leave him 5
alone in this way, everybody will believe in him, and the

Romans will come and blot out both our City and our nation." 5
But one of them, Caiaphas, being High Priest that year, said, 49

"You know nothing about it. You do not reflect that it is 50
to your interest that one man should die for the People rather

than the whole nation perish." It was not as a mere man that 51
he thus spoke ; but being High Priest that year he was inspired

to declare that Jesus was to die for the nation, and not for the 52
nation only, but in order to unite into one body all the far-

scattered children of God. So from that day forward they 53
planned and schemed in order to put Him to death.

Jesus
withdraws to
Ephraim. Jesus therefore no longer went about openly 54
among the Jews, but left that neighbourhood and

went into the district near the desert, to a town 55
called Ephraim, and remained there with the disciples. The

Jewish Passover was coming near, and many from that district 55
went up to Jerusalem before the Passover, to purify themselves.

They therefore looked out for Jesus, and asked one another as 56
they stood in the Temple, "What do you think?—will he come

to the Festival at all?" Now the High Priests and Pharisees 57
had issued orders that if any one knew where He was, he

44. *Cloths*] The Greek word here used occurs nowhere else in the N.T., but is probably synonymous with the one found Luke xxiv. 12 ; John xix. 40 ; xx. 5, 6, 7. *Towel*] Or 'handkerchief.'

47. *That man*] 'This man' would suggest that Jesus was present and in their power, which was by no means the case. Cp. ix. 16 ; Luke xiii. 2. *Miracles*] Cp. ii. 11.

48. *City*] Lit. 'place.'

51. *As a mere man*] Lit. 'from himself.'

55. *From that district*] Or 'from (all parts of) the country.' But if this had been the sense we should have expected the verb to be in the imperfect. Here it is in the aorist.

Affection and
Gratitude.

Jesus, however, six days before the Passover, came to Bethany, where Lazarus was whom He had raised from the dead. So they gave a dinner there in honour of Jesus, at which Martha waited at table, but Lazarus was one of the guests who were with Him. Availing herself of the opportunity, Mary took a pound weight of pure spikenard very costly and poured it over His feet and wiped His feet with her hair, so that the house was filled with the fragrance of the perfume. Then said Judas (the Iscariot, one of the Twelve—the one who afterwards betrayed Jesus), "Why was not that perfume sold for 300 shillings and the money given to the poor?" The reason he said this was not that he cared for the poor, but that he was a thief, and that being in charge of the money-box he used to steal what was put into it. But Jesus interposed. "Do not blame her," He said, "allow her to keep it for this time of my preparation for burial. For the poor you always have with you, but you have not me always."

Now it became widely known among the Jews that Jesus was there; but they came not only on His account, but also in order to see Lazarus whom He had brought back to life. The High Priests, however, consulted together to put Lazarus also to death, for because of him many of the Jews left them and became believers in Jesus.

Jesus
rides into
Jerusalem.

The next day a great crowd of those who had come to the Festival, hearing that Jesus was coming to Jerusalem, took branches of the palm trees and went out to meet Him, shouting as they went, "God save Him! BLESSINGS ON HIM WHO COMES IN THE NAME OF THE LORD (Ps. cxviii. 26)—even on the King of Israel?" And Jesus, having procured a young ass, sat upon it, just as the Scripture says, "FEAR NOT, DAUGHTER OF ZION! SEE, THY KING IS COMING RIDING ON AN ASS'S COLT" (Zech. ix. 9). The meaning of this His disciples did not understand at the time; but after Jesus was glorified they recollected that this was

1. However] See *Aorist* Appendix B. 5. Cp. also verses 9-11.

1-11. Cp. Matt. xxvi. 6-13; Mark xiv. 3-9.

3. Pure] Or 'liquid.'

6. Money-box] The word occurs in the N.T. only here and in xiii. 29. Cp. Chron. xxiv. 8-11, LXX.

7. Allow her to keep] Or '(her purpose was but) to keep.' The women who later on brought sweet spices to anoint Christ's dead body came too late (Mark xvi. 1).

11. Left them and became] Not all at once, but, as the imperfect tense implies, in long and frequent succession.

12-19. Cp. Matt. xxi. 1-11; Mark xi. 1-11; Luke xix. 29-44.

13. The palm-trees] Which were growing there.

written about Him, and that they had done this to Him. The large number of people, however, who had been present when He called Lazarus out of the tomb and brought him back to life, declared what they had witnessed. This was also why the crowd came to meet Him, because they had heard of His having performed that miracle. The result was that the Pharisees said among themselves, "Observe how idle all your efforts are! The world is gone after him!"

A higher Life
the Result of
• Death.

Now some of those who used to come up to worship at the Festival were Greeks. They came to Philip, of Bethsaida in Galilee, with the request "Sir, we wish to see Jesus." Philip came and told Andrew: Andrew and Philip told Jesus. His answer was, "The time has come for the Son of Man to be glorified. In most solemn truth I tell you that unless the grain of wheat falls into the ground and dies, it remains what it was—a single grain; but that if it dies, it yields a rich harvest. He who holds his life dear, is destroying it; and he who makes his life of no account in this world shall keep it to the Life of the ages. If a man wishes to be my servant, let him follow me; and where I am, there too shall my servant be; if a man wishes to be my servant, the Father will honour him. Now is my soul full of trouble; and what shall I say? Father, save me from this hour. But for this purpose I have come to this hour. Father, glorify Thy name."

Thereupon there came a voice from the sky,
A Voice from the Sky. "I have glorified it and will also glorify it again."

The crowd that stood by and heard it, said that there had been thunder; others said, "An angel spake to him." "It is not for my sake," said Jesus, "that that voice came, but for your sakes. Now is the judgement of this world: now will the prince of this world be driven out. And I—if I am lifted

17. *However*] See *Aorist*, Appendix B, 5.

19. *Observe &c.*] Or 'Do you see that . . . ?'

20. *To come up*] Viz. to the part of the country spoken of in all the earlier part of the chapter. Cp. Matt. xvii. 27; Rev. iv. 1; 1 Sam. xiv. 12, LXX. Or perhaps 'to go up.'

21. *They came*] Apparently the whole body with one consent.

25. *His life*] Or 'his soul'; cp. x. 11; but "not the soul in the present acceptance of that term" (Alford). *Makes of no account*] Lit. 'hates.' *Shall keep it*] Lit. 'will be keeping guard over it.' *Of the ages*] Greek 'aeonian.' Cp. iii. 15.

27. *Save me from this hour*] Cp. Matt. xxvi. 39; Mark xiv. 36; Luke xxii. 42. Or we may understand the clause to mean, "Shall I pray, 'Father . . . hour?'" *For this purpose*] i.e., of triumphing over Sin, the devil, and Death, just when they seemed to be triumphing over Him.

29. *Stood by*] Lit. 'stood.' Cp. Matt. xxvii. 73.

31. *The judgement*] Or 'a judgement.'

32. *If*] Or 'when.' Cp. xiv. 3, n; 1 John iii. 2, n. *From*] More lit. 'out of.'

up from the earth—will draw all men to me.” He said this to 33
 indicate the kind of death He would die. The crowd answered 34
 Him, “We have heard out of the Law that the Christ remains
 for ever: in what sense do you say that the Son of Man must
 be lifted up? Who is that Son of Man?” “Yet a little while,” 35
 He replied, “the light is among you. Live and act according to
 the light that you have, for fear the darkness overtake you; for
 a man who walks in the dark does not know where he is going.
 In the degree that you have light, believe in the Light, so that 36
 you may become sons of Light.”

Much
 Unbelief, yet
 many secret
 Disciples.
 Jesus said this, and went away and hid Him- 37
 self from them. But though He had performed
 such great miracles in their presence, they did not
 believe in Him—in order that the words of Isaiah 38
 the Prophet might be fulfilled,

“LORD, WHO HAS BELIEVED OUR PREACHING?

AND THE ARM OF THE LORD—TO WHOM HAS IT BEEN
 UNVEILED?” (Isa. liii. 1.)

For this reason they were unable to believe—because Isaiah 39
 said again,

“HE HAS BLINDED THEIR EYES AND MADE THEIR MINDS 40
 CALLOUS,

LEST THEY SHOULD SEE WITH THEIR EYES AND PERCEIVE
 WITH THEIR MINDS,

AND SHOULD TURN,

AND I SHOULD HEAL THEM” (Isa. vi. 9, 10).

Isaiah uttered these words because he saw His glory; and he 41
 spoke of Him. Nevertheless even from among the Rulers many 42
 believed in Him; but because of the Pharisees they did not
 avow their belief, for fear they should be shut out from the
 synagogue. For they loved the glory that comes from men 43
 rather than the glory that comes from God.

Jesus and
 His heavenly
 Father.
 But Jesus cried aloud, “He who believes in me, 44
 believes not so much in me, as in Him who sent
 me; and he who sees me sees Him who sent me. 45

35. *Live and act*] Lit. ‘walk.’ *Overtake*] Cp. i. 5, where the same verb occurs.

35, 36. *In the degree that you have light*] Lit. ‘As you have the light.’ For
 as v.l. has ‘while.’

36. *Had Himself*] In classical Greek the verb would mean ‘was hidden,’ by some
 other agent. Cp. Rom. ix. 29.

37. *Such great*] Or ‘so many,’ but in this Gospel we find but little stress laid on
 the number of our Lord’s miracles, only seven being recorded.

44. *Cried aloud*] The tense (aorist) of this verb does not admit of the interpreta-
 tion preferred by Tholuck, Olshausen and others, “Jesus was accustomed emphati-

I have come like light into the world, in order that no one who believes in me may remain in the dark. And if any one hears my teachings and regards them not, I do not judge him; for I did not come to judge the world, but to save the world. He who sets me at naught and does not receive my teachings is not left without a judge: the Message which I have spoken will judge him on the last day. Because I have not spoken on my own authority; but the Father who sent me, Himself gave me a command what to say and in what words to speak. His command, I well know, is the Life of the ages: what therefore I speak, I speak as the Father has said it to me."

A glorious
Lesson in
Humility.

Now just before the Feast of the Passover this incident took place. Jesus knew that the time

had come for Him to leave this world and go to the Father; and having loved His own who were in the world, He loved them to the end. While supper was proceeding, the devil having by this time suggested to Judas Iscariot, the son of Simon, the thought of betraying Him, Jesus, although He knew that the Father had put everything into His hands, and that He had come forth from God and was now going to God, rose from table, threw off His upper garments, and took a towel and tied it round His waist. Then He poured water into a basin, and proceeded to wash the feet of the disciples and to wipe them with the towel which He had round His waist. When He came to Simon Peter, Peter objected. "Master," he said, "are *you* going to wash my feet?" Jesus answered him, "What I am doing, for the present you do not know, but afterwards you shall know." "Never while the world lasts," said Peter, "shall you wash my feet." "If I do not wash you," replied Jesus, "you have no share with me." "Master," said Peter, "wash not only my feet, but also

call to declare," thus making the last seven verses of this chapter an epitome of all His discourses.

47. *Regards them not*] Lit. 'keeps no guard over them.' Cp. verse 25. This verb occurs only three times in this gospel, the third instance being xvii. 12. *Not judge*] i.e., 'not now judge.' Cp. xvii. 9, n.

48, 49. *I have spoken*] The rendering 'I spoke' would be understood by the ordinary English reader as referring to words spoken only on one definite occasion, an interpretation altogether inadmissible.

49. *Gave me*] And it still continues in my care (the Greek perfect). See *Aorist* vii. 3, 4.

50. See the Commentators, especially Westcott.

1-20. Cp. Luke xxii. 24-30.

1. *To the end*] So in Matt. x. 22 and elsewhere; or perhaps 'wholly,' 'intensely,' 'perfectly,' as in 2 Macc. viii. 29.

6. *When He came*] There is no indication of the order in which our Lord took the disciples.

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my hands and my head." Jesus answered him, "Any one who has lately bathed does not need to wash more than his feet, but is clean all over; and you my disciples are clean, and yet this is not true of all of you." For He knew who was betraying Him, and that was why He said, "All of you are not clean." 10 11

So after He had washed their feet, put on His garments again, and returned to the table, He said to them, "Do you understand what I have done to you? You call me 'The Rabbi' and 'The Master,' and rightly so, for such I am. If I then, your Master and Rabbi, have washed your feet, it is also your duty to wash one another's feet. For I have set you an example in order that you may do what I have done to you. In most solemn truth I tell you that a servant is not superior to his master, nor is a messenger superior to him who sent him. If you know all this, blessed are you if you act accordingly. I am not speaking of all of you. I know whom I have chosen, but things are as they are in order that the Scripture may be fulfilled, which says, 'HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME' (Ps. xli. 9). From this time forward I tell you things before they happen, in order that when they do happen you may believe that I am He. In most solemn truth I tell you that he who receives whoever I send receives me, and that he who receives me receives Him who sent me." 12 13 14 15 16 17 18 19 20

After speaking thus Jesus was troubled in spirit and said with deep earnestness, "In most solemn truth I tell you that one of you will betray me." 21

The Traitor indicated.

The disciples began looking at one another, at a loss to know to which of them He was referring. There was at table one of His disciples—the one Jesus loved—reclining with his head on Jesus's bosom. Making a sign therefore to him, Simon Peter said, "Tell us to whom He is referring." So he, having his head on Jesus's bosom, leaned back and asked, "Master, who is it?" Jesus answered, "It is the one for whom I will dip this piece of bread and to whom I shall give it." Accordingly 22 23 24 25 26

10. *More than his feet* | v.l. omits these words.

13, 14. *Rabbi* | Lit. 'Teacher.' *Master* | Or 'Lord.'

18. *My bread* | v.l. 'bread with me.'

19. *I am He* | See viii. 24, n.

21-25. Cp. Matt. xxvi. 21-25; Mark xiv. 18-21; Luke xxii. 21-23.

23. *Loved* | The same word as in xxi. 7. Cp. xi. 5, n. *Reclining &c.* | In our Lord's time Roman customs were to a great extent adopted among the Jews. At meals the Romans reclined on broad sloping couches which were placed on three sides of a square. On each couch three, four, or even five guests lay at full length obliquely, each on his left side, resting his elbow on a cushion.

26. *Dip* | i.e. in the gravy.

He dipped the piece of bread, and took it and gave it to Judas the son of the Iscariot Simon. Then after Judas had received the piece of bread, Satan entered into him. Jesus said to him, "Lose no time about it." But why He said this no one else at the table understood. Some, however, supposed that because Judas had the money-box Jesus meant, "Buy what we require for the Festival," or that he should give something to the poor. So Judas took the piece of bread and immediately went out. It was now night.

The new Law— So when he was gone out, Jesus said, "Now is the Law of the Son of Man glorified, and God is glorified in Love. him. Moreover God will glorify him in Himself, and will glorify him without delay. Dear children, I am still with you a little longer. You will seek me, but, as I said to the Jews, 'Where I am going you cannot come,' so for the present I say to you. A new commandment I give you, to love one another; that as I have loved you, you also may love one another. It is by this that every one will know that you are my disciples—if you cherish mutual love."

Peter's Denial foretold. "Master," inquired Simon Peter, "where are you going?" "Where I am going," replied Jesus, "you cannot be my follower now, but you shall be later." Peter asked again, "Master, why cannot I follow you now? I will lay down my life on your behalf." "You say you will lay down your life on my behalf!" said Jesus; "in most solemn truth I tell you that the cock will not crow before you have three times disowned me."

Christ's Departure and Return. "Let not your hearts be troubled. Trust in God: trust in me also. In my Father's house there are many resting-places: were it otherwise, I would have told you; for I am going to make ready a place

27. *About it*] Lit. (in) 'what you are doing.'

29. *However*] See *Aorist*, Appendix A, 12.

31. *Is glorified*] Or, a shade more literally, 'has been glorified.' 'Was glorified' seriously misrepresents, in respect of time, the true meaning of the verb. See *Aorist* xi. 3.

33. *Dear*] Cp. xxi. 17.

34. *To love*] Or 'in order that you may love.' Some regard the institution of the Lord's Supper as the 'commandment' referred to by our Lord. In the order of events that institution, though not mentioned by John, precedes verse 21. See Luke xxii. 19-23.

36-38. Cp. Matt. xxvi. 31-35; Mark xiv. 27-31; Luke xxii. 31-38.

37, 38. *Life*] Or 'soul.'

38. *The cock will not crow*] "It was now night" (verse 30).

1. *Trust* (twice)] Or 'you trust.' The second half of the verse may be punctuated, 'Trust: in God and in me, trust.'

2. *To make ready*] Later on in the apostolic age the heavenly home is declared to be now ready (Heb. xi. 16). Cp. Rev. xiv. 13.

for you. And if I go and make ready a place for you, I will 3
 return and take you to be with me, that where I am you also
 may be. And where I am going—you all know the way.” 4
 “Master,” said Thomas, “we do not know where you are 5
 going: in what sense do we know the way?” “I am the Way,” 6
 replied Jesus, “and the Truth and the Life: no one comes to
 the Father except through me. If you—all of you—knew me, 7
 you would fully know my Father also: from this time forward
 you know Him and have seen Him.”

“Master,” said Philip, “cause us to see the 8
 Father: that is all we need.” Jesus answered 9
 him, “Have I been so long among you, and yet

you, Philip, do not know me? He who has seen me has seen the 10
 Father. How can *you* ask me, ‘Cause us to see the Father?’
 Do you not believe that I am in the Father and that the Father 11
 is in me? The things that I tell you all I do not speak on my
 own authority; but the Father dwelling within me carries on 12
 His own work. Believe me, all of you, that I am in the Father
 and that the Father is in me; or at any rate, believe me 13
 because of what I do. In most solemn truth I tell you that he
 who trusts in me—the things which I do he shall do also; 14
 and greater things than these he shall do, because I am going
 to the Father. And whatever any of you ask in my name, I 15
 will do, in order that the Father may be glorified in the
 Son. If you make any request of me in my name, I will do it. 16

“If you love me, you will obey my command- 15
 ments. And I will ask the Father, and He will 16
 give you another Advocate to be for ever with you

3. *If I go &c.*] Or less exactly, ‘when I have gone and made ready.’ The ‘if’
 does not indicate any uncertainty. Cp. xii. 32; 1 John iii. 2; and the ‘si’ in
 Vergil, *Aeneid* vi. 828. *Take you to be with me*] Lit. ‘receive you to myself.’ Some
 think the original significance of these words was an intimation that the ministry of
 the apostles as a whole would be cut short by their Master’s personal return from
 Heaven. Cp. xxi. 22; Matt. x. 23; xvi. 28; xxiv. 34. Others find the fulfilment of
 the promise in the coming of the Saviour to every individual Christian in the hour of
 death.

5. *In what sense*] Cp. xii. 34.

13. *Believe*] ‘What I have already told you, and not you alone.’ See x. 38.
Dwelling] v.l. ‘who dwells.’ *Work*] Lit. ‘works,’ but plainly not in the sense in
 which we commonly speak of ‘the works of God.’

11. *Believe me because*] v.l. omits ‘me.’

13, 14. *In my name*] Or ‘on the ground that you are mine.’ See the Commen-
 tators here, especially Westcott.

14. *O’ me*] v.l. omits.

16. *Advocate*] According to etymology, ‘one called to one’s side to help.’ Cp.
 Acts iv. 35, n. “The sense of advocate, counsel, one who pleads, convinces, con-
 victs, in a great controversy, who strengthens on the one hand and defends on the
 other, meeting formidable attacks, is alone adequate” (Westcott). If the leading
 thought here were that of ‘comfort,’ the form of the word would convey the modified
 sense, not of ‘comforter,’ but of ‘comforted.’

—the Spirit of truth. That Spirit the world cannot receive, because it does not see Him or know Him : you know Him, because He remains by your side and is in you. I will not leave you bereaved : I am coming to you. Yet a little while and the world will see me no more, but you will see me : because I live, you also shall live. At that time you will know that I am in my Father and that you are in me and that I am in you. He who has my commandments and obeys them—he it is who loves me ; and he who loves me will be loved by my Father, and I will love him and will clearly reveal myself to him.”

Judas (not the Iscariot) asked : “ Master, how is it that you will reveal yourself clearly to us and not to the world ? ” “ If any one loves me,” replied Jesus, “ he will obey my teaching ; and my Father will love him, and we will come to him and make our home with him. He who has no love for me does not obey my teaching ; and yet the teaching to which you are listening is not mine, but is the teaching of the Father who sent me.

The Holy Spirit “ All this I have spoken to you while I am with you. But the Advocate, the Holy Spirit whom the Father will send at my request, will teach you everything, and will bring to your memories all that I have said to you. Peace I leave with you : my own peace I give to you. It is not as the world gives its greetings that I give you peace. Let not your hearts be troubled nor be timid.

Christ's Departure to the Father. “ You heard me say to you, ‘ I am going away, and yet I am coming to you.’ If you loved me, you would have rejoiced because I am going to the Father ; for the Father is greater than I am. I have now told you before it comes to pass, that when it has come to pass you may believe. In future I shall not talk much with you, for the Prince of this world is coming. And yet in me he has nothing ; but it is in order that the world may know that I love the

18. *Bereaved*] Or ‘orphans.’

19. *Will see*] Lit. ‘sees.’

22. *How is it?* Lit. ‘What has happened.’

23. *Teaching*] Lit. ‘word.’ *With him*] Or ‘by his side,’ as in verse 17. See also verse 25. (Stapfer’s rendering *chez lui* is certainly permissible, and perhaps gives the exact sense.) Cp. Acts xxi. 8, 16, where the same preposition is similarly used.

26. *At my request*] Lit. ‘in my name.’ See Westcott’s note. *All that I have said to you*] The ‘have’ is indispensable here, the aorist tense being, as its name implies, indefinite, while ‘I said’ is definite. See this argued at length in *Aorist v.* Both Second and Stapfer rightly use the past indefinite—“tout ce que je vous ai dit.”

28. *Greater than I am*] Cp. Phil. ii. 7.

30. *Prince*] Or ‘Ruler.’ *Of this world*] Lit. ‘of the world.’

Father, and that it is in obedience to the command which the Father gave me that I thus act. Rise, let us be going."

The True Vine and its Branches. "I am the Vine—the True Vine, and my Father is the vine-dresser. Every branch in me—if it bears no fruit, He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. Already you are cleansed—through the teaching which I have given you. Continue in me, and let me continue in you. Just as the branch cannot bear fruit of itself—that is, if it does not continue in the vine—so neither can you if you do not continue in me. I am the Vine, you are the branches: he who continues in me and in whom I continue bears abundant fruit, for apart from me you can do nothing. If any one does not continue in me, he is like the unfruitful branch which is at once thrown away and then withers up: such branches they gather up and throw into the fire and they are burned.

A close Union with Christ through Obedience. "If you continue in me and my sayings continue in you, ask what you will and it shall be done for you. By this is God glorified—by your bearing abundant fruit and thus being true disciples of mine. As the Father has loved me, I have also loved you: continue in my love. If you obey my commandments, you will continue in my love, as I have obeyed my Father's commandments and continue in His love.

The Joy which will result. "These things I have spoken to you in order that I may have joy in you, and that your joy may become perfect. This is my commandment to you, to love one another as I have loved you. No one has greater love than this—a man laying down his life for his friends. You are my friends, if you do what I command you. No longer do I call you servants, because a servant does not know what his master is doing; but I have called you friends, because all that I have heard from the Father I have

3. *Teaching* . . . given] Lit. 'word . . . spoken.'

6. *Which is thrown away*] Lit. 'he has been thrown away.' Should the connexion be severed, the result is immediately apparent—he has been flung aside for the burning. Similarly the aorist can be accounted for in verse 8.

7. *Sayings*] Of warning, rebuke, encouragement, instruction, promise.

8. *Is glorified*] Lit. 'has been glorified.' No sooner will you have shown yourselves fruitful branches—my true disciples—than at once glory has accrued to God. Cp. verse 6.

9. *Has loved*] The simple 'loved' would refer to some definite past time, or would represent the Greek imperfect rather than the aorist. *I have also &c.*] Or 'and I . . . you, continue &c.'

11. *I have spoken*] And let them be treasured in your hearts—the Greek perfect.

15. *Servants* . . . *servants*] Lit. 'bondservants . . . bondservant.'

made known to you. It is not you who chose me, but it is I who chose you and appointed you that you might go and be fruitful and that your fruit might remain; so that whatever petition you present to the Father in my name He may give you.

The World
will hate and
persecute.

"Thus I command you to love one another. If the world hates you, remember that it has first had me as the fixed object of its hatred. If you belonged to the world, the world would love its own property; but because you do not belong to the world, and I have chosen you out of the world—for that reason the world hates you. Bear in mind what I said to you, 'A servant is not superior to his master.' If they have persecuted me, they will also persecute you: if they have obeyed my teaching, they will obey yours also. But they will inflict all this suffering upon you on account of your bearing my name—because they do not know Him who sent me.

The Guilt of
sinning
against Light.

"If I had not come and spoken to them, they would have had no sin; but as the case stands they are without excuse for their sin. He who hates me hates my Father also. If I had not done among them, as I have, such miracles as no one else ever did, they would have had no sin; but they have in fact seen and also hated both me and my Father. But this has been so, in order that the saying may be fulfilled which stands written in their Law, 'THEY HAVE HATED ME WITHOUT ANY REASON' (Ps. xxxv. 19; lxix. 4).

Inward Light
and external
Testimony.

"When the Advocate is come whom I will send to you from the Father's presence—the Spirit of Truth who comes forth from the Father's presence—He will be a witness concerning me; and you also are witnesses, because you have been with me from the first.

Excommuni-
cation and
Martyrdom
foretold.

"These things I have spoken to you in order to clear stumbling-blocks out of your path. You will be excluded from the synagogues; nay more, the time is coming when any one who has murdered one of you will suppose he is offering service to God. And they will do these things because they have failed to recognize the Father and to discover who I am. But I have

24. As I have] Implied in the definite article, which is used here in the Greek. Have . . . seen] See *Aorist* vii. 6.

3. The Father] i.e. 'in Me.' Cp. verse 25; 2 Cor. v. 19.

spoken these things to you in order that when the time for their accomplishment comes you may remember them, and may recollect that I told you. I did not, however, tell you all this at first, because I was still with you. But now I am returning to Him who sent me; and not one of you asks me where I am going, but grief has filled your hearts because I have said all this to you.

“Yet it is the truth that I am telling you—it is to your advantage that I go away. For unless I go away, the Advocate will not come to you; but if I go, I will send Him to you. And He, when He comes, will convict the world in respect of sin, of righteousness, and of judgement; of sin, because they do not believe in me; of righteousness, because I am going to the Father, and you will no longer see me; of judgement, because the Prince of this world is under sentence.”

“I have much more to say to you, but you are unable at present to bear the burden of it. But when He is come—the Spirit of Truth—He will guide you into all the truth; for He will not speak as Himself originating what He says, but all that He hears He will speak, and He will make known the future to you. He will glorify me, because He will take of what is mine and will make it known to you. Everything that the Father has is mine; that is why I said that the Spirit of Truth takes of what is mine and will make it known to you.”

“A little while and you see me no more, and again a little while and you shall see me.” Some of His disciples therefore said to one another, “What does this mean which He is telling us, ‘A little while and you do not see me, and again a little while and you shall see me,’ and ‘Because I am going to the Father’?” So they asked one another repeatedly, “What can that ‘little while’ mean which He speaks of? We do not understand His words.” Jesus perceived that they wanted to ask Him, and He said,

5. *Asks me*] The ‘me’ is not emphatic as though Jesus were upbraiding them with selfish thoughtlessness about Himself. The sense seems rather to be, ‘as by this time you fully understand.’ Cp. xiv. 28.

7. *I am telling*] The ‘I’ is expressed in the Greek, but is not emphatic. There is no antithesis implied between our Lord and some other person. Cp. xiv. 28, n.

8. *Convict*] Or ‘bring demonstration to.’

10. *You will . . . see*] Lit. ‘you see.’

13. *All that He hears &c.*] Cp. viii. 26, 28. *The future*] Lit. ‘the things that are coming.’

17. *Because*] Or ‘that,’ a word which may be omitted here in translating.

"Is this what you are questioning one another about—my saying, 'A little while and you do not see me, and again a little while and you shall see me'? In most solemn truth I tell you that you will weep aloud and lament, but the world will be glad : you will mourn, yet your mourning will turn into gladness. A woman, when she is in labour has sorrow, because her time has come ; but when she has given birth to the babe, she no longer remembers the pain, because of her joy at a child being born into the world. So you also now have sorrow ; but I shall see you again, and your hearts will be glad, and your gladness no one will take away from you. You will put no questions to me then.

The Advantages of Prayer in Christ's Name.

"In most solemn truth I tell you that whatever you ask the Father for in my name He will give you. As yet you have not asked for anything in my name : ask, and you shall receive, that your hearts may be filled with gladness.

In the future He would speak more plainly.

"All this I have spoken to you in veiled language : the time is coming when I shall no longer speak to you in veiled language, but will tell you about the Father in plain words. At that time you will make your requests in my name ; and I do not promise to ask the Father on your behalf, for the Father Himself holds you dear, because you have held me dear and have believed that I came from the Father's presence. I came from the Father and have come into the world : again I am leaving the world and am going to the Father."

"Ah, now you are using plain language," said His disciples, "and are uttering no figure of speech ! Now we know that you have all knowledge, and do not need to be pressed with questions. Through this we believe that you came from God." "Do you at last believe?" replied Jesus ; "remember that the time

21. Child] Lit. 'human being.'

22. I shall see you again] "At my Resurrection—by my Spirit—at my second Advent" (Alford).

23. Then] Lit. 'in that day'—a Hebrew rather than an English idiom.

24. An indication that Christians are not to limit themselves to the use of 'the Lord's Prayer' (Matt. vi. 9 ; Luke xi. 2). Fulness of blessing, and especially the Father's promised gift of the Holy Spirit, come to us only as the result of our having 'linked with each petition the great Redeemer's Name.'

25. Will tell you] Lit. 'will bring word to you.'

26. At that time] Cp. verse 23, n.

27. Have held . . . have believed] Greek perfects, implying 'and you are still of the same mind.' See *Aorist* vii. 3, 4.

28. From the Father] Lit. 'out of the Father ;' the preposition is different from that used in the last clause of verse 27, and also from the one in the last clause of verse 30.

is coming, nay, is already come, for you all to be dispersed each to his own home and to leave me alone; and yet I am not alone, for the Father is with me.

Concluding Words of Encouragement. "I have spoken all this to you in order that in me you may have peace. In the world you have affliction; but keep up your courage: I have won the victory over the world." 33

Christ prays for Himself. When Jesus had thus spoken, He raised His eyes towards heaven and said, "Father, the hour is come: glorify Thy Son that the Son may glorify Thee; even as Thou hast given Him authority over all mankind, so that on all whom Thou hast given Him He may bestow the Life of the ages. And in this consists the Life of the ages—in knowing Thee the only true God and Jesus Christ whom Thou hast sent. I have glorified Thee on earth, having done perfectly the work which by Thine appointment has been mine to do. And now, Father, do Thou glorify me in Thine own presence, with the glory that I had in Thy presence before the world existed." 17

Christ prays for His Apostles. "I have revealed Thy perfections to the men whom Thou gavest me out of the world. Thine they were, and Thou gavest them to me, and they have obeyed Thy message. Now they know that whatever Thou hast given me is from Thee. For the truths which Thou didst teach me I have taught them; and they have received them, and have known for certain that I came out from Thy presence, and have believed that Thou didst send me." 2

"I am making request for them: for the world I do not make any request, but for those whom Thou hast given me; because they are Thine, and everything that is mine is Thine, and 3

3. *Knowing*] Or, as the tense implies, 'an ever-enlarging knowledge of.'

4. *By Thine appointment has been mine*] Lit. 'Thou hast given me.' The perfect tense is used in the Greek, implying 'and it remains in my hands.' Cp. xv. 10.

6. *Perfections*] Or 'name' (of Father). But cp. Exod. xxxiv. 5-7; Isa. ix. 6; Jer. xxiii. 6. *They have obeyed*] Greek perfect. Perhaps proleptically spoken; cp. verse 10.

7. *From Thee*] Or (sent) 'from Thy presence.'

8. *Teach . . . taught*] Lit. 'give . . . given.' Cp. Mark xiii. 11.

9. *I am making request*] John nowhere, either in the Gospel or in his Epistles, uses the ordinary word for 'pray' or 'prayer,' but this may be a mere matter of style. *For*] The same preposition in the Greek is employed in Luke xxii. 32; Acts viii. 15; Col. i. 3; 2 Thess. iii. 1; and elsewhere. Some, however, prefer to render 'concerning.' *I do not make*] i.e. 'I do not now make.' In Greek the present tense is more emphatically present than in English. Cp. vii. 8, n.

10. *Am crowned with glory*] Such is the force of the tense (the Greek perfect), used proleptically; i.e. our Lord spoke as though the act of crowning was already complete. Cp. verse 22.

everything that is Thine is mine ; and I am crowned with glory in them. I am now no longer in the world, but they are in the world and I am coming to Thee. 11

"Holy Father, keep them true to Thy name—the name which Thou hast given me to bear—that they may be one, even as we are. While I was with them, I kept them true to Thy name—the name Thou hast given me to bear—and I kept watch over them, and not one of them has perished except the one doomed to destruction, that the Scripture may be fulfilled. 12

"But now I am coming to Thee, and I speak these words while I am in the world, in order that they may have my gladness within them filling their hearts. I have given them Thy Message, and the world has hated them, because they do not belong to the world, just as I do not belong to the world. I do not ask that Thou wilt remove them out of the world, but that Thou wilt protect them from the Evil one. They do not belong to the world, just as I do not belong to the world. Make them holy in the truth : Thy Message is truth. Just as Thou didst send me into the world, I also have sent them ; and on their behalf I consecrate myself, in order that they may become perfectly consecrated in truth. 13 14 15 16 17, 18

Christ prays for His future Followers. "Nor is it for them alone that I make request : it is also for those who trust in me through their teaching ; that they may all be one, even as Thou art in me, O Father, and I am in Thee, that they also may be in us ; that the world may believe that Thou didst send me. And the glory which Thou hast given me I have given them, that they may be one, just as we are one : I in them and Thou 19 20 21 22 23

11. *True to*] Lit. 'in' (Thy name), as men representing Thee. Cp. v. 43. What the Father gave to the Son, the Son in turn has given to His disciples—the teaching (verse 8), the glory (verse 22), and here the unspeakable dignity and honour of being the representatives of God among men, and of bearing His name. Cp. 'a man of God' (2 Kings i. 9 ; 1 Tim. vi. 11), 'a man in Christ' (2 Cor. xii. 2).

11, 12. *To bear*] Or 'to make known.'

12. *Doomed to*] Lit. 'a son of.' Cp. the Hebrew idioms 'a son of stripes,' Deut. xxv. 2, 'a son of death,' 1 Sam. xx. 31 ; and for the genitive cp. 'the people of my wrath,' Isa. x. 6.

14, 17. *Message*] Lit. 'word ;' God's whole revelation—instruction, correction, warning, encouragement, promises—as often in the O.T.

15. *From the Evil one*] i.e. 'from its ruler.' Cp. xiv. 30. Or 'from the evil' (which is in the world).

17. *In the truth*] Let them live and move and have their being in the truth, and so grow holy under its influence. Or 'by the truth.'

18. *Have sent*] Proleptic. Cp. verse 10 and xx. 21.

19. *Consecrate myself*] Or 'make myself a holy' (sacrifice).

20. *Those who trust*] i.e. all believers, future as well as present.

21. *May believe*] The tense indicates as the exact sense, 'in order that it may be the prevailing and standing belief of the world that &c.'

22. *I have given them the glory*] Proleptic. Cp. verse 10 ; Rom. viii. 17, 29.

23. *In one*] Lit. (perfectly united) 'into one.'

in me, that they may stand perfected in one, that the world may come to understand that Thou didst send me and hast loved them with the same love as that with which Thou hast loved me.

"Father, those whom Thou hast given me—I desire that where I am they also may be with me, that they may see the glory—my glory—my gift from Thee, which Thou hast given me because Thou didst love me before the creation of the world. And, righteous Father, though the world has failed to recognize Thee, I have known Thee, and these have perceived that Thou didst send me; and I have made known Thy name to them and will make it known, that the love with which Thou hast loved me may be in them, and that I may be in them."

Judas brings
armed Men.

After offering this prayer Jesus went out with His disciples to a place on the further side of the Ravine of the Cedars, where there was a garden which He entered—Himself and His disciples. Now Judas also, who at that very time was betraying Him, knew the place, for Jesus had often resorted there with His disciples. So Judas, followed by the battalion and by a detachment of the Temple police sent by the High Priests and Pharisees, came there with torches and lamps and weapons. Jesus therefore, knowing all that was about to befall Him, went out to meet them. "Who are you looking for?" He asked them. "For Jesus the Nazarene," was the answer. "I am he," He replied. (Now Judas who was betraying Him was also standing with them.) As soon then as He said to them, "I am he," they went backwards and fell to the ground. Again therefore He asked them, "Who are you looking for?" "For Jesus the Nazarene," they said. "I have told you," replied Jesus, "that I am he; if therefore you are looking for me, let my disciples go their way." He made this request in order that

24. *Those whom*] Lit. 'that which,' or (the gift) 'which,' i.e. the Church in the widest sense of the word, as in Matt. xvi. 18. *May see*] Certainly not as mere listless or uninterested spectators. The word (one out of six which all signify 'see') is a favourite word with John and Luke, though it is not once used by Paul. Some prefer 'behold.'

25. *And, righteous Father*] Lit. 'Righteous Father, and.' In Greek a vocative is often placed before a conjunction.

1. Cp. Matt. xxvi. 30; Mark xiv. 26; Luke xxii. 39.

2-11. Cp. Matt. xxvi. 47-56; Mark xiv. 43-52; Luke xxii. 47-53.

3. *Followed by*] Lit. 'having,' 'received' or 'got.' *Lamps*] Such as might easily be carried out of doors. Cp. Matt. xxv. 1.

4, 7. *Who*] The objective interrogative 'Whom?' is now obsolescent.

6. *Fell to the ground*] A proof that had He chosen to exert His supernatural power He was infinitely stronger than they, and that in reality He was voluntarily surrendering Himself to death. See x. 18, and cp. the angel's act in putting Jacob's thigh out of joint (Gen. xxxii. 25).

the words He had spoken might be fulfilled, "As for those whom Thou hast given me, I have not lost one."

Peter's rash Act. Simon Peter, however, having a sword drew it, and aiming at the High Priest's servant cut off his right ear. The servant's name was Malchus. Jesus therefore said to Peter, "Put back your sword: shall I refuse to drink the cup of sorrow which the Father has given me to drink?"

Jesus arrested and taken to Annas. So the battalion and their tribune and the Jewish police closed in and took Jesus and bound Him. They then brought Him to Annas first; for Annas was the father-in-law of Caiaphas who was High Priest that year. (It was this Caiaphas who had advised the Jews, saying, "It is to your interest that one man should die for the People.")

Peter disowns his Master. Meanwhile Simon Peter was following Jesus, and so also was another disciple. The latter was known to the High Priest, and accompanied Jesus into the court of the High Priest's palace. But Peter remained standing outside the door, till the disciple who was acquainted with the High Priest came out and induced the porters to let Peter in. This led the girl, the portress, to ask Peter, "Are you also one of this man's disciples?" "I am not," he replied. Now because it was cold the servants and the police had lighted a charcoal fire, and were standing and warming themselves; and Peter too remained with them standing and warming himself.

Annas questions Jesus. So the High Priest questioned Jesus about His disciples and His teaching. "As for me," replied Jesus, "I have spoken openly to the world: I have continually taught in some synagogue or in the Temple where

10. *Servant*] Or 'slave.'

12-18, and 25-27. Cp. Matt. xxvi. 57, 58, 69-75; Mark xiv. 53, 54, 66-72; Luke xxii. 54-62.

12. *Tribune*] This title is found in Mark. vi. 21 (where see note), 18 times in the Acts, and twice in the Revelation.

13. *Annas*] See Acts iv. 6.

18. *Servant*] Or 'slaves.' *Charcoal fire*] In the N.T. the word is only found here and in xxi.

19-24. Cp. Matt. xxvi. 59-68; Mark xiv. 55-65; Luke xxii. 63-71.

20. *I have spoken*] This is the perfect tense in the Greek, and implies (see *Aorist* vii. 3, 4) that 'the world' was in possession of full knowledge as to His teaching. Cp. verse 21. *Openly*] Or, perhaps, 'without reserve.' *Have taught*... *have said nothing*] These are not perfects, but aorists; it was unnecessary to keep the same shade of meaning as just before. Yet the English idiom demands the perfect, for here our simple past tense would represent the Greek imperfect. With 'always,' or any equivalent phrase, the Greek perfect is extremely rare; not once is it to be found in the N.T. Cf. *Aorist* viii.

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all the Jews are wont to assemble, and I have said nothing in secret. Why do you question me? Question those who heard what it was I said to them: these witnesses here know what I said." Upon His saying this, one of the police standing by struck Him with his open hand, asking Him as he did so, "Is that the way you answer the High Priest?" "If I have spoken wrongly," replied Jesus, "bear witness to it as wrong; but if rightly, why that blow?"

So Annas sent Him bound to Caiaphas the High Priest.

Peter again disowns his Master. But Simon Peter remained standing and warming himself, and this led to their asking him, "Are you also one of his disciples?" He denied it,

and said, "I am not." One of the High Priest's servants, a relative of the man whose ear Peter had cut off, said, "Did I not see you in a garden with him?" Once more Peter denied, and immediately a cock crowed.

Christ taken before the Roman Governor. So they brought Jesus from Caiaphas's house to the Praetorium. It was the early morning, and they would not enter the Praetorium themselves for fear of defilement, and in order that they might be able to eat the Passover. Accordingly Pilate came out to them and inquired, "What accusation have you to bring against this man?" "If the man were not a criminal," they replied, "we would not have handed him over to you." "Take him yourselves," said Pilate, "and judge him by your Law." "We have no power," replied the Jews, "to put any man to death;" that the words might be fulfilled in which Jesus predicted the kind of death He was to die.

Pilate questions Him. Re-entering the Praetorium therefore, Pilate called Jesus and asked Him, "Are you the King of the Jews?" Jesus answered, "Do you say this

21. *Those who heard*] Such is assuredly the English idiom (not with 'have'), although it is the perfect tense in the Greek. See *Aorist* vii. 9.

22. *With his open hand*] Or perhaps 'with a rod.'

24. *So Annas sent*] It is quite possible to render, 'Annas, however, had sent.' See *Aorist*, pp. 19, 53. *Sent*] "Across the court-yard" (Farrar).

25. *Warming himself*] The fire was apparently in the court-yard of Annas's palace (verse 15); but possibly this court was common to both palaces, as our Lord was able (Luke xxii. 61) while in the palace of Caiaphas to turn round and look at Peter. See Geikie, *Life of Christ*, ii. 514.

26. *Servants*] Or 'slaves.'

28. Cp. Matt. xxvii. 1-2; Mark xv. 1; Luke xxiii. 1.

28, 33. *Praetorium*] Or 'Governor's Palace.'

29-32. Cp. Luke xxiii. 2.

29. *Came out* (or outside) *to them*] The formal trial not beginning till xix. 13. v.l. omits 'out' or 'outside.'

33-38. Cp. Matt. xxvii. 11-14; Mark xv. 2-5; Luke xxiii. 3-5.

of yourself, or have others told it you about me?" "Am I a Jew?" exclaimed Pilate; "it is your own nation and the High Priests who have handed you over to me: what have you done?" "My kingdom," replied Jesus, "does not belong to this world. If my kingdom did belong to this world, my subjects would have resolutely fought to save me from being delivered up to the Jews; but as a matter of fact my kingdom has not this origin." "So then *you* are a king!" rejoined Pilate. Jesus answered, "You say truly that I am a king. For this purpose I was born, and for this purpose I have come into the world—to give testimony for the truth. Every one who is a friend of the truth listens to my voice."

"What is truth?" said Pilate; but no sooner had he spoken the words than he went out again to the Jews and told them, "I find no crime in him. But you have a custom that I should release one prisoner to you at the Passover; so shall I release to you the King of the Jews?" With a roar of voices they again cried out, saying, "Not this man, but Barabbas!" Now Barabbas was a robber.

Then Pilate took Jesus and scourged Him. And the soldiers, twisting twigs of thorn into a wreath, put it on His head, and threw round Him a crimson cloak. Then they began to march up to Him, saying in a mocking voice, "Hail, King of the Jews!" And they struck Him with the palms of their hands.

Once more Pilate came out and said to the Jews, "See, I am bringing him out to you, to let you clearly understand that I find no crime in him." So Jesus came out, wearing the wreath of thorns and the crimson cloak; and Pilate said to them, "See, there is the man." As soon then as the High Priests and officers saw Him, they shouted, "To the cross! to the cross!" "Take him yourselves and crucify him," said Pilate; "for I find no crime in him." "We have a Law," replied the Jews, "and according to

36. *Would have resolutely fought*] A hard and determined struggle—here in battle, usually in wrestling—is signified by the verb employed, which occurs also in Luke xiii. 24 and is used six times by Paul (1 Cor. ix. 25, &c.) while the tense (imperfect) marks the prolonged nature of the struggle whether now or at some undefined past time.

37. *I was born*] Greek perfect. See verse 21, n. *A friend of the truth*] Or 'a child of the truth.' Cp. viii. 47; 1 John iii. 19.

39-40. Cp. Matt. xxvii. 15-23; Mark xv. 6-14; Luke xxiii. 18-23.

4. *Came out*] Apparently from the vaulted hall (supposed to have been lately discovered) where he had witnessed the hideous torture of the scourging.

that Law he ought to die, for having claimed to be the Son of God."

He again
questions
Him.

More alarmed than ever, Pilate no sooner heard these words than he re-entered the Praetorium and began to question Jesus. "What is your origin?" he asked. But Jesus gave him no answer. "Do you refuse to speak even to me?" asked Pilate; "do you not know that I have it in my power either to release you or to crucify you?" "You would have had no power whatever over me," replied Jesus, "had it not been granted you from above; on that account he who has delivered me up to you is more guilty than you are."

He passes
Sentence of
Death.

Upon receiving this answer, Pilate was for releasing Him; but the Jews kept shouting, "If you release that man, you are no friend of Caesar's: every one who sets himself up as king declares himself a rebel against Caesar." On hearing this, Pilate brought Jesus out, and made Him sit on the judge's seat in a place called the Pavement—or in Hebrew, Gabbatha. It was the day of Preparation for the Passover, about six o'clock in the morning. Then he said to the Jews, "There is your king!" This caused a storm of outcries, "Away with him! away with him! crucify him!" "Am I to crucify your king?" Pilate asked. The High Priests answered, "We have no king, except Caesar." Then Pilate gave Him up to them to be crucified.

Jesus is taken
to Golgotha
and crucified.

Accordingly they took Jesus; and He went out carrying His own cross, to the place called Skull—place—or in Hebrew Golgotha—where they nailed Him to a cross, and two others at the same time, one on each side and Jesus in the middle. And Pilate wrote a notice and had it fastened to the top of the cross. It ran thus: JESUS THE NAZARENE, THE KING OF THE JEWS. Many of the Jews read this notice, for the place where Jesus was crucified was near the city, and the notice was in three languages—Hebrew, Latin and Greek. This led the Jewish High Priests to remonstrate with Pilate. "You should not write 'The King of

12. *Kept shouting*] Imperfect tense. v.l. has the Aorist indicating the utterance of a loud and simultaneous shout.

13. *Made Him sit*] In mockery. And said (verse 14) "There is your king!" Or, as in the A.V. the verb may be intransitive: 'took his seat.' But in the fragment of the Petrine Gospel, discovered, 1886-87, we read, "They clothed Him in purple, and made Him sit on the judge's seat."

16. *They took Jesus*] v.l. adds, 'and led Him away.'

16-17. Cp. Matt. xxvii. 31-34; Mark xv. 20-23; Luke xxiii. 26-33.

18-24. Cp. Matt. xxvii. 35-38; Mark xv. 24-27; Luke xxiii. 33, 34, 38.

the Jews," they said, "but that he claimed to be King of the Jews." "What I have written I have written," was Pilate's answer.

The Soldiers take Possession of His Clothes. So the soldiers, as soon as they had crucified Jesus, took His garments, including His tunic, and divided them into four parts—one part for each soldier. The tunic was without seam, woven from the top in one piece. So they said to one another, "Don't tear it: let us draw lots for it." This happened that the Scripture might be fulfilled which says, "THEY SHARED MY GARMENTS AMONG THEM, AND DREW LOTS FOR MY CLOTHING" (Ps. xxii. 18). That was just what the soldiers did.

Mary and John. Now standing close to the cross of Jesus were His mother and His mother's sister, Mary the wife of Clopas, and Mary of Magdala. So Jesus, seeing His mother, and seeing the disciple whom He loved standing near, said to His mother, "He is now your son." Then He said to the disciple, "She is now your mother." And from that time the disciple received her into his own home.

Jesus dies. After this, Jesus, knowing that everything was now brought to an end, said—with a view to the fulfilment of the Scripture (Ps. lxix. 21)—"I am thirsty." There was a jar of sour wine standing there. With this wine they filled a sponge, put it on the end of a stalk of hyssop, and lifted it to His mouth. As soon as Jesus had taken the wine, He said, "It is finished;" and bowing His head He died.

His Body is pierced. Meanwhile the Jews, because it was the day of Preparation for the Passover, and in order that the bodies might not remain on the crosses during the Sabbath (for that Sabbath was one of special solemnity), requested Pilate to have the legs of the dying men broken, and the bodies removed. Accordingly the soldiers came and broke the legs of the first man, and also of the other who had been crucified with Jesus. Then they came to Jesus Himself: but when they saw that He was already dead, they refrained from

23. *Tunic*] The close-fitting under garment.
25. *Mary the wife of Clopas*] This seems the most probable sense; lit. 'Clopas's Mary.' There is nothing in the Greek to settle the question whether she was Christ's 'mother's sister,' just mentioned.

25-27. Cp. Matt. xxvii. 39-44; Mark xv. 29-32; Luke xxiii. 35-37, and 39-43.
28-30. Cp. Matt. xxvii. 45-50; Mark xv. 33-37; Luke xxiii. 44-46.

30. *Died*] Lit. 'yielded up His spirit.' Cp. Luke xxiii. 46.

31. *Meanwhile*] Lit. 'Therefore'—the resumptive 'therefore.' See *Aorist*, Appendix B; and the notes of Alford and De Wette on Acts xvii. 17. *The Sabbath*] Commencing at sunset.

breaking His legs. One of the soldiers, however, made a thrust at His side with a lance, and immediately blood and water flowed out. This statement is the testimony of an eye-witness, and it is true. He knows that he is telling the truth—in order that you also may believe. For all this took place that the Scripture might be fulfilled which declares, "NOT ONE OF HIS BONES SHALL BE BROKEN" (Exod. xii. 46; Ps. xxxiv. 20); and again another Scripture says, "THEY SHALL LOOK ON HIM WHOM THEY HAVE PIERCED" (Zech. xii. 10).

Joseph and
Nicodemus
bury it.

After this, Joseph of Arimathaea, who was a disciple of Jesus, but for fear of the Jews a secret disciple, asked Pilate's permission to carry away the body of Jesus; and Pilate gave him leave. So he came and removed the body. Nicodemus too—he who at first had visited Jesus by night—came bringing a mixture of myrrh and aloes, in weight about seventy or eighty pounds. Taking down the body they wrapped it in linen cloths along with the spices, in accordance with the Jewish mode of preparing for burial. There was a garden at the place where Jesus had been crucified, and in the garden a new tomb, in which no one had yet been buried. Therefore, because it was the day of Preparation for the Jewish Passover, and the tomb was close at hand, they put Jesus there.

On the first day of the week, very early, while it was still dark, Mary of Magdala came to the tomb and saw that the stone had been removed from it. So she ran as fast as she could to find Simon Peter and the other disciple—the one who was dear to Jesus—and to tell them, "They have taken the Master out of the tomb, and we do not know where they have put Him." Peter and the other disciple started at once to go to the tomb, both of them running, but the other disciple ran faster than Peter and reached it before he did. Stooping and looking in he saw the linen cloths lying there on the ground, but he did not go in. Simon Peter, however, also came, following him, and entered the tomb. There on the ground

34. *Blood and water*] "Emblematical of the removal of our guilt by His atoning sacrifice, and the purifying of our souls by His grace" (Scott).

38-42. Cp. Matt. xxvii. 57-61; Mark xv. 42-47; Luke xxiii. 54-56.

39. *A mixture*] v.l. 'a roll,' 70 or 80 pounds] Lit. '100 (Roman) pounds.'

1. *Removed from*] Or possibly, 'lifted out of.' But the original notion, conveyed by the verb here used, of vertical motion upwards seems to be lost in a large number of cases. Cp. Matt. xxviii. 1-4; Mark xvi. 1-4; Luke xxiv. 1-3.

2. Cp. Matt. xxviii. 8; Mark xvi. 8; Luke xxiv. 9-11.

3-10. Cp. Luke xxiv. 12.

5. *Stooping and looking in*] One word in the Greek. Cp. verse 11 and 1 Pet. i. 12, n. The tombs were cut into the solid rock.

he saw the cloths; and the towel, which had been placed over the face of Jesus, not lying with the cloths, but folded up and put by itself. Then the other disciple, who had been the first to come to the tomb, also went in and saw and was convinced. For until now they had not understood the inspired teaching, that He must rise again from among the dead (Ps. xvi. 10). Then they went away and returned home.

Meanwhile Mary remained standing near the tomb, weeping aloud. She did not enter the tomb, but as she wept she stooped and looked in, and saw two angels clothed in white raiment, sitting one at the head and one at the feet where the body of Jesus had been. They spoke to her. "Why are you weeping?" they asked. "Because," she replied, "they have taken away my Lord, and I do not know where they have put Him."

While she was speaking, she turned round and saw Jesus standing there, but did not recognize Him. Jesus asked her, "Why are you weeping? Who are you looking for?" She, supposing that He was the gardener, replied, "Sir, if you have carried Him away, tell me where you have put Him and I will remove Him." "Mary!" said Jesus. She turned to Him. "Rabbuni!" she cried in Hebrew: the word means 'Teacher!' "Do not cling to me," said Jesus, "for I have not yet ascended to the Father; but take this message to my brethren: 'I am ascending to my Father and your Father, to my God and your God.'" Mary of Magdala came and brought word to the disciples, saying, "I have seen the Master"—and she told them that He had said these things to her.

On that same first day of the week, when it was evening and for fear of the Jews the doors of the house where the disciples were were locked, Jesus

7. *Towel* [Or 'handkerchief.' *Over the face of Jesus*] Lit. 'on His head.'

11-12. Cp. Matt. xxviii. 9, 10; Mark xvi. 7-11.

12. *Saw* [Or 'observed.' That the fourth Evangelist has employed in some 23 passages a somewhat uncommon word (*theoreo*) for 'to see' may be a mere matter of style.

13, 15. *Why*] Lit. 'Woman, why;' but in modern English we seldom use the simple vocative in the language of sympathy and condolence. Cp. ii. 4.

15. *Who*] The objective interrogative 'Whom?' is now obsolescent.

16. *Rabbuni*] The word occurs also in Mark x. 51. *Do not cling*] The time for Him to leave His disciples again not having yet come there was no need to attempt to detain Him. The tense of the verb implies that she was clinging to Him. *But*] Lit. 'for parenthetically. The meaning may be, "for there is this duty for you to discharge first." v.l., as in the A.V., omits the words 'in Hebrew.'

19-25. Cp. Mark xvi. 14; Luke xxiv. 36-43.

came and stood in their midst, and said to them, "Peace be to you!" Having said this He showed them His hands and also His side; and the disciples were filled with joy at seeing the Master. A second time therefore He said to them, "Peace be to you! As the Father sent me, I also now send you." Having said this He breathed upon them and said, "Receive the Holy Spirit. If you remit the sins of any persons, they remain remitted to them: if you bind fast the sins of any, they remain bound."

Thomas, who was absent, is sceptical. Thomas, one of the twelve—surnamed 'the Twin'—was not among them when Jesus came. So the rest of the disciples told him, "We have seen the Master!" He replied, "Unless I see in His hands the wound made by the nails and put my finger into the wound, and put my hand into His side, I will never believe it."

Jesus appears again. Thomas is satisfied. A week later the disciples were again in the house, and Thomas was with them, when Jesus came—though the doors were locked—and stood in their midst, and said, "Peace be to you." Then He said to Thomas, "Bring your finger here and feel my hands; bring your hand and put it into my side, and do not be ready to disbelieve but to believe." Thomas answered, "My Lord and my God!" "Because you have seen me," replied Jesus, "you have believed: blessed are they who have not seen and yet have believed."

The Object of the fourth Gospel. There were also a great number of other signs which Jesus performed in the presence of the disciples, which are not recorded in this book; but these have been recorded in order that you may believe that He is the Christ, the Son of God, and that through believing you may have Life through His name.

21. *He said*] v.l. 'Jesus said.'

22. *The Holy Spirit*] Or (a bestowment of the) 'Holy Spirit,' there being no article here in the Greek.

23. *Remain*] Twice the Greek perfect is used here. See *Aorist* vii. 3. 4. Some have questioned whether the apostles ever exercised the august prerogative, thus conferred on them, of forgiving (or leaving unforgiven) the sins of their fellow men. The true answer seems to be that the gift of the Holy Spirit, in the N.T. sense of the words, carries with it—as nothing else does—complete forgiveness. And in the Acts (viii. 17; xix. 6, etc.) we find the Holy Spirit conveyed through the laying on of the hands of the apostles, and by the exercise of their wills.

25. *Finger into the wound*] v.l. 'finger into the place.'

27. *Feel*] Or 'examine.' Lit. 'see.'

30. On the absence of a connecting adverb at the beginning of this verse (where 'however' might, with little or no advantage, be inserted—but certainly not 'therefore') see *Aorist*, Appendix E, 4.

Jesus at the
Sea of Galilee.

After this, Jesus again showed Himself to the disciples. It was at the Lake of Tiberias. The circumstances were as follows.

A marvellous
Number of
Fish caught.

Simon Peter was with Thomas, called the Twin, and two others of the Master's disciples. Simon Peter said to them, "I am going fishing." "We will go too," said they. So they set out and went on board their boat; but they caught nothing that night. When, however, day was now dawning, Jesus stood on the beach, though the disciples did not know that it was Jesus. He called to them, "Children, have you any food there?" They answered, "No." "Throw the net in on the right hand side," He said, "and you will find fish." So they threw the net in, and now they could scarcely drag it along for the quantity of fish. This made the disciple whom Jesus loved say to Peter, "It is the Master." Simon Peter therefore, when he heard the words, "It is the Master," drew on his fisherman's shirt—for he had not been wearing it—put on his belt, and sprang into the water. But the rest of the disciples came in the small boat (for they were not far from land—only about a hundred yards off), dragging the net full of fish.

A Meal of
Bread and
Fish.

As soon as they landed, they saw a charcoal fire burning there, with fish broiling on it, and bread close by. Jesus told them to fetch some of the fish which they had just caught. So Simon Peter went on board the boat and drew the net ashore full of large fish, a hundred and fifty-three in number; and yet, although there were so many, the net had not broken. "Come this way and have breakfast," said Jesus. But no one of the disciples ventured to question Him as to who He was, for they felt sure that it was the Master. Then Jesus came and took the bread and gave them some, and the fish in the same way. This was now the third occasion on which Jesus showed Himself to the disciples after He had risen from among the dead.

1. *After this*] Whether a week later, or a month, or even more, there is nothing to indicate.

2. *Loved*] The stronger and more emphatic word is used here, as it is in xix. 26, though not in xx. 2. *Fisherman's shirt*] Or 'outer tunic.' *He had not been wearing it*] Lit. 'he was naked.' It is said that to this day fishermen are to be seen at the Sea of Galilee at work at their nets, wearing no clothes.

8. *Small boat*] The nearest English word would perhaps be 'dinghy.' It was probably large enough to hold six men.

11. *The boat*] Not the fishing smack, but the small boat (verse 8) to which the ropes of the net were made fast.

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When they had finished breakfast, Jesus asked 15
Peter's Love for Jesus. Simon Peter, "Simon, son of John, do you love me more than these others do?" "Yes, Master," was his answer; "you know that you are dear to me." "Then feed my lambs," replied Jesus. Again a second time 16
 He asked him, "Simon, son of John, do you love me?" "Yes, Master," he said, "you know that you are dear to me." "Then be a shepherd to my sheep," He said. A third time Jesus put 17
 the question: "Simon, son of John, art thou dear to me?" It grieved Peter that Jesus asked him the third time, "Art thou dear to me?" "Master," he replied, "you know everything, you can see that you are dear to me." Jesus answered him, "Then feed my dear sheep. In most solemn truth I tell you that 18
 whereas, when you were young, you used to put on your belt and walk whichever way you chose, when you have grown old you will stretch out your arms and some one else will put a belt round you and carry you where you have no wish to go." This 19
 He said to indicate the kind of death by which that disciple would bring glory to God; and after speaking thus He said to him, "Follow me."

Peter turned round and noticed the disciple 20
John and the Return of Jesus. whom Jesus loved following—the one who at the supper had leaned back on his breast and had asked, "Master, who is it that is betraying you?" On seeing 21
 him, Peter asked Jesus, "And, Master, what about him?" Jesus replied, "If I desire him to remain till I come, what 22
 concern is that of yours? You, yourself, must follow me."

15, 16. *Love . . . are dear*] The former emphatic word the humbled Peter does not now dare to apply to his own affection for the Master. *More &c.*] Cp. xlii. 6, 8, 37. To this part of the question Peter gives no answer.

15-17. *Then feed . . . then be . . . then feed*] Lit. 'Feed . . . be . . . feed'; omitting 'then.' v.l. has 'Jonas' for 'John' in each of these three verses.

17. *Dear sheep*] Such seems to be the force of the diminutive. Cp. xlii. 33; 1 John ii. 1, n. v.l. simply 'sheep.'

18. *Some one else*] The centurion under whose orders the details of Peter's crucifixion would be carried out. *A belt*] The rope which would be put round his waist to bind him to the cross. *Carry*] When both cross and victim were lifted, for the cross to be planted in the hole dug to receive its foot. Or possibly 'bring' or 'lead,' as in Matt. ix. 2.

22, 23. *Till I come*] Lit. 'While I am coming.' A baldly literal interpretation of these two verses is to be found in the idea that our Lord's return was to take place in John's lifetime, but that John was to survive the event and become the apostle of the new era—the Christian era of love to God and man. Others have found in the words a suggestion that the 'Rapture' or 'Translation' of the saints at the coming of the Lord (Matt. xxiv. 31; 1 Thess. iv. 17) will not exempt their earthly bodies from physical death, but will mean the ascension of their spirits—their real and innermost selves—to Heaven in new and glorified bodies, resembling the resurrection body in which the Lord Jesus ascended (Mark xvi. 19; Luke xxiv. 51; Acts i. 9; 1 Cor. xv. 51, 52). In that case even if John had lived until the Parousia—and the possibility of his doing so is hinted at here by our Lord—this would not

Hence the report spread among the brethren that that disciple would never die; but Jesus did not say, "He is not to die," but, "If I desire him to remain till I come, what concern is that of yours?" 23

That is the disciple who gives his testimony as 24
 The Testimony of an Eye Witness. to these matters, and has written this history; 25
 and we know that his testimony is true. But there

are also many other things which Jesus did—so vast a number indeed that if they were all described in detail, I suppose that the world itself could not contain the books that would have to be written.

have meant that he escaped death, but that, through his union with the Saviour, death became to him the gate of eternal Life and Glory.

23. *What concern is that of yours?* v.l. omits these words.

25. v.l. omits this verse. Another v.l. adds 'Amen' at the end.

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THE ACTS OF THE APOSTLES

THE authorship of this book has occasioned much modern discussion, but it may be affirmed with certainty that the writer of our third Gospel is also the author of "the Acts," and that he speaks from the standpoint of an eye-witness in the four "we" sections (xvi. 10-17; xx. 5-15; xxi. 1-18; xxvii.-xxviii. 16) who is known in Paul's Letters as "Luke the beloved physician" (Col. iv. 14; 2 Tim. iv. 11; Philem. 24). The date necessarily depends upon that of the third Gospel. If, as some think, the latter was written before the destruction of Jerusalem, then Luke's second work may well have been issued between 66 A.D. and 70 A.D. But the tendency of modern research is to date the Gospel after the destruction of the City, somewhere between 75 A.D. and 85 A.D., in which case "the Acts" may be assigned to any period between 80 A.D. and 90 A.D. The latter conclusion, though by no means certain, is perhaps the more probable. The familiar title of the book is somewhat unfortunate, for it is manifestly not the intention of the writer to describe the doings of the apostles generally, but rather just so much of the labours of Peter and Paul—and especially the latter—as will serve to illustrate the growth of the early Church, and at the same time exhibit the emancipation of Christianity from its primitive Judaic origin and environment. It is plain that the writer was contemporary with the events he describes, and although his perfect ingenuousness ceaselessly connects his narrative with history, in no case has he been proved to be in error. The intricacy of the connexions between this record and the Pauline Letters will be best estimated from a study of Paley's *Horae Paulinae*. We know nothing definite as to the place where the Acts was written, nor the sources whence the information for the earlier portion of the narrative was obtained. But it may be truthfully affirmed that from the modern critical ordeal the work emerges as a definite whole, and rather confirmed than weakened in regard to its general authenticity.

THE ACTS OF THE APOSTLES

Introduction.

The risen
Jesus seen for
six Weeks.

My former narrative, Theophilus, dealt with all 1
that Jesus did and taught as a beginning, down to 2
the day on which, after giving instructions through
the Holy Spirit to the apostles whom He had chosen, He was 3
taken up to Heaven. He had also, after He suffered, shown
Himself alive to them with many sure proofs, appearing to 4
them at intervals during forty days, and speaking of the King-
dom of God. And while in their company He charged them 5
not to leave Jerusalem, but to wait for the Father's promised
gift, "which you have heard of," He said, "from me. For John 6
indeed baptized with water, but before many days have passed
you shall be baptized with the Holy Spirit." Once when they 7
were with Him, they asked Him, "Master, is this the time at
which you are about to restore the kingdom for Israel?" "It is 8
not for you," He replied, "to know times or epochs which the
Father has reserved within His own authority; and yet you
will receive power when the Holy Spirit has come upon you,
and you will be my witnesses in Jerusalem and in all Judaea
and Samaria and to the remotest parts of the earth."

When He had said this, and while they were 9
looking at Him, He was carried up, and a cloud
closing beneath Him hid Him from their sight.

1. *As a beginning*] So laying the first foundation of the Christian church. Or 'from the beginning.'

2. *Taken up to Heaven*] Lit. simply 'taken up.' Or 'taken up again;' the ascent reversing the previous descent. See Eph. iv. 9, n.

3. *Shown*] More lit. 'presented.' In xxiii. 33; Eph. v. 27; Col. i. 22; the same verb is used. *Proofs*] Of the reality of His Resurrection. *Appearing to them at intervals*] Or 'being seen repeatedly.'

4. *While in their company*] Or 'while eating with them.'

6. *Once . . . asked Him*] More lit. 'They, then, having assembled to meet Him, began to ask Him.'

7. *Times or epochs*] The former word 'implies something longer' (Bengel) than the latter. *The Father*] Cp. Mark xiii. 32.

8. 'These words contain the whole plan of the Acts' (De Wette). *Will receive*] Or 'shall receive,' according as we take the word to be a prediction or a promise.

But while they stood intently gazing into the sky as He went, suddenly there were two men in white garments standing by them, who said, "Galilaeans, why stand looking into the sky? This same Jesus who has been taken up from you into Heaven will come in just the same way as you have seen Him going into Heaven."

The Church in Jerusalem.

Then they returned to Jerusalem from the mountain called the Oliveyard, which is near Jerusalem, about a mile off. They entered the city, and then went up to the upper room which was now their fixed place for meeting. Their names were Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, Simon the Zealot, and Judas the brother of James. All of these with one mind continued earnest in prayer, together with some women, and Mary the mother of Jesus, and His brothers.

Peter's Speech.

It was on one of these days that Peter stood up in the midst of the brethren—the entire number of persons present being about 120—and said, "Brethren, it was necessary that the Scripture should be fulfilled—the prediction, I mean, which the Holy Spirit uttered by the lips of David, about Judas, who acted as guide to those who arrested Jesus. For Judas was reckoned as one of our number, and a share in this ministry was allotted to him." (Now having bought a piece of ground with the money paid him for his wickedness he fell there with his face downwards, and, his body bursting open, he became disembowelled. This fact became widely known to the people of Jerusalem, so that the place received the name, in their language, of Achel-damach, which

The Holy Spirit was sent by the Father (John xiv. 16, 26), and also by the Son (John xvi. 7). *Earth*] Or 'land.'

10, 11. *Sky . . . Heaven*] The same word in the Greek.

11. *In just the same way*] Suddenly, personally, visibly, and (some have supposed) with a measure of secrecy. Cp. John xiv. 19, 21; Heb. ix. 28; xii. 14.

12. *About a mile*] Lit. 'a Sabbath's journey.'

13. *To the upper room . . . meeting*] Or 'to the upper room of the house which was now their residence.' The relative clause may be rendered 'where they had been residing.' See *Aorist*, p. 12. *John, James*] v.l. 'James, John.'

16. *Brethren*] Preceded in the Greek by 'Men' (approaching in sense our 'Gentlemen' or 'Sirs'). 'Men and brethren' suggests the erroneous notion that two classes of persons were addressed.

17. *A share . . . to him*] Lit. 'he obtained his lot.'

18, 19. Some are of opinion that these verses are not (as here printed) a parenthetical statement by Luke, but a part of Peter's address, as if the 120 believers needed to be informed of a fact which was "widely known to the people of Jerusalem."

means 'The Field of Blood.') "For it is written in the Book 20
of Psalms,

'LET HIS ENCAMPMENT BE DESOLATE :

LET THERE BE NO ONE TO DWELL THERE' (Ps. lxxxix. 25);
and

'HIS WORK LET ANOTHER TAKE UP' (Ps. cix. 8).

"It is necessary, therefore, that of the men who have been 21
with us all the time that the Lord Jesus went in and out among
us—beginning from His baptism by John down to the day on 22
which He was taken up from us into Heaven—one should be
appointed to become a witness with us as to His resurrection."

So two names were proposed, Joseph called 23
Matthias selected in Bar-Sabbas—and surnamed Justus—and Matthias.
Place of Judas. And the brethren prayed, saying, "Thou, Lord, 24
who knowest the hearts of all, show clearly which of these two
Thou hast chosen to occupy the place in this ministry and 25
apostleship from which Judas through transgression fell in order
to go to his own place." Then they drew lots between them; 26
the lot fell on Matthias, and a place among the eleven apostles
was voted to him.

At length, on the day of the Harvest Festival, 1 2
The Outpour-
ing of the Holy
Spirit. they had all met in one place; when suddenly
there came from the sky a sound as of a strong
rushing blast of wind. This filled the whole house where they
were sitting; and they saw tongues of what looked like fire 3
distributing themselves over the assembly, and on the head of
each person a tongue alighted. They were all filled with the 4
Holy Spirit, and began to speak in foreign languages according
as the Spirit gave them words to utter.

Now there were Jews residing at Jerusalem, devout men, 5

20. *Encampment*] So the same Greek word, as representing the same Hebrew word, is translated in the R.V. in Gen. xxv. 16; Num. xxxi. 10. ('Castles' and 'goodly castles' in the A.V.). *Work*] Lit. 'oversership.' The same word sometimes rendered 'visitation' or 'bishopric,' is found in Luke xix. 44; 1 Tim. iii. 1; 1 Pet. ii. 12.

23. *Two names were proposed*] Lit. 'they caused two to stand.' *Justus*] Or 'the Just.'

24. *Who knowest the hearts*] Lit. 'Heart-knower.' The word is also found in xv. 8.

25. *Which*] i.e. 'which ministry and apostleship.' *Through transgression fell*] Lit. 'transgressed.'

1. *At length, on the day of the Harvest Festival*] Lit. 'when the day was completing itself as the fiftieth day.'

3. *Distributing themselves*] The present participle. Or 'parting asunder.' 'Cloven' would be a perfect participle in the Greek.

4. *In foreign languages*] Lit. 'with tongues of a different kind.'

5. *Residing*] Or perhaps 'staying.' But see verse 9, n.

from every part of the world. So when this ⁶
 'The Gift of noise was heard, they came crowding together,
 Tongues.' and were amazed because every one heard his own
 language spoken. They were beside themselves with wonder, ⁷
 and exclaimed, "Are not all these speakers Galilaeans? How ⁸
 then does each of us hear his own native language spoken by
 them? Some of us are Parthians, Medes, Elamites; some are ⁹
 inhabitants of Mesopotamia, of Judaea or Cappadocia, of Pontus
 or the Asian Province, of Phrygia or Pamphylia, of Egypt or of ¹⁰
 the parts of Africa towards Cyrene; others are visitors from
 Rome—being either Jews or converts from heathenism,—and ¹¹
 others are Cretans or Arabians. Yet we all alike hear these
 Galilaeans speaking in our own language about the wonderful
 things which God has done." They were all astounded and ¹²
 bewildered, and asked one another, "What can this mean?"
 though others, scornfully jeering, said, "They are brim-full of ¹³
 sweet wine."

Peter's Speech. Peter however, together with the Eleven, stood ¹⁴
 up and addressed them in a loud voice: "Men of
 Judaea, and all you inhabitants of Jerusalem," he
 said, "be in no uncertainty about this matter but pay attention
 to what I say: for this is not intoxication, as you suppose, it ¹⁵
 being only the third hour of the day. But that ¹⁶
 These Marvels, the Fulfilment of Prophecy. which was predicted by the Prophet Joel has
 happened:

'AND IT SHALL COME TO PASS IN THE LAST DAYS, GOD SAYS, ¹⁷
 THAT I WILL POUR OUT MY SPIRIT UPON ALL MANKIND;

6. *This noise was heard*] See verse 2, though the word for 'sound' is different. The word here employed commonly signifies the human voice, but it is also used of wind (John iii. 8), musical instruments, millstones, wings, chariots, waters, etc.

9. *Parthians &c.*] I.E. Parthian Jews, etc. *Inhabitants*] The same word as in verse 5. It usually signifies settled residence. It seems, therefore, that we must understand these to have been Jews who had spent most of their lives in Mesopotamia—and so probably of all the rest from Parthians down to Arabians—but who had come back to die in the Holy City, this being an object of ambition with many Jews throughout the world. But there can be no doubt that along with these residents many Jews who were visitors to Jerusalem from foreign countries to the Pentecost would also come, attracted by the strange sound. *The Asian Province*] Lit. 'Asia,' which in the N.T. always signifies the Roman Province of Asia, embracing about one-third of Asia Minor on the west, with Ephesus for its capital.

13. *Sweet wine*] One very intoxicating species of this is said to be produced by steeping raisins in old wine.

14. *Inhabitants*] See verse 9, n.

15. *Third hour*] About 9 a.m. "The first hour of prayer, before which no Jew might eat or drink" (Alford).

16. *By*] Or perhaps 'through.'

17. *The last days*] Perhaps of the Jewish dispensation. Right down to the destruction of Jerusalem the apostles always appear to have recognized that they were living at the end of an ancient era. The phrase 'the End' occurs Matt. x. 22; xxiv

AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY,
AND YOUR YOUNG MEN SHALL SEE VISIONS,
AND YOUR OLD MEN SHALL HAVE DREAMS;
YES, AND UPON MY BONDSERVANTS, BOTH MEN AND WOMEN, 18
AT THAT TIME, I WILL POUR OUT MY SPIRIT AND THEY
SHALL PROPHECY.

I WILL DISPLAY MARVELS IN THE SKY ABOVE, 19
AND SIGNS ON THE EARTH BELOW,
BLOOD AND FIRE, AND PILLARS OF SMOKE.
THE SUN SHALL BE TURNED INTO DARKNESS 20
AND THE MOON INTO BLOOD,
TO USHER IN THE DAY OF THE LORD—
THAT GREAT AND ILLUSTRIOUS DAY;
AND EVERY ONE WHO CALLS ON THE NAME OF THE LORD 21
SHALL BE SAVED' (Joel ii. 28-32).

The Resurrec- "Listen, Israelites, to what I say. Jesus, the 22
tion of Jesus Nazarene, a man accredited to you from God by
of Nazareth. miracles and marvels and signs which God did
among you through Him, as you yourselves know, Him— 23
delivered up through God's settled purpose and foreknowledge
—you by the agency of heathens have nailed to a cross and
have put to death. But God has raised Him to life, having 24
terminated the throes of death, for in fact it was not possible
for Him to be held fast by death. For David says in reference 25
to Him,

'I CONSTANTLY FIXED MY EYES UPON THE LORD,
BECAUSE HE IS AT MY RIGHT HAND IN ORDER THAT I MAY
CONTINUE UNSHAKEN.

6, 13, 14; Mark xiii. 7, 13; Luke xxi. 9; 1 Cor. i. 8; Heb. iii. 6, 14; vi. 11; 1 Peter ii. 7; Rev. ii. 26, and (in a different sense) 1 Cor. xv. 24. Cp. 1 Cor. x. 11. 'The last time,' 'the last times,' 'the latter times,' 'the last days,' are spoken of in 1 Tim. iv. 1; 2 Tim. iii. 1; Heb. i. 2; James v. 3; 1 Peter i. 5, 20; 2 Peter iii. 3; Jude 18. 'The last day' is referred to in John vi. 39, 40, 44, 54; xi. 24; and 'the last hour' in 1 John ii. 18. *My Spirit*] Here, and in verse 18, lit. 'of' or 'from My Spirit'—a share or portion, as it were, of the infinite wealth of power, wisdom and grace, potentially included in that wondrous gift. In the original Hebrew of Joel ii. 28, 29, this 'of' or 'from' is not expressed. *Mankind*] Lit. 'flesh.' Or we may render 'on all classes.' Cp. Mark i. 5, n.

20. *That great and illustrious day*] Such to the first Christians was the epoch of the fall of Judaism and the establishment of the Kingdom of Heaven over the earth in 70, A.D. Such also to all consecrated believers is the day of their own death. And such to the whole world will be the day of final judgement.

22. *From God*] i.e. "a man (sent) from God, accredited as such."

23. *Heathens*] Lit. 'men without the Law,' or perhaps simply 'wicked,' 'impious.'

24. *Terminated the throes*] As of childbirth. So in Job xxxix. 2, LXX., "Hast thou numbered the full months for their bringing forth, and terminated their throes?" Christ was, as it were, born from the grave into a new life. *Terminated*] Lit. 'untied.'

FOR THIS REASON MY HEART IS GLAD AND MY TONGUE 26
EXULTS.

MY BODY ALSO SHALL REST IN HOPE ;
FOR THOU WILT NOT LEAVE ME IN THE UNSEEN WORLD 27
FORSAKEN,

NOR GIVE UP THY HOLY ONE TO UNDERGO DECAY.
THOU HAST MADE KNOWN TO ME THE WAYS OF LIFE : 28
THOU WILT FILL ME WITH GLADNESS IN THY PRESENCE'
(Ps. xvi. 8-11).^c

"As to the Patriarch David, I need hardly remind you, 29
brethren, that he died and was buried, and that we still have
his tomb among us. Being a prophet, however, and knowing 30
that God had solemnly sworn to him to seat a descendant
of his upon his throne (Ps. cxxxii. 11), with prophetic 31
foresight he spoke of the resurrection of the Christ, to the
effect that He was not left forsaken in the Unseen World, nor
did His body undergo decay (Ps. xvi. 10). This Jesus, God
has raised to life—a fact to which all of us testify. 32

It is He who has now sent the Holy Spirit. "Being therefore lifted high by the mighty 33
hand of God, He has received from the Father
the promised Holy Spirit and has poured out this
which you see and hear. For David did not ascend into 34
Heaven, but he says himself,

26. *Is glad . . . exults*] On the tense see *Aorist* vi. 6. *Shall rest*] According to etymology this verb signifies 'to dwell as in a tent,' but in Matt. xiii. 32; Mark iv. 32; Luke xiii. 19; it is used of the roosting of birds in trees.

27. *The Unseen World*] Greek, 'Hades,' the abode of departed spirits; Hebrew, 'Sheol.' 'Hades, is, as it were, the sepulchre of souls' (Bengel). *Decay*] The word denotes the decomposition of the body after death. See 1 Cor. xv. 42, n.

28. *In Thy presence*] Lit. 'with' (i.e. 'together with,' not 'by') 'Thy presence.'

29. *To seat*] Or 'that . . . should take his seat,' as in Mark xi. 7.

31. The stress in this sentence lies on the words 'the Christ.' It is a mistake to suppose that even incipient corruption is indicated by the 'blood and water' that flowed from the pierced heart of the dead Jesus. The separation of the blood into clot and serum would not take place till the body had grown cold, several hours after death. It follows that what was seen by the apostle (who gives his 'evidence,' John xix. 34, 35, expressly as an eye-witness) consisted of a certain quantity of the living blood and living serum (*Liquor pericardii*). The quantity need not have been great, but just sufficient for the astonished apostle to be able to say with certainty that he had seen it.

32. *A fact of which all of us are witnesses*] Or the relative may be masculine, and refer to Jesus: 'whose witnesses we all are.' Cp. i. 8; xii. 31. Bengel prefers 'whose,' as referring to God, and compares x. 41; 1 Cor. xv. 15.

33. *By the mighty hand of God*] Or 'to God's "right hand." See and hear] They saw the tongues of fire, and heard the languages spoken.

34. *Did not ascend*] When he died. Cp. John iii. 13. That he did ascend when our Lord ascended was the belief of the mediæval Church. But Dr. J. S. Russell (author of *The Parousia*) has argued for the belief that 70, A.D., the time of the destruction of Jerusalem and the full establishment of Christ's heavenly kingdom,

THE LORD SAID TO MY LORD,
SIT AT MY RIGHT HAND

UNTIL I MAKE THY FOES A FOOTSTOOL UNDER THY FEET' 35
(Ps. cx. 1).

"Therefore let the whole House of Israel know beyond all 36
doubt that God has made Him both LORD and CHRIST—
this Jesus whom you crucified."

Stung to the heart by these words, they said to 37
3,000 new Adherents are Peter and the rest of the apostles, "Brethren,
gained. what are we to do?" "Repent," replied Peter, 38
"and be baptized, every one of you, in the name of Jesus Christ,
with a view to the remission of your sins, and you shall receive 39
the gift of the Holy Spirit. For to you belongs the promise,
and to your children, and to all who are far off, whoever the 40
Lord our God may call." And with many more appeals he
solemnly warned and entreated them, saying, "Escape from 41
this crooked generation." Those, therefore, who joyfully wel-
comed his Message were baptized; and on that one day about 42
three thousand persons were added to them; and they were
constant in listening to the teaching of the apostles and in their
attendance at the Communion, that is, the Breaking of the
Bread, and at prayer.

Fear came upon every one, and many marvels 43
The daily Life and signs were done by the apostles. And all 44
of the Church. the believers kept together, and had everything in
common. They sold their lands and other property, and dis- 45
tributed the proceeds among all, according to every one's

was the date when the O.T. saints passed from P. ~~the~~ outer court or garden
of Heaven) to Heaven itself, the way into the most holy place not having been
made manifest so long as the Jewish temple was still in existence (Heb. ix. 8).

36. *The whole House*] Not 'every house.' See *Theological Monthly*, April, 1889,
p. 274.

37. *Stung*] Lit. 'pierced' or 'stabbed deep,' as with the thrust of a spear. A less
emphatic verb occurs in John xix. 34.

38. *With a view to*] Or 'for.' *The gift*] "The word for 'gift' (*dorea*) is generic,
and differs from the specific 'gift' (*charisma*) of 1 Cor. xii. 4, 9, 28" (Plumptre).

39. *Far off*] Either locally (i. 8) or as to spiritual condition (Eph. ii. 13, 17), or
both. *May call*] Lit. 'shall have called to Himself.'

40. *Escape*] Or 'secure your salvation.' Lit. 'be saved.' 'Save yourselves' (but
without emphasis on the pronoun) is also a possible translation, as shown by Jas. iv.
7, 10; 1 Pet. v. 6.

42. *Communion*] Some interpret the word (which is literally 'partnership') to
mean 'distribution.' This however would have been only the act of a few rich per-
sons. It is better (with Beza and Grotius) to take the word in apposition (there
being no 'and' in the best texts) with the verbal noun next mentioned. See 1 Cor.
x. 16 for 'communion,' in almost the same sense. *At prayer*] Lit. 'at the
prayers.'

43. *Were done by*] More lit. 'took place through.' All the indicative verbs in
verses 42 to 47 are in the imperfect tense, pointing to continuous, repeated,
and habitual action.

45. *Lands*] Such is the meaning of the same word in v. 1. Cp. v. 3, 8.

necessities. And, day by day, attending constantly in the Temple with one accord, and breaking bread in private houses, they took their meals with great happiness and single-heartedness, praising God and being regarded with favour by all the people. Also, day by day, the Lord added to their number those whom He was saving.

One day Peter and John were going up to the Temple for the hour of prayer—the ninth hour—and just then some men were carrying there one who had been lame from his birth, whom they were wont to place every day close to the Beautiful Gate (as it was called) of the Temple, for him to beg from the people as they went in. Seeing Peter and John about to go into the Temple, he asked them for alms. Peter fixing his eyes on him, as John did also, said, "Look at us." So he looked and waited, expecting to receive something from them. "I have no silver or gold," Peter said, "but what I have, I give you. In the name of Jesus Christ, the Nazarene—walk!" Then taking his hand Peter lifted him up, and immediately his feet and ankles were strengthened. Leaping up, he stood upright and began to walk, and went into the Temple with them, walking, leaping, and praising God. All the people saw him walking and praising God; and recognizing him as the man who used to sit at the Beautiful Gate of the Temple asking for alms, they were filled with awe and amazement at what had happened to him.

**Peter's Speech.
This Miracle
the Work of
Christ.**

While he still clung to Peter and John, the people, awe-struck, ran up crowding round them in what was known as Solomon's Portico. Peter,

46. Temple] See Matt. xxi. 12, n. In private houses] No doubt the upper rooms (i. 13, n.) in the large houses of the wealthier Christians were used for this purpose, and so we get here our first glimpse of the "church in the house" (Rom. xvi. 5; 1 Cor. xvi. 19; Col. iv. 15; Philem. 2). 'At home' (R.V.) is unlikely. It would suggest that the Breaking of the Bread (as well as the love-feast which preceded it) took place in the house of every individual believer. 'From house to house' is a possible rendering.

47. To their number] Lit. 'to the same thing (or place).' The expression occurs in i. 16 and signifies 'together' or 'assembled.' Whom He was saving] Lit. 'who were being saved' or 'who were saving themselves' (the 'themselves' being unemphatic). 'They were escaping (as it were) from the Flood, and taking refuge in the Ark, the Church' (Wordsworth).

1. The hour of prayer] i.e. of evening prayer—about 3.0 p.m. Cp. ii. 15, n.

2. To place] That he lay down is not implied by the Greek, and is in itself improbable. Gate] or 'door.'

6. Walk] The tense (present) implies the continual power to do this. v.l., as in the A.V., 'rise up and walk.'

7. Feet] Lit. 'soles.' Strengthened] Lit. 'made firm.'

10. Recognizing] One after another looked at him, and then saw and knew the familiar face.

12. Spoke to] Lit. 'answered.' Cp. Matt. xi. 21, n. At this man] Or 'at this' (which has happened).

people of Israel, that through the name of Jesus the Anointed, the Nazarene, whom *you* crucified, but whom *God* has raised from among the dead—through that name this man stands here before you in perfect health. This Jesus is THE STONE 11
TREATED WITH CONTEMPT BY YOU THE BUILDERS, BUT IT 12
HAS BEEN MADE THE CORNERSTONE (Ps. cxviii. 22). And in no other is the great salvation to be found; for, in fact, there is no second name under heaven that has been given among men through which we are to be saved."

As they looked on Peter and John so fearlessly 13
The two Apostles are released. outspoken—and also discovered that they were illiterate persons, untrained in the schools—they were surprised; and now they recognized them as having been with Jesus. And seeing the man standing with them—the man 14
who had been cured—they had no reply to make. So they 15
ordered them to withdraw from the Sanhedrin while they conferred among themselves. "What are we to do with these 16
men?" they asked one another; "for the fact that a remarkable miracle has been performed by them is well known throughout Jerusalem, and we cannot deny it. But to prevent the matter 17
spreading any further among the people, let us stop them by threats from speaking in future in this name to any one whatever." So they recalled the apostles, and ordered them 18
together to give up speaking or teaching in the name of Jesus. But Peter and John replied, "Judge whether it is right in God's 19
sight to listen to you instead of listening to God. As for us, 20
what we have seen and heard we cannot help speaking about."

The Court ~~added~~ further threats and then let them go, being quite unable to do so as an officer heading the priests, the people, because of the words they had spoken, were so much alarmed and terrified that they were unable to do so. (which occur, in the original, as an officer heading the priests, the people, because of the words they had spoken, were so much alarmed and terrified that they were unable to do so.)

12. *The great salvation* Lit. 'the great salvation' (2 Cor. i. 3-7). (3) The thought of danger, now they recognized. One dropped, these words often widen their significance into appearance, and perhaps the threatening, 'beseeching,' 'earnestly requesting' (Matt. viii. Nazarene).

16. *Miracle* Lit. 'sign.' See xviii. 2, n. *A farm* Or 'an estate.' A 'field' at the Sadducees would recognize ground surrounded by a hedge.

17. *The matter* Lit. 'it.' The person defrauded is God" (Wordsworth). The unquestionable miracle (and the possibly avoid doing so. In "have you allowed Satan to take."

19. *Judge* Lit. 'Judge ye.' The negative being connected with 'lied,' not with 'men'. words in the original, decisive argument, suggests as possibly the preferable rendering on this was not a lie, but God judges otherwise.' It may be lie without speaking it.

happened. For the man was over forty years of age on whom 22
this miracle of restoration to health had been performed.

The Church
prays for
1 Courage. After their release the two apostles went to their 23
friends, and told them all that the High Priests
and Elders had said. And they, upon hearing the 24
story, all lifted up their voices to God and said, "O Sovereign
Lord, it is Thou who didst make heaven and earth and sea,
and all that is in them, and didst say through the Holy Spirit 25
by the lips of our forefather David, Thy servant,

'WHY HAVE THE NATIONS STAMPED AND RAGED,
AND THE PEOPLES FORMED FUTILE PLANS?
THE KINGS OF THE EARTH CAME NEAR, 26
AND THE RULERS ASSEMBLED TOGETHER
AGAINST THE LORD AND AGAINST HIS ANOINTED'

(Ps. ii. 1, 2).

They did indeed assemble in this city in hostility to Thy 27
holy Servant Jesus whom Thou hadst anointed—Herod and
Pontius Pilate with the Gentiles and also the tribes of Israel—
to do all that Thy power and Thy will had predetermined should 28
be done. And now, Lord, listen to their threats, and enable 29
Thy servants to proclaim Thy Message with fearless courage,
whilst Thou stretchest out Thine arm to cure men, and to give 30
signs and marvels through the name of Thy holy Servant
Jesus."

The Request
is immediately
granted. When they had prayed, the place in which they 31
were assembled shook, and they were, one and all,
filled with the Holy Spirit, and proceeded to tell
God's Message with boldness.

46. *Temple*] See Matt. xxi. 12, n. *In private houses*] No doubt the upper rooms (i. 13, n.) in the large houses of the wealthier Christians were used for this purpose, and so we get here our first glimpse of the "church in the house" (Rom. xvi. 5; 1 Cor. xvi. 19; Col. iv. 15; Philem. 2). 'At home' (R.V.) is unlikely. It would suggest that the Breaking of the Bread (as well as the love-feast which preceded it) took place in the house of every individual believer. 'From house to house' is a possible rendering.

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10. *Recognizing*] One after another looked at him, and then saw and knew the familiar face.

12. *Spoke to*] Lit. 'answered.' Cp. Matt. xi. 21, n. *At this man*] Or 'at this' (which has happened).

grace was upon them all. And, in fact, there was not a needy man among them, for all who were possessors of lands or houses sold them, and brought the money which they realised, and gave it to the apostles, and distribution was made to every one according to his wants. In this way Joseph, whom the apostles gave the name of Bar-Nabas—signifying ‘Son of Encouragement’—a Levite, a native of Cyprus, sold a farm which he had, and brought the money and gave it to the apostles.

Falsehood
terribly
punished.

There was a man of the name of Ananias who, with his wife Sapphira, sold some property but, with her full knowledge and consent, dishonestly kept back part of the price which he received for it, though he brought the rest and gave it to the apostles. “Ananias,” said Peter, “why has Satan taken possession of your heart, that you should try to deceive the Holy Spirit and dishonestly keep back part of the price paid you for this land? While it remained unsold, was not the land your own? and when sold, was it not at your own disposal? How is it that you have cherished this design in your heart? It is not to men you have told this lie, but to God.” Upon hearing these words Ananias fell down dead, and all who heard the words were awe-struck. The younger men, however, rose, and wrapping the body up, carried it out and buried it.

34. *All*] In the Hebrew sense, by no means implying absolute universality. In the present case we know that Mark's mother did not sell her house, xii. 12. *Sold* . . . *brought*] These and all the verbs in verses 32-35 are in the imperfect tense. The sales did not all take place simultaneously and once for all.

35, 37. *Gave it to the apostles*] Lit. ‘laid it at the feet of the apostles.’ The Court *agreement*] The primary meaning of this noun, as well as the verb from which it occurs, in all, about 134 times in the N.T., is that of ‘calling’ as an officer heading his troops, or a leader in ‘any hazardous’ all his followers to keep close to him. By both word and example gish and cheers the disheartened. Hence the words may signify (1) and comfort; the latter of these ideas, apart from the former, being

12. *The great salvation*] Different word in Greek (John xi. 19, 31). To convey this double the same noun or the most appropriate words appear to be ‘encourage’ and ‘encourage’ of this verse, and in the other, too, may call her weeping child to her side, and the

13. *Peter &c.*] Lit. ‘predominate’ (2 Cor. i. 3-7). (3) The thought of danger, *Now they recognized*, being dropped, these words often widen their significance into pearance, and perhaps ‘entreaty,’ ‘beseeching,’ ‘earnestly requesting’ (Matt. viii. Nazarene).

16. *Miracle*] Lit. ‘that the Sadducees’ See xviii. 2, n. *A farm*] Or ‘an estate.’ A ‘field’ that the Sadducees’ few acres of ground surrounded by a hedge.

higher power” (H) more correctly ‘Hananiah.’

17. *The man* most modestly reject [6] “The person defrauded is God” (Wordsworth). The unquestionable [6] E. ii. 10.

possibly avoid doing so. E. ‘have you allowed Satan to take.’

18. “*Speaking*, in private comparison with your idle attempt to deceive God.” But the

19. *Judge*] ‘Judge ye’ negative being connected with ‘lied,’ not with ‘men’), words in the original, decisive argument, suggests as possibly the preferable rendering on this was not a lie, but God judges otherwise.’ It may be

the Greek. lie without speaking it.

About three hours had passed, when his wife came in, knowing nothing of what had happened. Peter at once questioned her. "Tell me," he said, "whether you sold the land for so much." "Yes," she replied, "for so much." "How was it," replied Peter, "that you two agreed to try an experiment upon the Spirit of the Lord? The men who have buried your husband are already at the door, and they will carry you out." Instantly she fell down dead at his feet, and the young men came in and found her dead. So they carried her out and buried her by her husband's side. This incident struck terror into the whole church, and into the hearts of all who heard of it.

Many other
Miracles.

Many signs and marvels continued to be done among the people by the apostles; and by common consent they all met in Solomon's Portico. But none of the others dared to attach themselves to them. Yet the people held them in high honour—and more and more believers in the Lord joined them, including great numbers both of men and women—so that they would even bring out their sick friends into the streets and lay them on light couches or mats, in order that when Peter came by, at least his shadow might fall on one or other of them. The inhabitants, too, of the towns in the neighbourhood of Jerusalem came in crowds, bringing sick persons and some who were harassed by foul spirits, and they were cured, one and all.

The Apostles
miraculously
released from
Prison.

This roused the High Priest. He and all his party—the sect of the Sadducees—were filled with angry jealousy and laid hands upon the apostles, and put them into the public jail. But during the night an angel of the Lord opened the prison doors and brought them out, and said, "Go and stand in the Temple, and go on

8. *Questioned?* Lit. 'answered.' Cp. Matt. xi 25, n.

9. *To try an experiment upon* "To test the omniscience of the Spirit, then visibly dwelling in the apostles and the Church, was in the highest sense to tempt the Spirit of God" (Alford). See Matt. iv. 7, n. *The men* Lit. 'the feet of those.'

10. *Came in and* Or perhaps 'when they came in.' So Alford.

11. *None of the others &c.* The meaning seems to be either (1) that none of the Jewish rulers had the courage to avow themselves Christians—cp. John ix. 22; xii. 42; (2) that no unbeliever ventured to intrude on these gatherings; or (3) that so great was the respect and awe inspired by the apostles that ordinary Christians held aloof from them. But the last-named explanation is an unlikely one.

12. *Would bring out . . . would lay* The tense implies repeated or habitual action. *Their sick friends* Lit. 'the sick.'

13. *Came . . . were cured* The tense is the imperfect, and implies that this went on for some time.

14. *This Message of Life* Lit. 'the words of this life.' "Among the Hebrews the adjective often agrees with the latter noun of two" (Bengel). Cp. xiii. 26; John vi. 68.

proclaiming to the people all this Message of Life." Having received that command they went into the Temple just before daybreak and began to teach.

So when the High Priest and his party came, and had called together the Sanhedrin as well as all the elders of the descendants of Israel, they sent to the jail to fetch the apostles. But the officers went and could not find them in the prison; so they came back and brought word, saying, "The jail we found quite safely locked, and the warders were on guard at the doors, but upon going in we found no one there." When the commander of the Temple Guards and the High Priests heard this statement, they were utterly at a loss with regard to it, wondering what would happen next. And some one came and brought them word, saying, "The men you put in prison are actually in the Temple, standing there, teaching the people."

Upon this the commander went with the officers, and brought the apostles; but without using violence, for they were afraid of being stoned by the people. So they brought them and made them stand in front of the Sanhedrin. And then the High Priest questioned them. "We strictly forbid you to teach in that name—did we not?" he said; "and see! you have filled Jerusalem with your teaching, and are trying to make us responsible for that man's death." Peter and the other apostles replied: "We must obey God in preference to man. The God of our forefathers has raised Jesus to life, whom you crucified and put to death. God has exalted Him to His right hand as chief Leader and as Saviour, to give Israel repentance and forgiveness of sins. And we are witnesses as to these things, and so is the Holy Spirit which God has given to those who obey Him."

Infuriated at getting this answer, they were disposed to

21. *Elders*] Lit. 'Eldership' or 'Senate.' The word here employed occurs nowhere else in the N.T., though it is found more than twenty times in the LXX. *Descendants*] Lit. 'sons,' here and elsewhere, when followed by 'of Israel.'

23. *Upon going in*] Lit. 'having opened' (the doors).

25. *Actually*] Lit. 'behold.' Cp. Matt. viii. 24, n.

27. *In front of*] Lit. 'in.' See iv. 7, n.

30. *Raised to life*] Lit. 'raised up.' The verb occurs in x. 40; xiii. 37; 1 Cor. vi. 14, and nearly 80 other passages, in most of which it is in the passive. Others explain the word as meaning 'sent into the world;' so in xiii. 22; Matt. xi. 11.

31. *To His right hand*] Or 'with His mighty hand.' Cp. ii. 33, n. *Chief Leader*] Not 'a Prince, to whom you owe obedience' (Alford), a meaning which this word never bears. See Heb. xii. 2, n.

33. *Infuriated*] Lit. 'sawn asunder.' The word occurs here and in vii. 54. *Were disposed*] v.l. 'consulted together.'

Gamaliel urges the Sanhedrin to be cautious. kill the apostles. But a Pharisee of the name of Gamaliel, a teacher of the Law, held in honour by all the people, rose from his seat and requested that they should be sent outside the court for a few minutes. 34

"Israelites," he said, "be careful what you are about to do in dealing with these men. Years ago Theudas appeared, professing to be a person of importance, and a body of men, some four hundred in number, joined him. He was killed, and all his followers were dispersed and annihilated. After him, at the time of the Census, came Judas, the Galilaean, and was the leader in a revolt. He too perished, and all his followers were scattered. And now I tell you to hold aloof from these men and leave them alone—for if this scheme or work is of human origin, it will come to nothing; but if it is really from God, you will be powerless to put them down—lest perhaps you find yourselves to be actually fighting against God." 35 36 37 38 39

The Apostles discharged. His advice carried conviction. So they called the apostles in, and—after flogging them—ordered them not to speak in the name of Jesus, and then let them go. They, therefore, left the Sanhedrin and went their way, rejoicing that they had been deemed worthy to suffer disgrace on behalf of the NAME; but they did not desist from teaching every day, in the Temple or in private houses, and telling the Good News about Jesus, the Christ. 40 41 42

Seven Church Officers appointed. About this time, as the number of the disciples was increasing, complaints were made by the Greek-speaking Jews against the Hebrews because their widows were habitually overlooked in the daily ministration. I 6
So the Twelve called together the general body of the disciples and said, "It does not seem fitting that we apostles should neglect God's message and minister at tables. Therefore, 2 3

34. *They*] Lit. 'the fellows,' 'the men.' v.l. 'the apostles.'

40. *Flogging*] This would be the Jewish 'forty stripes save one,' not the Roman scourging (with the *horrible flagellum*) which our Lord suffered. See Deut. xxv. 2, 3; 2 Cor. xi. 24.

41. *Left the Sanhedrin*] Lit. 'went from the face of the Sanhedrin.' See xii. 24, n. *Rejoicing*] Cp. the Lord's beatitudes (Matt. v. 10-12). The NAME] Of Jesus. Cp. Lev. xxiv. 11, 16; 3 John 7.

1. *The Greek-speaking Jews*] Lit. 'the Hellenists.' *Hebrews*] When used as here in opposition to Hellenists, this word denotes the Jews of Palestine, who spoke Aramaic.

1, 2, 4. The two words 'ministration' and 'minister' are derivatives of the one which we have anglicized into 'deacon,' and hence the officials named below are commonly called 'the seven deacons.' The term 'deacon' itself had not yet acquired its distinctive sense.

2. *Fitting*] Lit. 'pleasing.' *We apostles*] Lit. simply 'we.' *Minister at tables*] Or more freely 'wait at table,' i.e. attend to business matters.

brethren, pick out from among yourselves seven men of good
 repute, full of the Spirit, and of wisdom, and we will appoint
 them to undertake this duty ; but, as for us, we will devote our-
 selves to prayer and to the delivery of the Message." The
 suggestion met with general approval, and they selected Stephen,
 a man full of faith and of the Holy Spirit, Philip, Prochorus,
 Nicanor, Timon, Parmenas, and Nicolas, a proselyte of Antioch.
 These men they brought to the apostles, and, after prayer, they
 laid their hands upon them.

Meanwhile God's Message continued to spread
 and the number of the disciples in Jerusalem very
 greatly increased, and very many priests obeyed
 the faith. And Stephen, full of grace and power, performed
 great marvels and signs among the people.

But some members of the so-called 'Synagogue
 of the Freed-men,' together with some Cyrenaeans,
 Alexandrians, Cilicians and Asians, were roused to
 encounter Stephen in debate. They were quite unable, however,
 to resist the wisdom and the Spirit with which he spoke. Then
 they privately put forward men who declared, "We have heard
 him speak blasphemous things against Moses and against God ;"
 and in this way they excited the people, the elders, and the
 scribes. At length they came upon him, seized him with violence,
 and took him before the Sanhedrin. Here they brought forward
 false witnesses who declared, "This fellow is incessantly speak-
 ing against the Holy Place and the Law. For we have heard
 him say that Jesus, the Nazarene, will pull this place down to
 the ground and will change the customs which Moses handed
 down to us."

At once the eyes of all who were sitting in the
 Sanhedrin were fastened on him, and they saw his
 face looking just like the face of an angel. Then
 the High Priest asked him, "Are these statements true?"

Stephen replied, "Sirs—brethren and fathers—listen to me.

4. *Delivery*] Lit. 'ministration.'
 7. *Very many priests*] "4289 priests returned from Babylon (Ezra ii. 36-39), and the number would probably have much increased since then" (Alford).
 9. *Asians*] Not 'Asiatics,' which would convey a widely different sense. See ii. 9, n.
 12. *Before*] Lit. 'in.'
 14. *This place*] The Temple with its courts. "The Sanhedrin, usually assembled under the presidency of the High Priest, sat in the chamber called *Gasith*, on the south side of the Temple."
 2. *God Most Glorious*] Lit. 'the God of Glory,' a common Hebraism. "In the Hebrew language there is a want of adjectives in proportion to the substantives" (Gesenius). Alford, who manifests a strange reluctance to recognize the frequent

Stephen's
Defence. A
Review of the
Nation's
History.

God Most Glorious appeared to our forefather Abraham when he was living in Mesopotamia, before he settled in Haran, and said to him, 'Leave your country and your relatives, and come into whatever land I point out to you' (Gen. xii. 1). Thereupon he left Chaldaea and settled in Haran till after the death of his father, when God caused him to remove into this country where you now live. But he gave him no inheritance in it, no, not a single square yard of ground (Deut. ii. 5); and yet He promised to bestow the land as a permanent possession on him and his posterity after him—and promised this at a time when Abraham was childless (Gen. xvii. 8). And God declared that Abraham's posterity should for four hundred years make their home in a country not their own, and be reduced to slavery and be oppressed. 'And the nation, whichever it is, that enslaves them, I will judge,' said God; 'and afterwards they shall come out' (Gen. xv. 13, 14), 'and they shall worship Me in this place' (Exod. iii. 12). Then He gave him the covenant of circumcision (Gen. xvii. 10), and under this covenant he became the father of Isaac—whom he circumcised on the eighth day (Gen. xxi. 4). Isaac became the father of Jacob, and Jacob became the father of the twelve Patriarchs.

"The Patriarchs were jealous of Joseph and sold him into slavery in Egypt (Gen. xxxvii. 11, 28); but God was with him (Gen. xxxix. 2, 21) and delivered him from all his afflictions, and gave him favour and wisdom when he stood before Pharaoh, king of Egypt, who appointed him governor over Egypt and all the royal household (Gen. xli. 37, 40, 43, 55; Ps. cv. 21). But there came a famine throughout the whole of Egypt and Canaan—and great distress—so that our forefathers could find no food (Gen. xli. 54). When, however, Jacob heard that there was wheat to be had, he sent our forefathers into Egypt (Gen. xlii. 1); that was the first time. On their second visit Joseph made himself known to his brothers (Gen. xlv. 4), and Pharaoh was informed of Joseph's parentage. Then Joseph sent and invited his father Jacob and all his family, numbering seventy-five persons (Gen. xlv. 9; xlv. 27), to come to him, and

occurrence of Hebraisms in the Greek of the New Testament, explains thus—"the God of (i.e. who possesses and manifests Himself by) Glory, i.e. the Shechinah."

4. *Four* Not 'we,' Stephen being probably a Hellenist.

5. *Square yard* Lit. 'as much as a man can step across.'

14. *Seventy-five* Instead of the five less of the original Hebrew. So in the LXX., Gen. xlv. 27. "Stephen, as a Hellenistic Jew, naturally accepted the number which he found in the Greek version" (Plumptre).

Jacob went down into Egypt (Gen. xli. 5). There he died, and so did our forefathers (Gen. xlix. 33; Exod. i. 6), and they were taken to Shechem and were laid in the tomb which Abraham had bought from the sons of Hamor at Shechem for a sum of money paid in silver (Gen. l. 13; Josh. xxiv. 32).

"But as the time drew near for the fulfilment of the promise which God had made to Abraham, the people became many times more numerous in Egypt, until there arose a foreign king over Egypt who knew nothing of Joseph (Exod. i. 7, 8). He adopted a crafty policy towards our race, and oppressed our forefathers, making them cast out their infants so that they might not be permitted to live (Exod. i. 10, 22). At this time Moses was born—a wonderfully beautiful child (Exod. ii. 2); and for three months he was cared for in his father's house. At length he was cast out, but Pharaoh's daughter adopted him, and brought him up as her own son (Exod. ii. 5, 10). So Moses was educated in all the science of the Egyptians, and possessed great influence through his eloquence and his achievements.

"And when he was just forty years old, it occurred to him to visit his brethren the descendants of Israel. Seeing one of them wrongfully treated he took his part, and secured justice for the sufferer by striking down the Egyptian. He supposed his brethren to be aware that by him God was sending them deliverance; this, however, they did not understand. The next day, also, he came and found two of them fighting, and he endeavoured to make peace between them. 'Sirs,' he said, 'you are brothers: why are you wronging one another?' But the man who was doing the wrong resented his interference, and asked, 'Who appointed you magistrate and judge over us? Do you mean to kill me as you killed the Egyptian yesterday?' Alarmed at this question, Moses fled from the country and went to live in the land of Midian (Exod. ii. 11-15). There he became the father of two sons.

"But at the end of forty years there appeared to him in the desert of Mount Sinai an angel in the middle of a flame of fire with the Gospel. When Moses saw this he wondered at the sight;

14. [John] Not here.

16. *Had been baptised*—time of Jerome the tombs of the twelve Patriarchs were *zati erant*). Some, misled by *tre*. *Abraham had bought*) Probably a Samaritan properly indicates original *com*. L. has 'the father (or, the son) of Shechem.' these Samaritans was that they weame verb is used in Exod. i. 17, LXX.

17. *Placed . . received*] Imperfect—beautiful to God, a Hebraism. So in Jonah iii. 3, John xx. 23, n. city great to God."

21. *No part or loss* "No part by purchase being oppressed." Lit. 'word': a Hebraism. led him away."

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but on his going up to it Glorious appeared to our Lord was heard, saying, 'I am the Lord, whom he was living in, the God of Abraham, of Isaac, and of Jacob. Trembling with fear Moses did not dare gaze. 'Take off your shoes,' said the Lord, 'for the spot on which you are standing is holy ground. I have seen, yes, I have seen the oppression of My people who are in Egypt and have heard their groans : and I have come down to deliver them. And now I will send you to Egypt' (Exod. iii. 10).

"The Moses whom they rejected, asking him, 'Who appointed you magistrate and judge?'—that same Moses we find God sending as a magistrate and a deliverer by the help of the angel who appeared to him in the bush. This was he who brought them out, after performing marvels and signs in Egypt and at the Red Sea, and in the desert for forty years. This is the Moses who said to the descendants of Israel, 'GOD WILL RAISE UP A PROPHET FOR YOU, FROM AMONG YOUR BRETHREN, JUST AS HE RAISED ME UP' (Deut. xviii. 15, 18). This is he who was among the Congregation in the desert, together with the angel who spoke to him on Mount Sinai and with our forefathers, who received ever-living utterances to hand on to us.

"Our forefathers, however, would not submit to him, but spurned his authority and in their hearts turned back to Egypt. They said to Aaron, 'Make gods for us, to march in front of us; for as for this Moses who brought us out of the land of Egypt, we do not know what has become of him' (Exod. xxxii. 1-8). Moreover they made a calf at that time, and offered a sacrifice to the idol and kept rejoicing in the gods which their own hands had made. So God turned from them and gave them up to the worship of the Host of Heaven, as it is written in the Book of the Prophets,

34. *I will send*] Lit. (according to all the best MSS.) 'let Me send.'

35. *We find God sending*] Lit. 'God has sent.' It is the perfect tense : 'him, we see in the sacred narrative, God has sent.' See *Aorist* vii. 8. *Deliverer*] Lit. 'redeemer,' 'ransomer.'

36. *After performing*] Or simply 'performing.'

37. v.l. adds 'to him you must listen.'

38. *Congregation*] The word here used by Luke ('ecclesia') means numbering congregation or 'assembly' of all Israel, as in Deut. xviii. 16. 'Come to him, and 70 passages in all. Elsewhere in the N.T. it is translated 'church,' 'living.' Cp. 1 Peter i. 23, 24. The sense 'life-giving sacrament,' explains thus—the suggested by it. See Rom. viii. 3; Gal. iii. 21. *Uti* Glory, i.e. the Shechinah. The same word is found in Rom. iii. 2; Heb. v. 12; 1 Clement.

40. *Gods*] Or 'a God.' 'Elohim,' the Hebrew step across.

42. *Offered Me*] The 'Me' in the Greek text, naturally accepted the number which 'victims,' etc.

loud cry, foul spirits came out of many possessed by them, and many paralytics and lame persons were restored to health. And there was great joy in that city. 8

Now for some time past there had been a man named Simon living there, who had been practising magic and astonishing the Samaritans, pretending that he was more than human. To him people of all classes paid attention, declaring "This man is the Power of God, known as the great Power." His influence over them arose from their having been, for a long time, bewildered by his sorceries. But when Philip began to tell the Good News about the Kingdom of God and about the Name of Jesus Christ and they embraced the faith, they were baptized, men and women alike. Simon himself also believed, and after being baptized remained in close attendance on Philip, and was full of amazement at seeing such signs and such great miracles performed. 9 10 11 12 13

When the apostles at Jerusalem heard that the Samaritans had accepted God's Message, they sent Peter and John to visit them. They, when they came down, prayed for them that they might receive the Holy Spirit: for He had not as yet fallen upon any of them: they had only been baptized into the name of the Lord Jesus. Then the apostles placed their hands upon them, and they received the Holy Spirit. 14 15 16 17

The Magian
is sternly
rebuked.

When, however, Simon saw that it was through the laying on of the apostles' hands that the Spirit was bestowed, he offered them money. "Give me too," he said, "that power, so that every one on whom I place my hands will receive the Holy Spirit." "Perish your money and yourself," replied Peter, "because you have imagined that you can obtain God's free gift with money! No part or lot have 18 19 20 21

9. *The Samaritans*] Not the people of the city only. See Olshausen.

12. *They were baptized*] Or 'they got themselves baptized.' Cp. xxii. 16. The tense (imperfect) indicates, not that the baptism was prolonged or repeated in the individual case, but that a great number of men and women came, one after another, to be baptized.

13. *Believed*] i.e. he ceased to be indifferent or hostile, and professing sympathy with the Gospel Message had himself enrolled as a disciple and adherent—a learner in Christ's school.

14. *John*] Not hereafter mentioned in this book.

15. *Had been baptized*] Lit. 'were having-been baptized' (like the Latin 'baptizati erant'). Some, misled by derivation, imagine that the word here used for 'were' properly indicates original condition. But it is plain that the original condition of these Samaritans was that they were unbaptized. *Into the name*] Or 'unto the name.'

17. *Placed . . . received*] Imperfect tenses, implying oft-repeated action. Cp. John xx. 23, n.

21. *No part or lot*] "No part by purchase, no lot gratuitously" (Bengel). *Matter*] Lit. 'word:' a Hebraism.

words, they be-
teeth at him.

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you in this matter, for your heart is not right in God's sight. Repent, therefore, of this wickedness of yours, and pray to the Lord, in the hope that the purpose which is in your heart may perhaps be forgiven you. For I perceive that you have fallen into the bitterest bondage of unrighteousness." Simon answered, "Pray, both of you, to the Lord for me, that nothing of what you have said may come upon me."

Philip and
the pious
Abyssinian.

So the apostles, after giving a solemn charge and delivering the Lord's Message, travelled back to Jerusalem, making known the Good News also in many of the Samaritan villages. And an angel of the Lord said to Philip, "Rise and proceed south to the road that runs down from Jerusalem to Gaza crossing the desert." Upon this he rose and went. Now, as it happened, an Ethiopian eunuch who was in a position of high authority with Candace, queen of the Ethiopians, as her treasurer, had visited Jerusalem to worship there, and was now on his way home; and as he sat in his chariot he was reading the Prophet Isaiah. Then the Spirit said to Philip, "Go and enter that chariot." So Philip ran up and heard the eunuch reading the Prophet Isaiah. "Do you understand what you are reading?" he asked. "Why, how can I," replied the eunuch, "unless some one explains it to me?" And he earnestly invited Philip to come up and sit with him. The passage of Scripture which he was reading was this :
"LIKE A SHEEP HE WAS LED TO SLAUGHTER,
AND JUST AS A LAMB BEFORE ITS SHEARER IS DUMB
SO HE OPENED NOT HIS MOUTH.
IN HIS HUMILIATION JUSTICE WAS DENIED HIM.

22. *Repent of*] Lit. 'repent' (and turn) 'from' Cp. 2 Cor. xii. 21; Heb. vi. 1; Rev. ii. 21. *In the hope that*] Lit. 'if (or, whether) therefore.' The exact sense seems to be, "Find out by prayer whether, the offence being so rank and therefore the possibility of pardon so doubtful, the sin can nevertheless be forgiven." Elsewhere the expression occurs only in xvii. 27; Mark xi. 23. *Purpose*] The word occurs only here in the N.T. The purpose was no doubt that of making money out of the spiritual gift.

23. *Have fallen into*] Lit. 'are into.' The literal rendering of the rest of the verse (as in the A.V.) exhibits the figure of speech 'hendiadys.'

26. *South*] Or possibly 'towards noon.' *The road . . . crossing the desert*] "There were several ways leading from Jerusalem to Gaza" (Robinson). *Crossing the desert*] Or 'a town which is desert;' the reference in that case being to the more ancient of the two towns which bore the name of Gaza.

27. *As it happened*] Lit. 'behold.'

28. *Reading &c.*] Lit. 'behold.' Whether in the Hebrew or the Greek Version (the LXX.) is not stated. It is still a custom with the Orientals, even when reading to themselves, to read aloud.

29. *Enter that*] Lit. 'join yourself to this.'

30. *Do you*] Or 'Yes, but you do not . . . do you?'

33. *Who will &c.*] Or perhaps 'Who shall declare His duration?' Although He is cut off as man, yet He is the Son of the Eternal.

WHO WILL MAKE KNOWN HIS POSTERITY?

FOR HE IS DESTROYED FROM AMONG MEN" (Isa. liii. 7, 8).

"Pray, of whom is the Prophet speaking?" inquired the eunuch; "of himself or of some one else?" Then Philip began to speak, and, commencing with that same portion of Scripture, told him the Good News about Jesus.

So they proceeded on their way till they came to some water; and the eunuch exclaimed, "See, here is water; what is there to prevent my being baptized?" So he stopped the chariot; and both of them—Philip and the eunuch—went down into the water, and Philip baptized him. But no sooner had they come up out of the water than the Spirit of the Lord caught Philip away, and the eunuch did not see him again. With a glad heart he resumed his journey; but Philip found himself at Ashdod. Then visiting town after town he everywhere made known the Good News until he reached Caesarea.

Now Saul, whose every breath was a threat of destruction for the disciples of the Lord, went to the High Priest and begged from him letters addressed to the synagogues at Damascus, in order that if he found any believers there, either men or women, he might bring them in chains to Jerusalem. But on the journey as he was getting near Damascus, suddenly there flashed round him a light from heaven; and falling to the ground he heard a voice which said to him, "Saul, Saul, why are you persecuting Me?" "Who art thou, Lord?" he asked. "I am Jesus, whom you are persecuting," was the reply; "but rise and go to the city, and

35. *Began &c.*] Lit. 'opened his mouth.' "Imperfect Hebraism; i.e. it was not peculiar to the Hebrews or Hellenistic writers, but most common to them" (Hackett), v.l. inserts a verse here. "You may," said Philip, "if you believe with all your heart." "I believe," he replied, "that Jesus Christ is the Son of God."

39. *The Spirit of the Lord &c.*] The Codex Alexandrinus has the v.l. 'the Holy Spirit fell on the eunuch, and an angel of the Lord caught Philip away.'

40. *Ashdod*] Lit. 'Azotus.' Cp. Josh. xi. 22; xiii. 3; xv. 46, 47; 1 Sam. v. 1-7; 2 Chron. xxvi. 6; Neh. iv. 7; xiii. 24; Jer. xxv. 20; Amos i. 8; Zeph. ii. 4; Zech. ix. 6; 1 Macc. v. 68; x. 84.

2. *Any believers there*] Lit. 'Any persons who were of the new Way.' Cp. xix. 9, 23; xxii. 4, 29. As a class name, 'believers' (first in x. 45), was perhaps not yet in common and recognised use, nor 'holy ones' (first in this chapter, verses 13, 32), nor 'brethren' (first in verse 30), and still less 'Christians' (xi. 26). Cp. xi. 30, n. 4. *Saul, Saul*] Notice the impressiveness gained, as so often in Hebrew, by the repetition of the word. Cp. "Abraham, Abraham" (Gen. xxii. 11); "Babylon is fallen, is fallen" (Rev. xiv. 8; xviii. 2); "Crucify him, crucify him" (Luke xxiii. 21); "O Jerusalem, Jerusalem" (Luke xiii. 34); "Lord, Lord" (Matt. xxv. 11; Luke xiii. 25); "Martha, Martha" (Luke x. 41); "Master, Master" (Luke viii. 24); "Moses, Moses" (Exod. iii. 4); "My God, my God" (Matt. xxvii. 46); "Samuel, Samuel" (1 Sam. iii. 10); "Simon, Simon" (Luke xxii. 31).

6. *But rise*] v.l. 'you are finding it painful to kick against the ox goad. And

you will be told what you are to do." Meanwhile the men who travelled with Saul were standing dumb with amazement, hearing a sound, but seeing no one. Then he rose from the ground, but when he had opened his eyes, he could not see, and they led him by the arm and brought him to Damascus. And for two days he remained without sight, and did not eat or drink anything.

Now at Damascus there was a disciple of the name of Ananias. The Lord spoke to him in a vision, saying, "Ananias!" He answered, "I am here, Lord." "Rise," said the Lord, "and go to Straight Street, and inquire at the house of Judas for a man called Saul, from Tarsus, for he is actually praying. He has seen a man called Ananias come and lay his hands upon him so that he may recover his sight." Ananias answered, "Lord, I have heard about that man from many, and I have heard of the great mischief he has done to Thy people in Jerusalem; and here he is authorized by the High Priests to arrest all who call upon Thy name." The Lord replied, "Go; he is a chosen instrument of Mine to carry My name to the Gentiles and to kings and to the descendants of Israel. For I will let him know the great sufferings which he must pass through for My sake."

So Ananias went and entered the house; and, laying his two hands upon Saul, said, "Saul, brother, the Lord—even Jesus who appeared to you on your journey—has sent me, that you may recover your sight and be filled with the Holy Spirit." Instantly there dropped from his eyes what seemed to be scales, and he could see once more. Upon this he rose and received baptism; after which he took food and regained his strength.

Then he remained some little time with the disciples at Damascus. And in the synagogues he began at once to proclaim Jesus as the Son of God; and his hearers were all amazed, and began to ask one

he, trembling and amazed, said, Lord, what dost Thou wish me to do? And the Lord said to him, Rise.

7. *Sound*] Or 'voice.' See ii. 6, n.; xxii. 9.

8. *Had opened*] The tense (perfect) implies 'although they remained wide open.' *Arm*] Or 'hand.'

9. *For two days*] Lit. 'for three days.' The blindness lasted the latter part of the first day, the whole of the second, and the morning of the third. Cp. x. 30, n.; Luke ii. 46, n.

12. *Come and lay*] More exact than 'coming and laying.' Cp. Luke x. 18, n.

13. *People*] Lit. 'saints' or 'holy ones.'

15. *Instrument*] See Mark xi. 16, n. *To the Gentiles*] Lit. 'before nations.'

19. *Some little time*] Lit. 'some days.'

21. *Tried to exterminate*] Lit. 'laid waste' or 'destroyed.' *Came*] Lit. 'had come.'

another, "Is not this the man who at Jerusalem tried to exterminate those who called upon that Name, and came here on purpose to carry them off in chains to the High Priests?" Saul, however, gained more and more influence, and as for the Jews living at Damascus he bewildered them with his proofs that Jesus is the Christ.

At length the Jews plotted to kill Saul; but information of their intention was given to him. They even watched the gates, day and night, in order to murder him; but his disciples took him by night and let him down through the wall, lowering him in a hamper.

So he came to Jerusalem and made several attempts to associate with the disciples, but they were all afraid of him, being in doubt as to whether he himself was a disciple. Barnabas, however, came to his assistance. He brought Saul to the apostles, and related to them how, on his journey, he had seen the Lord, and that the Lord had spoken to him, and how at Damascus he had fearlessly taught in the name of Jesus. Henceforth Saul was one of them, going in and out of the city, and speaking fearlessly in the name of the Lord. And he often talked with the Hellenists and had discussions with them. But they kept trying to take his life. On learning this, the brethren brought him down to Caesarea, and then sent him by sea to Tarsus.

The church, however, throughout the whole of Judaea, Galilee and Samaria, had peace and was spiritually built up; and grew in numbers, living in the fear of the Lord and receiving encouragement from the Holy Spirit.

Now Peter, as he went to town after town, came down also to God's people at Lud. There he found a man of the name of Aenēas, who for eight years had kept his bed, through being paralysed. Peter said to him, "Aenēas, Jesus Christ cures you: rise and make your own

22. Gained . . . *influence* Or 'grew stronger and stronger.'

23. *At length* More lit. 'but when a large sum total of days was forming.'

25. *Through the wall* i.e. 'through an opening in the wall.' Cp. 2 Cor. xi. 33. *Hamper* See Matt. xv. 37, n.

30. *Sent him by sea* Lit. 'sent him out.' He would disembark at Seleuceia, go up to Antioch, and then proceed by land to Tarsus.

31. *Living* Lit. 'walking.' *Receiving encouragement from* Lit. 'in the encouragement of.' *Encouragement* Or 'consolation.' Cp. iv. 37, n.

32. *God's people* Lit. 'the saints' or 'the holy ones'

33. *Bed* Lit. 'mat.'

34. *Make* Lit. 'spread out flat.'

bed." He at once rose to his feet. And all the people of Lud 35
and Sharon saw him ; and they turned to the Lord.

Among the disciples at Jaffa was a woman 36
At Jaffa he brings back Dorcas to Life. called Tabitha, or, as the name may be translated,
'Dorcas.' Her life was wholly devoted to the
good and charitable actions which she was constantly doing.
But, as it happened, just at that time she was taken ill and died. 37
After washing her body they laid it out in a room upstairs.
Lud, however, being near Jaffa, the disciples, who had heard 38
that Peter was at Lud, sent two men to him with an urgent
request that he would come across to them without delay. So 39
Peter rose and went with them. On his arrival they took him
upstairs, and the widow women all came and stood by his side,
weeping and showing him the underclothing and cloaks and
garments of all kinds which Dorcas used to make while she was
still with them. Peter, however, putting every one out of the 40
room, knelt down and prayed, and then turning to the body, he
said, "Tabitha, rise." Dorcas at once opened her eyes, and,
seeing Peter, sat up. Then, giving her his hand, he raised her 41
to her feet and, calling God's people and the widow women, he
gave her back to them alive. This incident became known 42
throughout Jaffa, and many believed in the Lord ; and Peter 43
remained for a considerable time at Jaffa, staying at the house
of a man called Simon, a tanner.

Now a captain of the Italian Regiment, named 1 10
An Angel brings a Message to Cornelius. Cornelius, was quartered at Caesarea. He was 2
religious and God-fearing—and so was every mem-
ber of his household. He was also liberal in his
charities to the people, and continually offered prayer to God.
About three o'clock one afternoon he had a vision, and dis- 3
tinctly saw an angel of God enter his house, who called him by
name, saying, "Cornelius !" Looking steadily at him, and 4
being much alarmed, he said, "What do you want, Sir?"
He replied, "Your prayers and charities have gone up and
have been recorded before God. And now send to Jaffa and 5
fetch Simon, surnamed Peter. He is staying as a guest 6
with Simon, a tanner, who has a house close to the sea."

36. *Dorcas*] i.e. 'gazelle,' this being the English both of the Aramaic *tabithā* and of the Greek *dorkas*. [*Her life was wholly devoted to*] Lit. 'she was full of.'

41. *Gave her back*] Lit. 'presented her.'

42. *Believed*] i.e. 'became believers.' See *Aorist* vi. 5.

3. *Enter*] Not 'entering.' Cp. ix. 12. *His house*] Lit. 'to him.'

4. *What do you want ?*] Lit. 'What is it ?'

6. v.l. adds 'He will tell you what you ought to do.'

So when the angel who had been speaking to him was gone, 7
Cornelius called two of his servants and a God-fearing soldier 26
who was in constant attendance on him, and after telling 8
them everything he sent them to Jaffa.

Peter's Vision. The next day, while they were still on their jour- 9 27
ney and were getting near the town, about noon
Peter went up on the house-top to pray. He had become 10
unusually hungry and wished for food ; but while they were pre- 28
paring it, he fell into a trance. The sky had opened to his 11
view, and what seemed to be an enormous sail was descending,
being let down to the earth by ropes at the four corners. In it 12 29
were all kinds of quadrupeds, reptiles and birds, and a voice 13
came to him which said, " Rise, Peter, kill and eat." " On no 14 30
account, Lord," he replied ; " for I have never yet eaten any-
thing unholy and impure." Again a second time a voice was 15
heard which said, " What God has purified, you must not regard
as unholy." This was said three times, and immediately the 16
sail was drawn up out of sight. 31

Arrival of the While Peter was greatly perplexed as to the 17 32
Servants of meaning of the vision which he had seen, just then
Cornelius. the men sent by Cornelius, having by inquiry
found out Simon's house, had come to the door and had called 18 33
the servant, and were asking, " Is Simon, surnamed Peter, stay- 34
ing here?" And Peter was still earnestly thinking over the 19
vision, when the Spirit said to him, " Three men are now 35
inquiring for you. Rise, go down, and go with them without 20
any misgivings ; for it is I who have sent them to you." So 21 36
Peter went down and said to the men, " I am the Simon you
are inquiring for : what is the reason of your coming?" They 22
replied, " Cornelius, a captain, an upright and God-fearing man,
of whom the whole Jewish nation speaks well, has been divinely
instructed by a holy angel to send for you to his house and
listen to what you have to say." Accordingly Peter invited 23 37
them in, and gave them a lodging. 38

Peter with The next day he set out with them, some of the
Cornelius at brethren from Jaffa going with him, and the day 24
Caesarea. after that they reached Caesarea. There Cornelius

7. *Servants*] Lit. 'men of the house,' meaning usually 'house-slaves.'

12. *All kinds of*] Lit. simply 'all the.' The derivative adjective which means 'all kinds of' in classical Greek is not used in the N.T. : the simple 'all' doing duty in its place. Cp. 1 Pet. i. 15 (A.V.).

16. *Was said*] Lit. 'took place.' *Out of sight*] Lit. 'into the sky.'

19. *Three*] Another reading omits this word, and a third reading has 'two.'

was awaiting their arrival, and had invited all his relatives and intimate friends to be present. When Peter entered the house, Cornelius met him, and threw himself at his feet to do him homage. But Peter lifted him up. "Stand up," he said; "I myself also am but a man." So Peter went in and conversed with him, and found a large company assembled. He said to them, "You know better than most that a Jew is strictly forbidden to associate with a Gentile or visit him; but God has taught me to call no one unholy or unclean. So for this reason, when sent for, I came without raising any objection. I therefore ask why you sent for me." Then Cornelius said, "It is just three days ago, reckoning up to this hour, that I was offering evening prayer in my house, when suddenly a man in shining raiment stood in front of me, who said, 'Cornelius, your prayer has been heard, and your charities have been put on record before God. Send therefore to Jaffa, and invite Simon, surnamed Peter, to come here: He is staying as a guest in the house of Simon, a tanner, close to the sea.' Immediately, therefore, I sent to you, and I thank you heartily for having come. That is why all of us are now assembled here in God's presence, to listen to what the Lord has commanded you to say."

Peter's
Speech.

Then Peter began to speak. "I clearly see," he said, "that God makes no distinctions between one man and another; but that in every nation those who fear Him and live good lives are acceptable to Him."

28. *You better than most*] Lit. an emphatic 'you.' Cp. verse 37. *Is strictly forbidden*] By the usage of the nation, not by the Mosaic Law.

30. *Three days*] Lit. 'four days.' The details given in this chapter show that the interval, when stated in idiomatic English, was three days. Supposing (in order to make this clear) that the angel appeared to Cornelius on the Sabbath (Saturday), the messengers, starting the same evening and doubtless sympathizing with their master's eager haste, completed their forced march of 34 miles by about 1.0 p.m. on the Sunday (verse 9). The remainder of that day, and the night following, they rested and enjoyed Peter's hospitality (verse 23). With him and six other Christian Jews in their company, they set out on the Monday, probably early in the morning, on their return journey (verse 23); and on the Tuesday (verse 24) about 3.0 or 4.0 p.m., the party reached the centurion's quarters. This interval from Saturday evening to Tuesday afternoon, according to the Greek, Roman and Hebrew mode of reckoning, is four days, both the first and the last of the days being included. We English are mathematically more correct in calling it three days. So what the French call fifteen days (*quinze jours*) we more accurately name a fortnight (fourteen-nights). Cp. Luke ii. 46, n. *Offering evening prayer*] Lit. 'praying the ninth' (hour), i.e. 'during' that hour; not necessarily implying that the whole hour was spent in prayer. 'At the ninth hour' (A.V.) meaning, in modern phrase, 'when the clock struck three,' is inexact. The real time was between three and four o'clock. Cp. John iv. 52. v.l. inserts 'fasting and' before 'offering.'

32. v.l. adds 'He, when he comes, will speak to you.'

33. *I thank you heartily*] Lit. 'you have done well.' Cp. Matt xvii. 4.; Phil. iv. 14. (The classical scholar may also compare Plato, *Phaed.* iv.; Steph. p. 60, C).

34. *God makes no distinctions*] See Luke xx. 21, n.

The Message which He sent to the descendants of Israel, when He announced the Good News of peace through Jesus Christ—He is Lord of all—that Message you cannot but know; the story, I mean, which has spread through the length and breadth of Judaea, beginning in Galilee after the baptism which John proclaimed. It tells how God anointed Jesus of Nazareth with the Holy Spirit and with power, so that He went about everywhere doing acts of kindness, and curing all who were crushed by the power of the devil—for God was with Jesus.

“And we are witnesses as to all that He did both in the country of the Jews and at Jerusalem. But they even put Him to death, by crucifixion. That same Jesus God raised to life on the third day, and permitted Him to appear unmistakably, not to all the people, but to witnesses—men previously chosen by God—namely, to us, who ate and drank with Him after He rose from the dead. And He has commanded us to preach to the people and solemnly declare that this is He who has been appointed by God to be the Judge of the living and the dead. To Him all the Prophets bear witness, and testify that through His name all who believe in Him receive the forgiveness of their sins.”

While Peter was speaking these words, the Holy Spirit fell on all who were listening to the Message; and all the Jewish believers who had come with Peter were astonished that on the Gentiles also the gift of the Holy Spirit was poured out. For they heard them speaking in tongues and extolling the majesty of God. Then Peter said, “Can any one forbid the use of water, and object to these persons being baptized—men who have received the Holy Spirit just as we did?” And he directed that they

37. *You cannot but*] Not ‘you yourselves.’ Lit. an emphatic ‘you;’ you, i.e. as men religiously disposed, living in Judaea, and at the headquarters of the Roman provincial government; you perhaps best of all men.

38. *Anointed*] Thus making Him the Anointed One, the Christ, the Messiah. *Holy Spirit and . . . power*] Or (hendiadys), ‘power of the Holy Spirit.’ Cp. viii. 23.

39. *By crucifixion*] Lit. ‘hanging’ Him ‘on wood.’ Cp. xvi. 24. ‘Tree’ in modern English conveys an altogether wrong sense.

42. *The living*] A special reference may be intended to those who were alive at the time Peter spoke. If so the word shows that he expected Christ to return as King and Judge within the lifetime of that generation. Cp. Matt. x. 23; xvi. 28; xxiv. 34.

43. *Believe*] Or ‘trust.’

44. *Was speaking*] Lit. ‘was still speaking.’

45. *Jewish*] Or ‘circumcised.’

46. *Said*] Lit. ‘answered.’ Cp. Matt. xi. 21, n.

48. *That they should be*] Lit. ‘them to be.’ *He directed*] To whom was the work assigned? Not to the new converts: (1) because the ‘them’ would in that

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should be baptized in the name of Jesus Christ. Then they begged him to remain with them for a time.

Peter is censured. His Defence.

Now the apostles, and the brethren in various parts of Judaea, heard that the Gentiles also had received God's Message ; and when Peter returned to Jerusalem, the champions of circumcision found fault with him. "You went into the houses of heathen men," they said, "and you ate with them." Peter, however, explained the whole matter to them from the beginning. "While I was in the town of Jaffa, offering prayer," he said, "in a trance I saw a vision. There descended what seemed to be an enormous sail, being let down from the sky by ropes at the four corners, and it came close to me. Fixing my eyes on it, I examined it closely, and saw various kinds of quadrupeds, wild beasts, reptiles and birds. I also heard a voice saying to me, 'Rise, Peter, kill and eat.' 'On no account, Lord,' I replied, 'for nothing unholy or impure has ever gone into my mouth.' But a voice answered, speaking a second time from the sky, 'What God has purified, you must not regard as unholy.' This was said three times, and then everything was drawn up again out of sight.

"Now at that very moment three men came to the house where we were, having been sent from Caesarea to find me ; and the Spirit told me to accompany them without any misgivings. There also went with me these six brethren who are now present, and we reached the centurion's house. Then he described to us how he had seen the angel come and enter his house and say, 'Send to Jaffa and fetch Simon, surnamed Peter : he will teach you truths by which you and all your family will be saved.' And no sooner had I begun to speak than the Holy Spirit fell upon them, just as He fell upon us at the first. Then I remembered the Lord's words, how He used to say, 'John baptized with water, but you shall be baptized in the Holy Spirit.' If therefore God gave them the same gift as He gave us when we

case be in the dative case, and it is not ; and (2) because, if the verb was intended to express 'to get themselves baptized' it would probably be in the middle voice, as in xxii. 16. The injunction was therefore probably addressed to the six Jewish disciples who had accompanied Peter from Jaffa.

1. *In various parts of*] Or 'throughout.' Cp. xiii. 1 ; Luke viii. 39 ; xv. 14.

12. *Without any misgivings*] Or possibly 'making no distinction.' The verb is the same as in x. 20, and it is difficult to believe that a totally different sense can have been intended, in spite of the difference of voice (active instead of middle). It is more likely that (as in other instances) Peter's Greek was faulty. *Centurion's*] Lit. 'man's.'

13. *The angel*] The article shows that Peter's hearers were already acquainted with the outline of the story. *Enter*] Lit. 'stand in.'

17. *Same*] Lit. 'equal.' *First*] See *Aorist* vi. 6.

first believed on the Lord Jesus Christ, why, who was I to be able to thwart God?"

This statement of Peter's silenced his opponents; they extolled the goodness of God, and said, "So, then, to the Gentiles also God has given the repentance which leads to Life."

The Church in Antioch.

Those, however, who had been driven in various directions by the persecution which broke out on account of Stephen made their way to Phœnicia, Cyprus and Antioch, delivering the Message to none but Jews. But some of them were Cyprians and Cyrenaeans, who, on coming to Antioch, spoke to the Greeks also and told them the Good News concerning the Lord Jesus. The power of the Lord was with them, and there were a vast number who believed and turned to the Lord.

When tidings of this reached the ears of the church at Jerusalem, they sent Barnabas as far as Antioch. On getting there he was delighted to see the grace which God had bestowed; and he encouraged them all to remain, with fixed resolve, faithful to the Lord. For he was a good man, and was full of the Holy Spirit and of faith; and the number of believers in the Lord greatly increased.

Then Barnabas paid a visit to Tarsus to try to find Saul. He succeeded, and brought him to Antioch; and for a whole year they joined in the meetings of the church, and taught a large number of people. And it was at Antioch that the disciples first received the name of 'Christians.'

At that time certain prophets came down from Jerusalem to Antioch, one of whom, named Agabus, being instructed by the Spirit, publicly predicted the speedy coming of a great famine throughout the world. (It came in the reign of Claudius.) So the disciples decided to send relief, every one in proportion to his means, to the brethren living in Judæa. This they did, forwarding their contributions to the elders by Barnabas and Saul.

20. *Greeks*] v.l. 'Hellenists;' i.e. Greek-speaking Jews.

21. *Power*] Lit. 'hand' or 'arm.' See *Aorist* i. 2.

23. *Encouraged*] Or 'besought.' See iv. 37, n.

27. *That*] Lit. 'this.'

28. *Publicly*] Lit. 'standing up' (in the assembly).

30. *Elders*] The 'deacons' mentioned in ch. vi. But there is no evidence that

James
beheaded.
Peter
imprisoned.

Now, about that time, King Herod arrested certain members of the church, in order to ill-treat them; and James, John's brother, he beheaded. Finding that this gratified the Jews, he proceeded to seize Peter also; these being the days of Unleavened Bread. He had him arrested and lodged in jail, handing him over to the care of sixteen soldiers; and intended after the Passover to bring him out again to the people. So Peter was kept in prison; but long and fervent prayer was offered to God by the church on his behalf.

An Angel
rescues Peter.

Now when Herod was on the point of taking him out of prison, that very night Peter was asleep between two soldiers, bound with two chains, and guards were on duty outside the door. Suddenly an angel of the Lord stood by him, and a light shone in the cell; and striking Peter on the side he woke him and said, "Rise quickly." Instantly the chains dropped off his wrists. "Fasten your belt," said the angel, "and tie on your sandals." He did so. Then the angel said, "Throw your cloak round you, and follow me." So Peter went out, following him, yet could not believe that what the angel was doing was real, but supposed that he saw a vision. And passing through the first ward and the second, they came to the iron gate leading into the city. This opened to them of itself; and going out they passed on through one of the streets, and then suddenly the angel left him. Peter coming to himself said, "Now I know for certain that the Lord has sent His angel and has rescued me from the power of Herod and from all that the Jewish people were anticipating."

The Surprise
and Joy of the
Church.

So after thinking things over, he went to the house of Mary, the mother of John surnamed Mark, where a large number of people were assembled praying. When he knocked at the wicket in the door, a maidservant named Rhoda came to answer the knock; and recognizing Peter's voice, for very joy she did not open the door, but ran in and told them that Peter was standing there.

the word 'deacon' was used as yet for a special class of Church officers. Cp. ix. 2, n.

4. *Sixteen*] Lit. 'four parties of four each.'

6. *Guards*] The other two men of the four then on duty. *On duty*] Lit. 'keeping their watch.'

10. *The first ward and the second*] Apparently parts of the prison, which Peter had to pass in succession, where the two 'other soldiers' of the quaternion—called 'guards' in verse 6—were separately posted, and were doubtless asleep. Between 'going out' and 'they passed' Codex Bezae inserts 'and going down the seven steps.'

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"You are mad," they said ; but she strenuously maintained that it was true. "It is his guardian angel," they said. Meanwhile Peter went on knocking, until at last they opened the door and saw that it was really he, and were filled with amazement. But he motioned with his hand for silence, and then described to them how the Lord had brought him out of the prison. "Tell all this to James and the brethren," he added. Then he left them, and went to another place.

The two
Sentries
executed.

When morning came, there was no little commotion among the soldiers, as to what could possibly have become of Peter. And when Herod had had him searched for and could not find him, after sharply questioning the guards he ordered them away to execution. He then went down from Judaea to Caesarea and remained there.

Herod's
dreadful
Death.

Now the people of Tyre and Sidon had incurred Herod's violent displeasure. So they sent a large deputation to wait on him ; and having secured the good will of Blastus, his treasurer, they begged the king to be friendly with them again, because their country was dependent on his for its food supply. So, on an appointed day, Herod, having arrayed himself in royal robes, took his seat on the tribunal, and was haranguing them ; and the assembled people kept shouting, "It is the voice of a god, and not of a man !" Instantly an angel of the Lord struck him, because he had not given the glory to God, and being eaten up by worms, he died.

Barnabas
and Saul
return to
Antioch.

But God's Message prospered, and converts were multiplied. And Barnabas and Saul returned from Jerusalem, having discharged their mission, and they brought with them John, surnamed

Mark.

They are
ordained as
Missionaries.

Now there were at Antioch, in the church there — as prophets and teachers — Barnabas, Symeon surnamed 'the black,' Lucius the Cyrenæan, Manaen (who was Herod the Tetrarch's foster-brother),

13. *Rhoda*] Or 'Rose ;' a feminine form (as alone suitable for a woman's name) of the neuter noun *rhodon*, a rose. Cp. Matt. xvi. 18.

15. *Guardian angel*] Lit. 'angel.'

20. *To be friendly with them again*] Lit. 'for peace ;' being apprehensive, if not of actual war, at least of hostility in commercial matters.

23. Josephus states that Herod died after five days of agony (*Antiquities* xix. 8).

1. *In the church*] Lit. 'throughout the church' (cp. xi. 1) : an easily intelligible expression if we suppose the 'church' to signify the entire body of believers in the city, and that they were wont to meet for worship in private houses (xviii. 7)

and Saul. While they were worshipping the Lord and fasting, 2
the Holy Spirit said, "Set apart for Me, now at once,
Barnabas and Saul, for the work to which I have called them."
So, after fasting and prayer and the laying on of hands, they 3
let them go.

First Missionary Tour of Barnabas and Saul.

Cyprus. They therefore, being thus sent out by the Holy 4
Spirit, went down to Seleuceia, and from there

sailed to Cyprus. Having reached Salamis, they began to 5
announce God's Message in the synagogues of the Jews. And
they had John as their assistant.

When they had gone through the whole length 6
Sergius Paulus
and Elymas. of the island as far as Paphos, they there met with
a Jewish magician and false prophet, Bar-Jesus
by name, who was a friend of the Proconsul Sergius Paulus. 7
The Proconsul was a man of keen intelligence. He sent for
Barnabas and Saul and asked to be told God's Message.
But Elymas (or 'the Magician,' for such is the meaning of the 8
name) opposed them, endeavouring to prevent the Proconsul
accepting the faith. Then Saul, who is also called Paul, was 9
filled with the Holy Spirit, and, fixing his eyes on Elymas,
said, "You who are full of every kind of craftiness and un- 10
scrupulous cunning—you son of the devil and foe to all that
is right—will you never cease to misrepresent the straight
paths of the Lord? The Lord's hand is now upon you, and you 11
will be blind for a time and unable to see the light of day."
Instantly there fell upon him a mist, and a darkness, and, as
he walked about, he begged people to lead him by the hand.
Then the Proconsul, seeing what had happened, believed, 12
being struck with amazement at the teaching of the Lord.

in distinct and scattered congregations, each probably with its own leader.
Symeon] Or 'Simon.' Cp. xv. 14. Possibly the man who bore the cross for Jesus.
Who was Herod the Tetrarch's foster-brother] Or 'who had been Herod the
Tetrarch's companion in his boyhood.'

4. *Down*] Seleuceia being on the sea-coast, the port of Antioch.

5. *Assistant*] "For the administration of baptism" (Alford). Cp. xix. 22, n.

6. *Bar-Jesus*] i.e. 'son of Joshua.'

8. *Elymas*] Either an Arabic word, meaning 'the wise man,' or an Aramaic
word meaning 'the mighty man.' *Prevent . . . accepting the faith*] Lit. 'turn
aside . . . from the faith.'

10. *To misrepresent &c.*] Lit. 'to distort' (in your representations to those who
will listen to you) 'the Lord's straight paths' (i.e. the paths of faith and holiness
in which He bids us walk).

11. *By the hand*] Or 'by the arm.' See Matt. xii. 10, n.; Acts ix. 8; xii. 7.

12. *The teaching of the Lord*] i.e. either the teaching concerning the Lord
Jesus, or that which emanated from Him.

Perga and the
Pisidian
Antioch.

From Paphos, Paul and his party put out to sea 13
and sailed to Perga in Pamphylia. John, how-
ever, left them and returned to Jerusalem. But 14
they themselves, passing through from Perga, came to Antioch
in Pisidia.

Paul's great
Speech to the
Jews at
Antioch.

Here on the Sabbath day they went into the 15
synagogue and sat down. After the reading of
the Law and the Prophets, the wardens of the
Synagogue sent word to them, "Brethren, if you 16
have anything encouraging to say to the people, speak." So
Paul rose, and motioning with his hand for silence, said,
"Israelites, and you others who fear God, pay attention to me.
The God of this people of Israel chose our forefathers, and 17
made the people great during their stay in Egypt, until with
wondrous power He brought them out from that land. For 18
a period of about forty years, He fed them like a nurse in the
desert. Then, after overthrowing seven nations in the land of 19
Canaan, He divided that country among them as their in-
heritance for about four hundred and fifty years; and after- 20
wards He gave them judges down to the time of the prophet
Samuel. Next they asked for a king, and God gave them Saul 21
the son of Kish, a Benjamite, who reigned forty years. After
removing him, He raised up David to be their king, to whom 22
He also bore witness when He said, 'I have found David the
son of Jesse, a man I love, who will obey all My commands.'
It is from among David's descendants that God, in fulfilment 23
of His promise, has brought a Saviour to Israel, even Jesus.
Before the coming of Jesus, John had proclaimed to all the 24
people of Israel a baptism of repentance. But John, towards
the end of his career, repeatedly asked the people, 'What do 25
you suppose me to be? I am not the Christ. But there is
One coming after me whose shoe I am not worthy to untie.'

"Brethren, descendants of the family of Abraham, and all 26
among you who fear God, to us has the announcement of this
salvation been sent. For those who live at Jerusalem, and 27
their rulers, by the judgement they pronounced on Jesus have
actually fulfilled the predictions of the Prophets which are read
Sabbath after Sabbath, through ignorance of those predictions

17. *Wondrous power*] Lit. 'uplifted arm.'

18. *Fed*] Lit. 'carried.' v.l. 'bore patiently with their perverseness.'

27. *By the judgement they pronounced*] Lit. 'having judged,' the verb being
used absolutely, as in John v. 30; viii. 50; 1 Pet. ii. 23.

and of Him. Without having found Him guilty of any capital offence they urged Pilate to have Him put to death; and when they had carried out everything which had been written about Him, they took Him down from the cross and laid Him in a tomb.

"But God raised Him from the dead. And after a few days He appeared to the people who had gone up with Him from Galilee to Jerusalem and are now His witnesses to the Jews. And we bring you the Good News about the promise made to our forefathers, that God has amply fulfilled it to our children in raising up Jesus; as it is also written in the second Psalm, 'THOU ART MY SON: TO-DAY I HAVE BECOME THY FATHER' (Ps. ii. 7). And as to His having raised Him from among the dead, never again to be in the position of one soon to return to decay, He speaks thus: 'I WILL GIVE YOU THE HOLY AND TRUSTWORTHY PROMISES MADE TO DAVID' (Isa. lv. 3); because in another Psalm also He says, 'THOU WILT NOT GIVE UP THY HOLY ONE TO UNDERGO DECAY' (Ps. xvi. 10). For David, after having been useful to his own generation in accordance with God's purpose, did fall asleep, was gathered to his forefathers, and did undergo decay; but He whom God raised to life underwent no decay.

"Understand therefore, brethren, that through this Jesus forgiveness of sins is announced to you; and in Him every believer is absolved from all offences, from which you could not be absolved under the Law of Moses. Beware, then, lest what is spoken in the Prophets should come true of you: 'BEHOLD, YOU DESPISERS, BE ASTONISHED AND PERISH, BECAUSE I AM CARRYING ON A WORK IN YOUR TIME—A WORK WHICH YOU WILL UTTERLY REFUSE TO BELIEVE, THOUGH IT BE FULLY DECLARED TO YOU'" (Hab. i. 5).

As Paul and Barnabas were leaving the synagogue, the people earnestly begged to have all this repeated to them on the following Sabbath; and, when the congregation had broken up, many of the Jews

29. *Cross*] Lit. 'timber.' Cp. x. 39.

33. *Raising up*] Either 'from the dead' as in verse 34, or as the same verb is employed in verse 22 and vii. 37. *The second Psalm*] v.l. 'the first Psalm.'

34. *Speaks*] See *Aorist* vii. 8.

35. *Give up*] Lit. 'give.' This is one of the many Hebraisms of the N.T. The Hebrew verb for 'to give,' even in its simplest forms, is translated in 56 different ways in the Greek of the LXX.

36. *After having been useful &c.*] Or 'after having in his own life-time served God's purpose.'

42. *Paul and Barnabas were*] Or 'the congregation was.' v.l. 'the Jews were.'

and of the devout converts from heathenism continued with Paul and Barnabas, who talked to them and urged them to hold fast to the grace of God.

On the next Sabbath almost the whole population of the city came together to hear the Lord's Message. Seeing the crowds, the Jews, filled with angry jealousy, opposed Paul's statements and abused him. Then, throwing off all reserve, Paul and Barnabas said, "We were bound to proclaim God's Message to you first; but since you spurn it and judge yourselves to be unworthy of the Life of the ages—well, we turn to the Gentiles. For such is the Lord's command to us. 'I HAVE PLACED THEE,' He says of Christ, 'AS A LIGHT TO THE GENTILES, IN ORDER THAT THOU MAYEST BE A SAVIOUR AS FAR AS THE REMOTEST PARTS OF THE EARTH'" (Isa. xlix. 6). The Gentiles listened with delight and extolled the Lord's Message; and all who were appointed to the Life of the ages believed.

So the Lord's Message spread through the whole district. But the Jews influenced the gentilewomen of rank who worshipped with them, and also the leading men in the city, and stirred up persecution against Paul and Barnabas and drove them beyond their frontier. But they shook off the dust from their feet as a protest against them and came to Iconium; and as for the disciples, they were more and more filled with joy and with the Holy Spirit.

At Iconium the apostles went together to the Jewish synagogue and preached, with the result that a great number both of Jews and Greeks believed. But the Jews who had refused obedience stirred up the Gentiles and embittered their minds against the brethren. Yet Paul and Barnabas remained there for a considerable time, speaking freely and relying on the Lord, while He bore witness to the Message of His grace by permitting signs and marvels to be done by them. At length the people

There they escape from the Jews into Lycaonia.

46. *Of the ages*] Greek 'aeonian.' See Matt. xviii. 8, n.
51. *More and more*] implied in the tense (imperfect) of the verb.

1. *Together*] Or 'in the same way.'

2. *Had*] See *Aorist* x. 2, p. 33. *Obedience*] Or possibly 'belief;' if (as the A.V. translators seem to have supposed) the distinction between *apeitheo* and *apisteo* was disregarded by the writers of the N.T. But the Lord's Message is authoritative: to refuse to believe is to disobey.

4. *Split into parties*] The Greek indicates their act of dividing themselves, not the condition consequent on that act, as 'were divided' would imply.

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of the city split into parties, some siding with the Jews and some with the apostles. And when a hostile movement was made by both Gentiles and Jews, with the sanction of their magistrates, to maltreat and stone them, the apostles, after thinking the matter over, made their escape into the Lycaonian towns of Lystra and Derbe, and the neighbouring country ; and there they continued to tell the Good News.

Now a man who had no power in his feet used to sit in the streets of Lystra. He had been lame from his birth and had never walked. After this man had listened to one of Paul's sermons, the apostle, looking steadily at him and perceiving that he had faith to be cured, said in a loud voice, "Stand upright upon your feet !" So he sprang up and began to walk about. Then the crowds, seeing what Paul had done, rent the air with their shouts in the Lycaonian language, "The gods have assumed human form and have come down to us." They called Barnabas 'Zeus,' and Paul, as being the principal speaker, 'Hermes,' and the priest of Zeus—the temple of Zeus being at the entrance to the city—brought bullocks and garlands to the gates, and in company with the crowd was intending to offer sacrifices to them. But the apostles, Barnabas and Paul, heard of it ; and tearing their clothes they rushed out into the middle of the crowd, exclaiming, "Sirs, why are you doing all this ? We also are but men, with natures kindred to your own ; and we bring you the Good News that you are to turn from these unreal things to worship the ever-living God, the Creator of earth and sky and sea and of everything that is in them. In times gone by He allowed all the nations to go their own ways ; and yet by His beneficence He has not left His existence unattested—His beneficence, I mean, in sending you rain from heaven and fruitful seasons, satisfying your hearts with food and joyfulness." Even with words like these they had difficulty in stopping the thronging crowd from offering sacrifices to them.

But now a party of Jews came from Antioch and Iconium, and, having won over the crowd, they stoned Paul and dragged him out of the town, believing him to be dead. When, however,

8. *Had never walked*] See *Aorist* viii. 1, p. 28.

9. *After . . . had listened*] v.l. 'While . . . was listening.'

13. *The gates*] i.e. of the city. The Greek word in the plural can hardly have been applicable to the entrance to a house.

15. *Natures*] Lit. 'feelings.'

the disciples had collected round him, he rose and went back into the town. The next day he went with Barnabas to Derbe ; and after proclaiming the Good News to the people there and gaining a large number of converts, they retraced their steps to Lystra, Iconium, and Antioch. Everywhere they strengthened the disciples by encouraging them to hold fast to the faith, and warned them saying, "It is through many afflictions that we must make our way into the Kingdom of God." And in every church, after prayer and fasting, they selected elders by show of hands, and commended them to the Lord on whom their faith rested.

Then passing through Pisidia they came into Pamphylia ; and after telling the Message at Perga they came down to Attaleia. Thence they sailed to Antioch, where they had previously been commended to the grace of God in connexion with the work which they had now completed. Upon their arrival they called the church together and proceeded to report in detail all that God, working with them, had done, and how He had opened for the Gentiles the door of faith. And they remained a considerable time at Antioch with the disciples.

Gentile
Christians
and the Law
of Moses.

But certain persons who had come down from Judaea tried to convince the brethren, saying, "Unless you are circumcised in accordance with the Mosaic custom, you cannot be saved." Between these new comers and Paul and Barnabas there was no little disagreement and controversy, until at last it was decided that Paul and Barnabas and some other brethren should go up to consult the apostles and elders at Jerusalem on this matter. So they set out, being accompanied for a short distance by some other members of the church ; and as they passed through Phoenicia and Samaria, they told the whole story of the conversion of the Gentiles and inspired all the brethren with great joy.

23. *Selected*] I.E. 'caused to be selected,' themselves presiding at the meeting. *By show of hands*] The verb itself (lit. 'hand-stretch') implies this, and it is the meaning perhaps universally in the classical writers, both of the simple verb and of its compounds. One of those compounds is found in x. 41, where the notion of an uplifted hand is hardly admissible ; but in 2 Cor. viii. 19, the only other place in the N.T. where the verb occurs, there is no necessity for understanding it in any other than its usual sense. And so in *The Teaching of the Apostles*, ch. 15, "Elect therefore by show of hands bishops and deacons for yourselves, men worthy of the Lord." That the ancients, like ourselves, stretched out the arm upwards in voting, not horizontally as in imposition of hands, is evident from Xenophon, *Anabasis* iii. 2, 33. The use of the word in later Ecclesiastical writers is not decisive of its meaning here.

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Upon their arrival in Jerusalem they were cordially received 4
by the church, the apostles, and the elders; and they reported
in detail all that God, working with them, had done. But certain 5
men who had belonged to the sect of the Pharisees but were
now believers, stood up in the assembly, and said, "Yes, they
ought to be circumcised and ordered to keep the Law of
Moses."

Then the apostles and elders met to consider 6
the matter; and after there had been a long dis- 7
cussion Peter rose to his feet. "It is within your
own knowledge," he said, "that God originally
made choice among you that from my lips the Gentiles were to
hear the Message of the Good News and believe. And God, 8
who knows all hearts, gave His testimony in their favour by be-
stowing the Holy Spirit on them just as He did on us; and He 9
made no difference between us and them, in that He cleansed
their hearts by their faith. Now therefore why try an experi- 10
ment upon God, by laying on the necks of these disciples a
yoke which neither our forefathers nor we have been able to
bear? On the contrary we believe that it is by the grace of the 11
Lord Jesus that we, as well as they, shall be saved."

Then the whole assembly remained silent while 12
they listened to the statement made by Paul
and Barnabas as to all the signs and marvels
that God had done among the Gentiles through their instru-
mentality.

When they had finished speaking, James said, 13
The Advice of "Brethren, listen to me. Symeon has related how 14
James.
God first looked graciously on the Gentiles to take
from among them a People to be called by His name. And 15
this is in harmony with the language of the Prophets, which
says:

4. *The elders*] No mention is made of either bishops or deacons, both being included under the one name 'elders.'

6. *Matter*] Lit. 'word.' One of Luke's many Hebraisms.

7. *Your own knowledge*] The 'your' is emphatic; 'you certainly know whether others do or not.' Cp. x. 37 and note. *Originally*] Lit. 'from days of the beginning' (of proclaiming the Good News to the Gentiles, about fifteen years before this time).

10. *By laying*] Lit. 'to lay,' a Hebraistic use of the infinitive. Cp. Luke i. 54, n.

12. *Remained silent*] See *Aorist* vi. 6, p. 20, n., the last line of which, however, is an error.

14. *Symeon*] Cp. 2 Pet. i. 1. It was no doubt Peter's original Hebrew name; for which his parents or himself chose to substitute at a later time the Latin 'Simō(n)'—a word of like form, though totally different in derivation and meaning. Cp. xiii. 7, 9.

"AFTERWARDS I WILL RETURN, AND WILL REBUILD 16
DAVID'S FALLEN TENT :

ITS RUINS I WILL REBUILD, AND I WILL SET IT UP
AGAIN ;

IN ORDER THAT THE REST OF MANKIND MAY EARNESTLY 17
SEEK THE LORD—

EVEN ALL THE NATIONS WHICH ARE CALLED BY MY
NAME,"

SAYS THE LORD WHO HAS BEEN MAKING THESE THINGS
KNOWN FROM AGES LONG PAST' (Amos ix. 11, 12). 18

"My judgement, therefore, is against inflicting unexpected an- 19
noyance on those of the Gentiles who are turning to God. Yet 20
let us send them written instructions to abstain from things
polluted by connexion with idolatry, from fornication, from
meat killed by strangling, and from blood. For Moses from 21
the earliest times has had his preachers in every town, being
read, as he is, Sabbath after Sabbath, in the various syna-
gogues."

Thereupon it was decided by the apostles and 22
elders, with the approval of the whole church, to
choose suitable persons from among themselves

and send them to Antioch with Paul and Barnabas. Judas,
called Bar-Sabbas, and Silas, leading men among the brethren,
were selected, and they took with them the following letter : 23

"The apostles and the elder brethren send greeting to the
Gentile brethren throughout Antioch, Syria and Cilicia. As we 24
have been informed that certain persons who have gone out from
among us have disturbed you by their teaching and have un-
settled your minds, without having received any such instruc-
tions from us ; we have unanimously decided to select certain 25

16. *Up again*] See Eph. iv. 8, n.

17. *Who has been making*] Lit. 'making,'—one word only. This Greek, if it occurred in a classical author, would be incapable of being rendered by a relative, but we have here a literal translation of the Hebrew in which the simple participle may be used. On the tense ('has been making') see *Aorist* iii. 2, 3.

18. *From ages long past*] Lit. 'from (the) age.' The expression occurs only in one other place, Luke i. 70, where the thought is the same.

19. *Unexpected*] The same prefix (for it is a compound verb in the Greek) is used to signify 'unawares,' 'privily,' 'stealthily,' 'insidiously,' in Luke xx. 20 ; Gal. ii. 4 ; 2 Pet. ii. 1 ; Jude 4 ; Judges xvi. 16 (LXX., Alex.). *To God*] Lit. 'to the (true) God.'

20. *Things polluted*] See verse 29. 'Pollution' is an inexact rendering.

21. *The earliest times*] Lit. 'the generations of the beginning' (of the Mosaic legislation), a sense which evidently must not be pressed. Cp. verse 7, n. *Has had*] See *Aorist* iii. 2, 3.

25. *Unanimously*] Lit. 'having become unanimous,' implying diversity of opinion at first, and serious discussion. Some follow the Vulgate in understanding oneness of place to be intended, but neither the usage of the word elsewhere (in ten passages in

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men and send them to you in company with our dear friends Barnabas and Paul, who have endangered their very lives for the sake of our Lord Jesus Christ. We have therefore sent Judas and Silas, who are themselves bringing you the same message by word of mouth. For it has seemed good to the Holy Spirit and to us to lay upon you no burden heavier than these necessary requirements—You must abstain from things sacrificed to idols, from blood, from things strangled, and from fornication. Keep yourselves clear of these things, and it will be well with you. Farewell.”

They, therefore, having been solemnly sent, came down to Antioch, where they called together the whole assembly and delivered the letter. The people read it, and were delighted with the comfort it brought them. And Judas and Silas, being themselves also prophets, gave them a long and cheering address, and strengthened them in the faith. After spending some time there they received an affectionate farewell from the brethren to return to those who had sent them. But Paul and Barnabas stayed at Antioch, teaching and, in company with many others, telling the Good News of the Lord's Message.

St. Paul's Second Missionary Tour.

After a while Paul said to Barnabas, “Suppose we now revisit the brethren in the various towns in which we have made known the Lord's Message—to see whether they are prospering.” Barnabas, however, was bent on taking with them John, whose other name was Mark, while Paul deemed it undesirable to have as their companion one who had deserted them in Pamphylia and had not gone on with them to the work. So there arose a serious disagreement between them, which resulted in their parting from one another, Barnabas taking Mark and setting sail for Cyprus. But Paul chose Silas as his travelling companion and set out, after being commended by the brethren to the grace of the Lord; and he passed through Syria and Cilicia, strengthening the churches.

the Acts and one in Romans) sanctions this sense, nor does the etymology favour it. In English it might be roughly represented by ‘same-minded-ly.’

31. *Read*] No doubt, as was the custom in the assemblies of the people at Athens, some authorized individual read the document aloud, while the rest of the people present listened.

32. *Prophets*] The prediction of future events was but one function of a prophet, who was primarily a speaker for God receiving from Him a message to deliver to others. Cp. especially Exod. iv. 16. *Them*] Lit. ‘the brethren.’

34. V.L. inserts, ‘But Silas thought proper to remain there still.’

Timothy joins
them at
Lystra. He also came to Derbe and to Lystra. At 1 16
Lystra he found a disciple, Timothy by name—
the son of a Christian Jewess, though he had a
Greek father. Timothy was well spoken of by the brethren at 2
Lystra and Iconium, and Paul desiring that he should accom- 3
pany him on his journey, took him and circumcised him on
account of the Jews in those parts, for they all knew that his
father was a Greek.

As they journeyed on from town to town, they handed to the 4
brethren for their observance the decisions which had been
arrived at by the apostles and elders at Jerusalem. So the 5
churches went on gaining a stronger faith and growing in num-
bers from day to day.

Then Paul and his companions passed through 6
Phrygia, Galatia, Troas. Phrygia and Galatia, having been forbidden by
the Holy Spirit to proclaim the Message in the
province of Asia. When they reached the frontier of Mysia, 7
they were about to enter Bithynia, but the Spirit of Jesus would
not permit this. So passing along Mysia they came to Troas. 8

Here, one night, Paul saw a vision: there was 9
An Appeal from Macedonia. a Macedonian who was standing, entreating him
and saying, "Come over into Macedonia and help
us." So when he had seen the vision, we immediately looked 10
out for an opportunity of passing on into Macedonia, confi-
dently inferring that God had called us to proclaim the Good
News to the people there.

Accordingly we put out to sea from Troas, and 11
Arrival at Philippi. ran a straight course to Samothrace. The next
day we came to Neapolis, and thence to Philippi, 12
which is a city of Macedonia, the first in its district, a Roman
colony; and there we stayed some little time.

On the Sabbath we went beyond the city gate to 13
Conversion of Lydia. the riverside where we had reason to believe that
there was a place for prayer; and sitting down

1. *A Christian Jewess*] Lit. 'a woman, a believing Jewess.'

6. *Paul and his companions*] Lit. 'they.' *Phrygia and Galatia*] Lit. 'the Phrygian and Galatian land.' Almost all the names of countries in Greek are adjectives followed by "land" expressed or understood.

8. *Passing along*] Or 'passing by,' 'neglecting' so far as their work of preaching was concerned. *Troas*] Here apparently the town. See 2 Cor. ii. 12, n. The Troas, as a territory, was not at this period a part of Mysia, and was accessible to travellers from Phrygia who might leave Mysia on their left without entering it. Thus the passing by may be understood in both senses above stated.

12. *Which is Neapolis*] Or 'which is a very important city in the Province of Macedonia;' or perhaps 'which is the first city (the traveller arrives at) in that

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we talked with the women who had come together. Among our hearers was one named Lydia, a dealer in purple goods. She belonged to the city of Thyateira, and was a worshipper of the true God. The Lord opened her heart, so that she gave attention to what Paul was saying. When she and her household had been baptized, she urged us, saying, "If in your judgement I am a believer in the Lord, come and stay at my house;" and she made us go.

Cure of a
mad
Slave Girl.

One day as we were on our way to the place of prayer, a slave girl met us who claimed to be inspired and was accustomed to bring her owners large profits by telling fortunes. She kept following close behind Paul and the rest of us, crying aloud, "These men are the bondservants of the Most High God, and are proclaiming to you the way of salvation." This she persisted in for a considerable time, until Paul, wearied out, turned round and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And it came out immediately.

Paul and
Silas
arrested.

But when her owners saw that their hopes of gain were gone, they seized Paul and Silas and dragged them off to the magistrates in the public square. Then they brought them before the praetors, and said, "These men are creating a great disturbance in our city. They are Jews, and are teaching customs which we, as Romans, are not permitted to adopt or practise." The crowd, too, joined in the outcry against them, till at length the praetors ordered them to be stripped and beaten with rods; and after severely flogging them they threw them into jail and bade the jailer keep them safely. He, having received an order like that, lodged them in the inner prison, and secured their feet in the stocks.

division of Macedonia.' But there seems to be no way of rendering the clause not open to some objection. The chief town of Macedonia as a whole was not Philippi but Thessalonica; and the chief town of Macedonia Prima was Amphipolis.

14. *Of the true God*] Lit. 'of the God;' expressed in the Greek here and in xviii. 7, though not in xiii. 43, 50; xvii. 4, 17.

15. *In your judgement I am*] Lit. 'if you have judged me, and still judge me, to be.' In the Greek it is the perfect tense. See *Aorist* vii. 3, 4.

16. *Claimed to be inspired*] Lit. 'had a spirit, a Python.'

18. *For a considerable time*] Lit. 'for many days,' meaning probably what we should express by 'for some weeks.' *Wearied out*] Or 'deeply grieved.' *Immediately*] Or 'that very instant.' The Greek word commonly rendered by our word 'hour' and etymologically identical with it, is yet by no means equivalent to it in meaning, except when used of the 12 (or 24) divisions of the day, and it is not absolutely equivalent even then.

19. *Magistrates*] Their proper title was 'duumviri,' but they often assumed the higher rank of praetors, to which they had no right, although Luke concedes it to them five times in this chapter.

22. *Joined in the outcry*] Or 'rose as one man.' *Ordered*] The tense (imperfect)

Conversion
of their
Jailer.

About midnight Paul and Silas were praying 25
and singing hymns to God, and the prisoners were 26
listening to them, when suddenly there was such a
violent shock of earthquake that the prison shook to its found-
ations. Instantly the doors all flew open, and the chains fell off
from every prisoner. Starting up from sleep and seeing the 27
doors of the jail wide open, the jailer drew his sword and was on
the point of killing himself, supposing that the prisoners had
escaped. But Paul shouted loudly to him, saying, "Do yourself 28
no injury: we are all here." Then, calling for lights, he 29
sprang in and fell trembling at the feet of Paul and Silas; and 30
bringing them out of the prison he exclaimed, "O sirs, what
must I do to be saved?" "Believe on the Lord Jesus," they 31
replied, "and both you and your household will be saved." And 32
they told the Lord's Message to him as well as to all who were
in his house. Then he took them, even at that time of night, 33
washed the blood and dirt from their wounds, and he and all
his household immediately received baptism; and bringing the 34
apostles up into his house, he spread a meal for them, and was
filled with gladness, with his whole household, his faith resting
on God.

The two
Apostles
released.

In the morning the praetors sent their lictors 35
with the order, "Release those men." So the jailer 36
brought Paul word, saying, "The praetors have
sent orders for you to be released. Now therefore you can go,
and proceed on your way in peace." But Paul said to them, 37
"After cruelly beating us in public, without trial, Roman
citizens though we are, they have thrown us into prison, and are
they now going to send us away privately? No, indeed! Let
them come in person and fetch us out." This answer the lictors 38
took back to the praetors, who were alarmed when they were
told that Paul and Silas were Roman citizens. Accordingly 39

indicates protracted action. They kept hounding on the lictors to do the cruel deed
thoroughly.

26. *Fell off*] The verb signifies more than the mere loosening of the chains. They
quite let go their hold. Cp. Heb. xiii. 5, where the same verb is inadequately
rendered 'leave' in the A.V. and 'fail' in the R.V.

32. *The Lord's*] v.L. 'God's.'

34. *With his whole household*] Grammatically these words may belong both to
those which immediately precede and to those which follow. (The classical student
may refer to Euripides, *Phoen.* 4, with Paley's note, and to Horace, *Epistles* i. 19, 17,
with Orelli's note.) *His faith resting on God*] Lit. 'having believed on God with a
continuing faith.' All this is implied by the perfect tense. Cp. verse 15.

36. *Have sent*] Again the Greek perfect, for the lictors were still standing there.
Cp. verse 15.

37. *Cruelly beating*] Lit. 'flaying.' *No, indeed*] Or 'Why, no!'

39. *Apologized to*] Lit. 'entreated.'

they came and apologized to them ; and bringing them out, asked them to leave the city. Then Paul and Silas, having come out of the prison, went to Lydia's house ; and after seeing the brethren and encouraging them they left Philippi.

Then, passing through Amphipolis and Apollonia, Paul preaches to the Jews at they came to Thessalonica. Here there was a Thessalonica. synagogue of the Jews. Paul—following his usual custom—betook himself to it, and for three successive Sabbaths reasoned with them from the Scriptures, which he clearly explained, pointing out that it had been necessary for the Christ to suffer and rise again from the dead, and insisting, "The Jesus whom I am announcing to you is the Christ." Some of the people were won over, and attached themselves to Paul and Silas, including many God-fearing Greeks and not a few gentlewomen of high rank.

But the jealousy of the Jews was aroused, and calling to their aid some ill-conditioned and idle fellows, they got together a riotous mob and filled the city with uproar. They then attacked the house of Jason and searched for Paul and Silas, to bring them out before the assembly of the people. But failing to find them, they dragged Jason and some of the other brethren before the magistrates of the city, loudly accusing them. "These men," they said, "who have raised a tumult throughout the Empire have come here also. Jason has received them into his house ; and they all set Caesar's authority at defiance, declaring that there is another Emperor—one called Jesus." Great was the excitement among the crowd and among the magistrates of the city when they heard these charges. They required Jason and the rest to find substantial bail, and after that they let them go.

The brethren at once sent Paul and Silas away by night to Beroea, and they, on their arrival, went to the synagogue of the Jews. The Jews in Beroea were of a nobler disposition than those in Thessalonica, for they very

2. *For three successive Sabbaths*] Or 'for three weeks.' It was, and still is, the custom of the Jews to assemble on other days besides the Sabbath. See article 'Synagogue' in Kitto's *Biblical Cyclopædia*. On the other hand cp. xviii. 4.

4. *Attached themselves*] Or 'were allotted by God.' *God-fearing Greeks*] Or 'Greek worshippers' (of the true God). See xiii. 43 ; xvi. 14.

6, 8. *Magistrates*] Lit 'politarchs.' It was only at Thessalonica that the magistrates of the town were so called. The word is found in an inscription on an arch from Thessalonica now in the British Museum.

7. *Authority*] Lit. 'enactments.' *Emperor*] Lit. 'King.' *One called Jesus*] Lit. simply 'Jesus.'

11. *Things were as Paul stated*] Lit. 'those things were so.'

readily received the Message, and day after day searched the Scriptures to see whether things were as Paul stated. As the result many of them became believers, and so did not a few of the Greeks—gentlewomen of good position and men.

As soon, however, as the Jews of Thessalonica Athens. learnt that God's Message had been proclaimed by Paul at Beroea, they came there also, and incited the mob to a riot. Then the brethren promptly sent Paul down to the sea-coast, but Silas and Timothy remained behind. Those who were caring for Paul's safety went with him as far as Athens, and then left him, taking a message from him to Silas and Timothy asking them to join him as speedily as possible.

While Paul was waiting for them at Athens, his Paul argues with Jews and Greeks. spirit was stirred within him when he noticed that the city was full of idols. So he had discussions in the synagogue with the Jews and the other worshippers, and in the market place, day after day, with those whom he happened to meet there. A few of the Epicurean and Stoic philosophers also encountered him. Some of them asked, "What has this beggarly babbler to say?" Others said, "His business seems to be to cry up some foreign gods"—because he had been telling the Good News of Jesus and the Resurrection. Then they took him and brought him up to the Areopagus, asking him, "May we be told what this new teaching of yours is? For the things you are saying sound strange to us; we should therefore like to be told exactly what they mean." (For all the Athenians and their foreign visitors used to devote their whole leisure to telling or hearing about something new.)

13. *Jews of Thessalonica*] Lit. 'Jews from Thessalonica,' the 'from' being used tropically with reference to the 'came' in the third clause of the verse. *Had been proclaimed*] 'Was proclaimed' would more naturally be the equivalent for the Greek imperfect, but Luke has used the aorist here. See *Aorist* x. 2.

16. *Was stirred*] Lit. 'was more and more sharpened' like a keen sword.
17. *Had discussions*] Or 'reasoned.' See verse 2, and xx. 7. It is one of Luke's favourite words. The tense (imperfect) marks repeated and frequent action.

Worshippers] Cp. verses 4, 22.
18. *Philosophers*] The word occurs only here in the N.T. Cp. 1 Cor. i. 19, n. *Encountered*] This verb occurs six times in the N.T., but only in the writings of Luke. It signifies sometimes a conference with oneself or others; sometimes a hostile meeting, as in Luke xiv. 31; sometimes, as here, a meeting which may prove hostile. *Beggarly babbler*] Lit. 'seed-picker,' 'grain-gatherer.' *Resurrection*] Greek 'Anastasis,' a word which some of them may have supposed to be the name of a new goddess.

19. *Took*] Not roughly, but courteously; by the hand probably, or rather by the wrist. See *Aorist* i. 2. The 'took' is the verb which is used in ix. 27; Heb. ii. 16. *The Areopagus*] The hill, and possibly the Court that bore that name. At any rate one member of that Court was among Paul's hearers, verse 34.

Paul's Speech
in the
Areopagus. So Paul, taking his stand in the centre of the 22
Areopagus, spoke as follows: "Men of Athens, I
perceive that you are in every respect remarkably
religious. For as I passed along and observed the things you 23
worship, I found also an altar bearing the inscription, 'TO AN
UNKNOWN GOD.' The Being, therefore, whom you, with-
out knowing Him, revere, Him I now proclaim to you. GOD 24
who made the universe and everything in it—He, being Lord of
heaven and earth, does not dwell in sanctuaries built by men;
nor is He ministered to by human hands, as though He needed 25
anything—but He Himself gives to all men life and breath and
all things. He caused to spring from one forefather people of 26
every race, for them to live on the whole surface of the earth,
and marked out for them an appointed span of life and the
boundaries of their homes; that they might seek God, if perhaps 27
they could grope for Him and find Him; yes, though He is not
far from any one of us. For it is in closest union with Him that 28
we live and move and have our being; as in fact some of the
poets in repute among yourselves have said, 'For we are also
His offspring.' Since then we are God's offspring, we ought not 29
to imagine that His nature resembles gold or silver or marble,
or anything sculptured by the art and inventive faculty of man.
Those times of ignorance God viewed with indulgence; but 30
now He commands all men everywhere to repent, seeing 31
that He has appointed a day on which, before long, He will
judge the world in righteousness, through the instrumentality
of a man whom He has pre-destined to this work, and has
made the fact certain to every one by raising Him from the
dead."

Opposition
and Sympathy. When they heard Paul speak of a resurrection 32
of dead men, some began to scoff; but others said,
"We will hear you again on that subject." So 33
Paul went away from them. A few, however, attached them- 34
selves to him and believed, among them being Dionysius a
member of the Council, a gentlewoman named Damäris, and
some others.

22. *Men*] Or 'Gentlemen.' The same respectful style of address occurs in ii. 14, 22; xix. 35.

23. *To an*] Or 'To the.' *The Being*] Lit. 'What.' *Him*] Lit. 'this.'

26. *He caused to spring*] Lit. simply 'He made.' *From one forefather*] Or 'from one origin.' Lit. 'from one' simply, as in the R.V. v.l. 'from one blood.'

27. *That they might seek*] Lit. 'to seek.'

31. *The world*] Lit. 'the inhabited (earth).' *Through the instrumentality of*] Or 'in the person of.' Lit. 'in.'

After this he left Athens and came to Corinth. **1** **18**
 Here he found a Jew, a native of Pontus, of the **2**
 name of Aquila. He and his wife Priscilla had
 recently come from Italy because of Claudius's edict expelling
 all the Jews from Rome. So Paul paid them a visit; and **3**
 because he was of the same trade—that of tent-maker—he
 lodged with them and worked with them. But Sabbath after **4**
 Sabbath he preached in the synagogue and tried to win over
 both Jews and Greeks.

Now at the time when Silas and Timothy came **5**
 down from Macedonia, Paul was preaching fer-
 vently and was solemnly telling the Jews that
 Jesus is the Christ. But upon their opposing him with abusive
 language, he shook his clothes by way of protest, and said to
 them, "Your ruin will be upon your own heads. I am not
 responsible: in future I will go among the Gentiles." **6**

So he left the place and went to the house of a **7**
 person called Titius Justus, a worshipper of the
 true God. His house was next door to the
 synagogue. And Crispus, the Warden of the synagogue, be- **8**
 lieved in the Lord, and so did all his household; and from
 time to time many of the Corinthians who heard Paul believed
 and received baptism. And in a vision by night the Lord said **9**
 to Paul, "Dismiss your fears: go on speaking, and do not
 give up. I am with you, and no one shall attack you to injure
 you; for I have very many people in this city." So Paul **10**
 stayed at Corinth for a year and six months, teaching among
 them the Message of God. **11**

But when Gallio became Proconsul of Greece, **12**
 the Jews with one accord made a dead set at Paul,
 and brought him before the court. "This man," **13**
 they said, "is inducing people to offer unlawful worship to
 God." But when Paul was about to begin his defence, Gallio **14**
 said to the Jews, "If it had been some wrongful act or piece
 of cunning knavery I might reasonably have listened to you
 Jews; but since these are questions about words and names **15**

2. *A native of Pontus*] 'A man of Pontus by race' would signify that by descent he belonged to one of the savage aboriginal tribes of that country, e.g. Colchians or Taochians.

3. *Tent-maker*] Cp. Rom. xvi. 5. *And worked*] v.l. 'and they worked' (together).

8. *From time to time*] The latter part of the verse with its imperfect tenses tells the result of Paul's continued labours, while the 'believed' in the first clause refers to the occasion on which Crispus and his household were all converted.

and your Law, you yourselves must see to them: I refuse to be a judge in such matters." So he ordered them out of court. Then the people all set upon Sosthenes, the Warden of the synagogue, and beat him severely in front of the court. Gallio did not concern himself in the least about this.

After remaining a considerable time longer at Corinth, Paul took leave of the brethren and set sail for Syria; and Priscilla and Aquila were with him. He had shaved his head at Cenchreae, because he was bound by a vow. They put in at Ephesus, and there Paul left his companions behind. As for himself, he went to the synagogue and had a discussion with the Jews. When they asked him to remain longer he did not consent, but took leave of them with the promise, "I will return to you, God willing." So he set sail from Ephesus.

Landing at Caesarea, he went up to Jerusalem and inquired after the welfare of the church, and then went down to Antioch.

St. Paul's Third Missionary Tour.

After spending some time at Antioch, Paul set out on a tour, visiting the whole of Galatia and Phrygia in order, and strengthening all the disciples.

Meanwhile a Jew named Apollos came to Ephesus. He was a native of Alexandria, a man of great learning and well versed in the Scriptures. He had been instructed by word of mouth in the way of the Lord, and being full of burning zeal he used to speak and teach accurately the facts about Jesus, though he knew of no baptism but John's. He began to speak boldly in the synagogue, and Priscilla and Aquila, after hearing him, took him home and explained God's way to him yet more accurately. Then, as he had made up his mind to cross over into Greece, the brethren wrote to the disciples at Corinth begging them to

17. *The synagogue*] Some would render 'a synagogue,' supposing that there were several synagogues at Corinth; but, judging from verse 4, this was not the case. Sosthenes was most probably the successor of Crispus. *Severely*] The tense (imperfect) implies prolonged action.

18. *He*] Probably Paul, possibly Aquila.

19. *Had a discussion*] Or 'discoursed.' Apparently once only. The tense is not the imperfect (as in verse 4; xvii. 2, 17), but the aorist.

24. *A man of great learning*] Or 'an eloquent man.' But mere human eloquence is spoken of in terms of disparagement by Paul in 1 Cor. ii. 1, 4; and Luke was one of Paul's pupils.

26. *God's way*] v.l. 'the Way;' i.e. the new faith.

give him a kindly welcome. Upon his arrival he rendered valuable help to those who through grace had believed; for he powerfully and in public overcame the Jews in argument, proving to them from the Scriptures that Jesus is the Christ. 28

Disciples who had not the Holy Spirit. During the stay of Apollos at Corinth, Paul, after passing through the inland districts, came to Ephesus, where he found a few disciples. "Did 1 19 2

you receive the Holy Spirit when you first believed?" he asked them. They answered, "No, we did not even hear that there is a Holy Spirit." "Into what then were you baptized?" he asked. "Into John's baptism," they replied. "John," he said, "administered a baptism of repentance, bidding the people believe on One who was to come after him, namely, on Jesus." On hearing this, they received baptism into the name of the Lord Jesus; and when Paul laid his hands upon them, the Holy Spirit came on them, and they began to speak in tongues and to prophesy. They numbered in all about twelve men. 3 4 5 6 7

Afterwards he went into the synagogue. There for three months he continued to preach fearlessly, explaining in words which carried conviction the truths which concern the Kingdom of God. But 8

some grew obstinate in unbelief and spoke evil of the new faith before all the congregation; so Paul left them, and taking with him those who were disciples, held discussions daily in Tyrannus's lecture-hall. This went on for two years, so that all the inhabitants of the province of Asia, Jews as well as Greeks, heard the Lord's Message. 9 10

God also brought about extraordinary miracles through Paul's instrumentality. Towels or aprons, for example, which Paul had handled used to be carried to the sick, and they recovered from their ailments, or the evil spirits left them. 11 12

Remarkable Miracles.

2. *First believed*] See *Acrist* vi. 6, p. 20.

3. *Into*] Or 'unto.' *Into what*] As if he had asked, "But were you not baptized into the name of the Holy Spirit?" But they quite misunderstood his question (*Matt.* xxviii. 19).

4. *Of repentance*, i.e. either 'to the penitent,' or 'to teach the necessity of repentance.'

6. *To prophesy*] *Cp.* xv. 32, n.

9. *The new faith*] Lit. 'the Way.' *Taking with him*] Lit. 'separating,' 'withdrawing.'

10. *All*] A Hebraism, not of course implying absolute universality.

12. *Towels*] Or 'handkerchiefs.' The Greek word denotes a cloth used to wipe off perspiration. *Cp.* Luke xix. 20; John xi. 44; xx. 7. *Or the evil spirits*] Lit. 'and the evil spirits.' 'And' in this passage would imply that the invalids were also demonia. In translating Greek 'or' must at times be substituted for 'and.'

control and not act recklessly. For you have brought these 37
men here, who are neither robbers of temples nor blasphemers
of our goddess. If, however, Demetrius and the mechanics 38
who support his contention have a grievance against any one,
there are assize-days and there are proconsuls: let the persons
interested accuse one another. But if you desire anything 39
further, it will have to be settled in the regular assembly. For 40
in connexion with to-day's proceedings there is danger of our
being charged with attempted insurrection, there having been
no real reason for this riot; nor shall we be able to justify the
behaviour of this disorderly mob." With these words he dis- 41
missed the assembly.

When the uproar had ceased, Paul sent for 1 20
Paul in Mace-
donia, Greece, the disciples; and, after speaking words of encour-
agement to them, he took his leave, and started
for Macedonia. Passing through those districts he encouraged 2
the disciples in frequent addresses, and then came into Greece,
and spent three months there. The Jews having planned to 3
waylay him whenever he might be on the point of taking ship
for Syria, he decided to travel back by way of Macedonia. He 4
was accompanied as far as the province of Asia by Sopater the
Beroean, the son of Pyrrhus; by the Thessalonians, Aristarchus
and Secundus; by Gaius of Derbe, and Timothy; and by the 5
Asians, Tychicus and Trophimus. These brethren had gone 6
on and were waiting for us in the Troad; but we ourselves sailed
from Philippi after the days of Unleavened Bread, and five days
later joined them in the Troad, where we remained for a week.

On the first day of the week, when we had met 7
He restores
Eutychus to
Life. to break bread, Paul, who was going away the next
morning, was preaching to them, and prolonged his
discourse till midnight. Now there were a good many lamps in 8
the room upstairs where we all were, and a youth of the name of 9
Eutychus was sitting at the window. This lad, gradually sink-
ing into deep sleep while Paul preached at unusual length, over-
come at last by sleep, fell from the third story and was taken up
dead. Paul, however, went down, threw himself upon him, and 10

38. *There are assize-days*] Or, perhaps, 'the assizes are now going on.'

39. *Anything further*] Any change in the law, any additional protection for
our religion. Further, not 'other,' is what the Greek signifies.

2. *Greece*] Or 'Hellas' (as opposed to Macedonia), a name used only here. Every-
where else in the N.T. Greece is called 'Achaia.'

8. *Room upstairs*] See i. 13, n.

10. *Do not be alarmed*] Or 'do not wail' (as in Matt. ix. 23; Mark v. 39). Per-
haps they had begun to wail. *Life*] Or 'soul.' See Mark viii. 35.

folding him in his arms said, "Do not be alarmed; his life is still in him." Then he went upstairs again, broke bread and took some food; and after a long conversation which was continued till daybreak, at last he parted from them. They had taken the lad home alive, and were greatly comforted.

Paul at the
Port of
Ephesus.

The rest of us had already gone on board a ship, and now we set sail for Assos, intending to take Paul on board there; for so he had arranged, he himself intending to go by land. Accordingly, when he met us at Assos, we took him on board and came to Mitylene. Sailing from there, we arrived the next day off Chios; on the next we touched at Samos; and on the day following reached Miletus. For Paul's plan was to sail past Ephesus, so as not to spend much time in the province of Asia; since he was very desirous of being at Jerusalem, if possible, on the day of the Harvest Festival.

From Miletus he sent to Ephesus for the elders of the church to come to him. Upon their arrival he said to them, "You elders well know, from the first day of my setting foot in the province of Asia, the kind of life I led among you the whole time, serving the Lord in all humility, and with tears, and amid trials which came upon me through the plotting of the Jews—and that I never shrank from declaring to you anything that was profitable, or from teaching you in public and in your homes, and urging upon both Jews and Greeks the necessity of turning to God and of believing in Jesus our Lord.

"And now, impelled by a sense of duty, I am on my way to Jerusalem, not knowing what will happen to me there, except that the Holy Spirit, at town after town, assures me that imprisonment and suffering are awaiting me. But even the sacrifice of my life I count as nothing, if only I may finish my earthly course, and be faithful to the duty which the Lord Jesus has

11. *Upstairs again*] Lit. 'up again.' See xxii. 13, n.

15. *Off Chios*] Apparently they lay at anchor there without going ashore. *Samos*; and] v.l. adds 'after stopping at Trogyllium.'

16. *Harvest Festival*] Lit. 'Pentecost.'

17. *Elders*] Called 'elder brethren,' xv. 23. See verse 28.

19. *In . . . with . . . amid*] In the Greek here the three prepositions are one and the same. (But its distinctive Classical use—*meta* with the dative—does not occur in the N.T.) *Tears*] v.l. 'many tears.'

21. *Jesus*] v.l. adds 'Christ.'

22. *Impelled by a sense of duty*] Lit. 'bound in the spirit,' though in body not bound with any material chains. Or 'led prisoner by the Holy Spirit.'

24. *The sacrifice &c.*] Lit. 'I hold my life of no account (as) precious to me.' *Duty*] Lit. 'service.'

our party, and brought with them Mnason, a Cyprian, one of the early disciples, at whose house we were to lodge. At length we reached Jerusalem, and there the brethren gave us a hearty welcome. 17

Paul in Jerusalem.

An Interview with James and others. On the following day we went with Paul to call on James, and all the elders of the Church came also. After exchanging friendly greetings, Paul told in detail all that God had done among the Gentiles through his instrumentality. And they, when they had heard his statement, gave the glory to God. 18 . 19 20

Paul tries to conciliate the Jewish Christians. Then they said, "You see, brother, how many tens of thousands of Jews there are among those who have accepted the faith, and they are all zealous upholders of the Law. Now what they have been repeatedly told about you is that you teach all the Jews among the Gentiles to abandon Moses, and that you forbid them to circumcise their children or observe old-established customs. What then ought you to do? They are sure to hear that you have come to Jerusalem; so do this which we now tell you. We have four men here who have a vow resting on them. Associate with these men and purify yourself with them, and pay their expenses so that they can shave their heads; then everybody will know that there is no truth in these stories about you, but that in your own actions you yourself scrupulously obey the Law. But as for the Gentiles who have accepted the faith, we have communicated to them our decision that they are carefully to abstain from anything sacrificed to an idol, from blood, from what is strangled, and from fornication." So Paul associated with the men; and the next day, having purified himself with them, he went into the Temple, giving every one to understand that the days of their purification were finished, and there he remained until the sacrifice for each of them was offered. 21 22 23 24 25 26

'brought us to the house of Mnason . . . to lodge there.' But this makes the introduction to Mnason's lodgings prior to the arrival at Jerusalem, which is not mentioned till the next verse. Cp. verse 8.

20. *How many tens of thousands?* Or perhaps 'what multitudes,' the definite numeral being used for the indefinite.

24. *Scrupulously obey*] Lit. 'guard.' He only claimed exemption for Gentiles.

25. Between 'decision' and 'that' v.l. inserts 'that they obey no such rule, but only.'

26. *Having purified himself*] Apparently a preliminary ceremonial cleansing. *Went into the Temple*] See Matt. xxi. 12, n. *Every one*] Especially the priests on duty. *Until*] See Num. vi. 18.

He is seized
by the Mob.

But when the seven days were nearly over, the
Jews from the province of Asia, having seen Paul
in the Temple, set about rousing the fury of all the
people against him. They laid hands on him, crying out, "Men
of Israel, help ! help ! This is the man who goes everywhere
preaching to everybody against the Jewish people and the Law
and this place. And besides, he has even brought Gentiles into
the Temple and has desecrated this holy place." (For they had
previously seen Trophimus the Ephesian with him in the city,
and imagined that Paul had brought him into the Temple.)
The excitement spread through the whole city, and the people
rushed in crowds to the Temple, and there laid hold of Paul and
began to drag him out ; and the Temple gates were immediately
closed.

The Roman
Tribune
rescues him.

But while they were trying to kill Paul, word was
taken up to the tribune in command of the bat-
talion, that all Jerusalem was in a ferment. He
instantly sent for a few soldiers and their officers and came
down among the people with all speed. At the sight of the
tribune and the troops they ceased beating Paul. Then the
tribune, making his way to him, arrested him, and having
ordered him to be secured with two chains proceeded to ask who
he was and what he had been doing. Some of the crowd
shouted one accusation against Paul and some another, until, as
the uproar made it impossible for the truth to be ascertained
with certainty, the tribune ordered him to be brought into the
barracks. When Paul was going up the steps, he had to be
carried by the soldiers because of the violence of the mob ; for
the whole mass of the people pressed on in the rear, shouting,
"Away with him !"

Paul explains
who he is.

When he was about to be taken into the
barracks, Paul said to the tribune, "May I speak
to you?" "Do you know Greek?" the tribune
asked ; "are you not the Egyptian who some years ago excited
the riot of the four thousand cut-throats, and led them out into
the desert?" Paul replied, "I am a Jew, belonging to Tarsus
in Cilicia, and am a citizen of no unimportant city. Give me
leave, I pray you, to speak to the people." So with his per-
mission Paul stood on the steps and motioned with his hand to
the people to be quiet ; and when there was perfect silence he
addressed them in Hebrew.

38. *Cut-throats*] Lit. 'dagger-men.'

Paul tells the
Crowd the
Story of his
Conversion.

"Brethren and fathers," he said, "listen to my defence which I now make before you." And hearing him address them in Hebrew, they kept all the more quiet; and he said: "I am a Jew, born at Tarsus in Cilicia, but brought up in this city. I was carefully trained at the feet of Gamaliel in the Law of our forefathers, and, like all of you to-day, was zealous for God. I persecuted this new sect even to bloodshedding, binding both men and women and throwing them into prison; as the High Priest also and all the elders can bear me witness. It was, too, from them that I received letters to the brethren at Damascus, and I was already on my way to Damascus, intending to bring those also who had fled there, in chains to Jerusalem, to be punished.

"But on my way, when I was now not far from Damascus, about noon a sudden blaze of light from heaven shone round me. I fell to the ground and heard a voice say to me, 'Saul, Saul, why are you persecuting Me?' 'Who art thou, Lord?' I asked. 'I am Jesus, the Nazarene,' He replied, 'whom you are persecuting.' Now the men who were with me, though they saw the light, did not hear the words of Him who spoke to me. I asked, 'What am I to do, Lord?' And the Lord said to me, 'Rise, and go into Damascus. There you shall be told of all that has been appointed for you to do.' And as I could not see because the light had been so dazzling, those who were with me had to lead me by the arm, and so I came to Damascus.

"And a certain Ananias, a pious man who obeyed the Law and bore a good character with all the Jews of the city, came to me and standing at my side said, 'Brother Saul, recover your sight.' I instantly regained my sight and looked up at him. Then he said, 'The God of our forefathers has appointed you to know His will, and to see the righteous One and hear Him speak. For you shall be a witness for Him, to all men, of what you have seen and heard. And now why delay? Rise, get yourself baptized, and wash off your sins, calling upon His name.'

9. *Words*] Lit. 'voice.' Contrast ix, 7; xxvi. 14. There the verb 'to hear' is followed by the genitive case, here by the accusative; an important distinction, possibly signifying that they heard a noise, but could not distinguish the words.

13. *Regained* . . . *looked up*] That the Greek prefix in this verb has the double force of 'again' and 'up' is contended in Eph. iv. 9, n. While Ananias was standing by (cp. verse 20) Paul was probably sitting cross-legged on the ground.

15. *You have seen and heard*] Both of these verbs are perfect in English, but only the former in the Greek. For the exact force of this perfect see *Aorist* vii. 6.

"After my return to Jerusalem, and while praying in the Temple, I fell into a trance. I saw Jesus, and He said to me, 'Make haste and leave Jerusalem quickly, because they will not accept your testimony about Me.' 'Lord,' I replied, 'they themselves well know how active I was in imprisoning, and in flogging in synagogue after synagogue those who believe in Thee; and when they were shedding the blood of Stephen, Thy witness, I was standing by, fully approving of it, and I held the clothes of those who were killing him.' 'Go,' He replied; 'I will send you to nations far away.'"

Until they heard this last statement the people Roman Citizen listened to Paul, but now with a roar of disapproval he is bound. they cried out, "Away with such a fellow from the earth! He ought not to be allowed to live." And when they continued their furious shouts, throwing their clothes into the air and flinging dust about, the tribune ordered him to be brought into the barracks, and be examined by flogging, in order to ascertain the reason why they thus cried out against him. But, when they had tied him up with the straps, Paul said to the captain who stood by, "Does the Law permit you to flog a Roman citizen—and one too who is uncondemned?" On hearing this question, the captain went to report the matter to the tribune. "What are you intending to do?" he said; "this man is a Roman citizen." So the tribune came to Paul and asked him, "Tell me, are you a Roman citizen?" "Yes," he said. "I paid a large sum for this," said the tribune. Paul's reply was, "But I was born free." So the men who had been on the point of putting him under torture immediately left him. And the tribune, too, was frightened when he learnt that Paul was a Roman citizen, for he had had him bound.

The next day, wishing to know exactly what charge was being brought against him by the Jews, the tribune ordered his chains to be removed; and having sent word to the High Priests and all the Sanhedrin to assemble, he brought Paul down and made him stand before them.

21. *To nations far away*] Or 'far away to the Gentiles.'

25. *With the straps*] Or perhaps 'for the lash.'

26. *What are &c.*] v.l. 'Be careful what you are doing.'

29. *Under torture*] The torture of the scourge, of the 'flagellum,' the thought of which makes one shudder, the *horrible flagellum*. Both Matthew and Mark use a Greek corruption of this Latin word when describing the scourging which Pilate inflicted on Jesus. Even the 'cat' as formerly used in our navy was not so terrible. See Geikie, *Life of Christ*, ii. 547, 548.

He protests
that he is
innocent.

Then Paul, fixing a steady gaze on the Sanhedrin, said, "Brethren, it is with a perfectly clear conscience that I have discharged my duties before God up to this day." On hearing this the High Priest Ananias ordered those who were standing near Paul to strike him on the mouth. "Before long," exclaimed Paul, "God will strike you, you white-washed wall! Are you sitting there to judge me in accordance with the Law, and do you yourself actually break the Law by ordering me to be struck?" "Do you rail at God's High Priest?" cried the men who stood by him. "I did not know, brethren," replied Paul, "that he was the High Priest; for it is written, 'THOU SHALT NOT SPEAK EVIL OF A RULER OF THY PEOPLE' (Exod. xxii. 28).

Dissension
between
Pharisees and
Sadducees.

Noticing, however, that the Sanhedrin consisted partly of Sadducees and partly of Pharisees, he called out loudly among them, "Brethren, I am a Pharisee, the son of Pharisees: it is because of my hope of a resurrection of the dead that I am on my trial."

These words of his caused an angry dispute between the Pharisees and the Sadducees, and the assembly took different sides. For the Sadducees maintain that there is no resurrection, and neither angel nor spirit; but the Pharisees acknowledge the existence of both. So there arose a great uproar; and some of the Scribes belonging to the sect of the Pharisees sprang to their feet and fiercely contended, saying, "We find no harm in the man. What if a spirit has spoken to him, or an angel—!"

Paul again
rescued by the
Tribune.

But when the struggle was becoming violent, the tribunal, fearing that Paul would be torn to pieces by the people, ordered the troops to go down and take him from among them by force and bring him into the barracks.

Jesus
comforts
Paul. A Plot
to kill the
Apostle.

The following night the Lord came and stood by Paul's side, and said, "Be of good courage, for as you have borne faithful witness about me at Jerusalem, so you must also bear witness at Rome." Now when daylight came, the Jews formed a conspiracy and solemnly swore not to eat or drink till they had killed Paul. There were more than forty of them who bound themselves by

3. *God will strike you* Josephus (*Wars* ii. 17. 8) records Ananias's sad death.

6. *Pharisees* v.l. 'of a Pharisee.'

9. *What if &c.* v.l. 'But if a spirit or an angel has spoken to him, let us not fight against God.'

this oath. They went to the High Priests and elders and said to them, "We have bound ourselves under a heavy curse to take no food till we have killed Paul. Now therefore you and the Sanhedrin should make representations to the tribune for him to bring him down to you, under the impression that you intend to inquire more minutely about him; and we are prepared to assassinate him before he comes near the place."

But Paul's sister's son heard of the intended attack upon him. So he came and went into the barracks and told Paul about it; and Paul called one of the captains and said, "Take this young man to the tribune, for he has information to give him." So he took him and brought him to the tribune and said, "Paul, the prisoner, called me to him and begged me to bring this youth to you, because he has something to say to you." Then the tribune, taking him by the arm, withdrew out of the hearing of others and asked him, "What have you to tell me?" "The Jews," he replied, "have agreed to request you to bring Paul down to the Sanhedrin to-morrow for the purpose of making yourself more accurately acquainted with the case. I beg you not to comply; for more than forty men among them are lying in wait for him, who have solemnly vowed that they will neither eat nor drink till they have assassinated him; and even now they are ready, in anticipation of receiving that promise from you." So the tribune sent the youth home, cautioning him. "Do not let any one know that you have given me this information," he said.

Then, calling to him two of the captains, he gave them his orders. "Get ready two hundred men," he said, "to march to Caesarea, with seventy cavalry and two hundred light infantry, starting at nine o'clock to-night." He further told them to provide horses to mount Paul on, so as to bring him safely to Felix the Governor. He also wrote a letter of which these were the contents: "Claudias Lysias to his Excellency Felix the Governor; all good wishes. This man

14. *To take no food*] Lit. 'to taste nothing.' But in at least two other places (x. 10, and xx. 11) the writer of the Acts uses 'taste' for 'eat.' See Luke xiv. 24.

19. *Arms*] See *Aorist*, p. 5. *Out of the hearing of others*] The phrase may be rendered 'privately,' and connected with 'asked' (as in the R.V.); but almost without exception we find it in the Greek qualifying the verb that preceded (as in the A.V. here), not the verb following.

24. *Horses*] Or 'mules.' Probably one for Paul himself and one (or more) for his baggage.

25. *Contents*] Not that the following is an exact copy of the letter, for an official communication from a Roman officer to his superior would be in Latin, not in Greek.

Paul had been seized by the Jews, and they were on the point of assassinating him, when I came upon them with the troops and rescued him, for I had been informed that he was a Roman citizen. And, wishing to know with certainty the offence of which they were accusing him, I brought him down into their Sanhedrin, and I discovered that the charge had to do with questions of their Law, but that he was accused of nothing for which he deserves death or imprisonment. But now that I have received information of an intended attack upon him, I immediately send him to you, directing his accusers also to state before you the case they have against him."

So in obedience to their orders the soldiers took Paul and brought him by night as far as Antipatris.

The next day the infantry returned to the barracks, leaving the cavalry to proceed with him; and the cavalry having reached Caesarea and delivered the letter to the Governor, they brought Paul also to him. Felix, after reading the letter, inquired from what province he was; and being told "from Cilicia," said "I will hear all you have to say, when your accusers also have come." And he ordered him to be detained in custody in Herod's Palace.

Five days after this, Ananias the High Priest came down to Caesarea with a number of elders and a pleader called Tertullus. They stated to the Governor the case against Paul. So Paul was sent for, and Tertullus began to impeach him as follows: "Indebted as we are to you, most noble Felix, for the perfect peace which we enjoy, and for reforms which your wisdom has introduced to this nation, in every instance and in every place we accept them with profound gratitude. But—not to detain you too long—I beg you in your forbearance to listen to a brief statement from us. For we have found this man Paul a source of mischief and a disturber of the peace among all the Jews throughout the Empire, and a ringleader in the heresy of the Nazarenes. He even attempted to profane the temple, but we arrested him. You, however, by examining him, will yourself be able to learn the truth as to all this which we allege against him." The Jews also joined in the charge, maintaining that these were facts.

x. *Five days*] 'Four days' according to our mode of reckoning.

6, 7, 8. *Arrested him*] v.l. adds 'and desired to judge him in accordance with our Law.' (7) But Lysias the tribune came, and carried him off, (8) bidding his accusers come before you."

9. *Joined in the charge*] v.l. 'expressed their agreement.'

Paul protests that he is innocent. Then, at a sign from the Governor, Paul 10 answered, "Knowing, Sir, that for many years you have administered justice to this nation, I cheerfully make my defence. For you have it in your power to ascertain that it is not more than twelve days ago that I went up to worship at Jerusalem; and that neither in the Temple nor in 11 the synagogues, nor anywhere in the city, did they find me disputing, with any opponent or collecting a crowd about me; nor can they prove the charges which they are now bringing 12 against me. But this I confess to you—that in the way which they style a heresy, I worship the God of our forefathers, 13 believing everything that is taught in the Law or is written in the Prophets, and having a hope directed towards God, which 14 my accusers themselves also entertain, that before long there will be a resurrection both of the righteous and the unrighteous. 15 This too is my own earnest endeavour—always to have a clear conscience in relation to God and man. 16

"Now after an interval of several years I came to bring alms 17 to my nation, and to offer sacrifices. While I was busy about 18 these, they found me in the Temple purified, with no crowd around me and no uproar; but there were certain Jews from the province of Asia. They ought to have been here before you, 19 and to have been my prosecutors, if they have any charge to bring against me. Or let these men themselves say what 20 misdemeanour they found me guilty of when I stood before the Sanhedrin, unless it was in that one expression which I made 21 use of when I shouted out as I stood among them, 'The resurrection of the dead is the thing about which I am on my trial before you to-day.'"

Felix acts considerably towards Paul. At this point Felix, who was fairly well- 22 informed about the new faith, adjourned the trial, saying to the Jews, "When the tribune Lysias comes down, I will enter carefully into the matter." And he 23 gave orders to the captain that Paul was to be kept in custody, but be treated with indulgence, and that his personal friends were not to be prevented from showing him kindness. 24 Felix procrastinates. Not long after this, Felix came with Drusilla his wife, a Jewess, and sending for Paul, listened to

10. *A sign*] The word here used occurs only once elsewhere, John xiii. 24. *Sir*] Not expressed in the Greek.

13. *Prove*] v. l. 'prove to you.'

him as he spoke about faith in Christ Jesus. But when he dealt with the subjects of justice, self-control, and the judgement which was soon to come, Felix became alarmed and said, "For the present you may go, and when I can find a convenient opportunity, I will send for you." At the same time he hoped that Paul would give him money; and for this reason he sent for him the oftener to converse with him. But after the lapse of fully two years, Felix was succeeded by Porcius Festus; and being desirous of gratifying the Jews, Felix left Paul still in prison.

Festus becomes Governor.

Festus having entered on his duties as governor of the province, two days later went up from Caesarea to Jerusalem. The High Priests and the leading men among the Jews immediately made representations to him against Paul, and begged him—asking it as a favour to Paul's prejudice—to have him brought to Jerusalem. They were planning an ambush to kill him on the way. Festus, however, replied that Paul was in custody at Caesarea, and that he was himself going there very soon. "Therefore let those of you," he said, "who can come, go down with me, and impeach the man, if there is anything amiss in him."

Paul again pleads 'Not Guilty.'

After a stay of eight or ten days at Jerusalem—not more—he went down to Caesarea; and the next day, taking his seat on the tribunal, he ordered Paul to be brought in. Upon Paul's arrival, the Jews who had come down from Jerusalem stood round him, and brought many grave charges against him which they were unable to substantiate; while Paul in reply maintained, "Neither against the Jewish Law, nor against the Temple, nor against Caesar, have I committed any offence whatever."

Paul appeals to the Emperor.

Then Festus, being anxious to gratify the Jews, asked Paul, "Are you willing to go up to Jerusalem, and there stand your trial before me on these charges?" Paul's answer was, "I am standing before Caesar's tribunal, where alone I ought to be tried. The Jews have no real ground of complaint against me, as in fact you yourself are

25. *Self-control*] Especially of the bodily appetites. The same word, or the cognate adjective or verb, is found in Gal. v. 23; 2 Pet. i. 6; 1 Cor. vii. 9, ix. 25; Tit. i. 8.

27. *In prison*] Probably meaning 'in chains.'

4. *At*] Lit. 'to.' Festus will not send for Paul to Jerusalem, but 'to Caesarea he is kept.' A mode of expression intolerable, of course, in English (except in the Devonshire dialect). Cp. xix. 22 and note.

9. *Stand your trial*] Or 'let judgement be pronounced.'

beginning to see more clearly. If, however, I have done wrong 11
and have committed any offence for which I deserve to die, I
do not ask to be excused that penalty ; but if there is no truth 26
in what these men allege against me, no one has the right to
give me up to them as a favour. I appeal to Caesar." Then, 12
after conferring with the council, Festus replied, "To Caesar
you have appealed : to Caesar you shall go." 27

Festus tells
Herod Agrippa
about Paul. A short time after this, Agrippa the king and 13
Bernice came to Caesarea to pay a complimentary
visit to Festus ; and, during their rather long stay, 14
Festus laid Paul's case before the king. "There is a man
here," he said, "whom Felix left a prisoner, about whom, when 15
I went to Jerusalem, the High Priests and the elders of the
Jews made representations to me, begging that sentence might
be pronounced against him. My reply was that it is not the 16
custom among the Romans to give up any one for punishment
before the accused has his accusers face to face, and has had
an opportunity of defending himself against the charge which
has been brought against him.

"When, therefore, a number of them came here, the next day 17
I took my seat on the tribunal, without any loss of time, and
ordered the man to be brought in. But when his accusers stood 18
up, they did not charge him with the misdemeanours of which
I had been suspecting him ; but they quarrelled with him about 19
certain matters connected with their own religion, and about
one Jesus who had died, but—so Paul persistently maintained—
is now alive. I was at a loss how to investigate such questions, 20
and asked Paul whether he would care to go to Jerusalem and
there stand his trial on these matters. But when Paul appealed 21
to have his case kept for the Emperor's decision, I ordered him
to be kept in prison until I could send him up to Caesar." 22
"I should like to hear the man myself," said Agrippa. "To-
morrow," replied Festus, "you shall."

He brings
Paul before
Agrippa. Accordingly, the next day, Agrippa and Bernice 23
came in state and took their seats in the Judge-
ment Hall, attended by the tribunes and the men
of high rank in the city ; and, at the command of Festus, Paul
was brought in. Then Festus said, "King Agrippa and all who 24
are present with us, you see here the man about whom the whole
nation of the Jews made suit to me, both at Jerusalem and here,
crying out that he ought not to live any longer. I could not 25
discover that he had done anything for which he deserved to

die; but as he has himself appealed to the Emperor, I have decided to send him to Rome. I have nothing very definite, however, to tell our Sovereign about him; so I have brought the man before you all—and especially before you, King Agrippa—so that after he has been examined I may find something which I can put into writing. For, when sending a prisoner to Rome, it seems to me to be absurd not to state the charges against him.”

Paul tells the
Story of
his own Life.

Then Agrippa said to Paul, “You have permission to speak about yourself.” So Paul, with outstretched arm, proceeded to make his defence.

“As regards all the accusations brought against me by the Jews,” he said, “I think myself fortunate, King Agrippa, in being about to defend myself to-day before you, who are so familiar with all the customs and speculations that prevail among the Jews; and for this reason, I pray you, give me a patient hearing.

“The kind of life I have lived from my youth upwards, as exemplified in my early days among my nation and at Jerusalem, is known to all the Jews. For they all know me of old—if they would but testify to the fact—how being an adherent of the strictest sect of our religion my life was that of a Pharisee. And now I stand here impeached because of my hope in the fulfilment of the promise made by God to our forefathers—the promise which our twelve tribes, worshipping day and night with intense devotedness, hope to have made good to them. It is on the subject of this hope, Sir, that I am accused by the Jews. Why is it deemed with all of you a thing past belief if God raises the dead to life?

“I myself, however, thought it a duty to do many things in hostility to the name of Jesus, the Nazarene. And that was how I acted in Jerusalem. Armed with authority received from the High Priests I shut up many of God’s people in various prisons, and when they were about to be put to death I gave my vote against them. In all the synagogues also I punished them many a time, and tried to make them blaspheme; and in my wild fury I chased them even to foreign towns.

2. *I think*] The Greek perfect, more emphatic than the present (as in Phil. iii. 7, compared with the following verse), the full sense being, ‘I have thought, and the thought remains fixed in my mind.’ See *Aorist* vii. 3, 4. *You who are so*] Or ‘especially as you are.’

6. *Because of*] Lit. ‘on’ (the ground of).

7, 13. *Sir*] Lit. ‘O king.’

10. *God’s people*] Lit. ‘the saints’ or ‘the holy ones.’

"While thus engaged, I was travelling one day to Damascus 12
 armed with authority and a commission from the High Priests, 13
 and on the journey, at noon, Sir, I saw a light from heaven—
 brighter than the brightness of the sun—shining around me and
 around those who were travelling with me. We all fell to the 14
 ground; and I heard a voice which said to me in Hebrew,
 'Saul, Saul, why are you persecuting Me? You are finding it 26
 painful to kick against the ox-goad.' 'Who art thou, Lord?' I 27
 asked. 'I am Jesus whom you are persecuting,' the Lord
 replied; 'but rise, and stand on your feet; for I have appeared 3
 to you for this very purpose to appoint you My servant and My
 witness both as to the things you have already seen and as to
 those in which I will appear to you, delivering you from the 9
 Jewish people and from the Gentiles, to whom I send you to
 open their eyes, that they may turn from darkness to light and 17
 from the obedience to Satan to God, in order to receive forgive- 18
 ness of sins and an inheritance among those who are sanctified
 through faith in Me.'

"Therefore, King Agrippa, I was not disobedient to the 19
 heavenly vision; but I proceeded to preach first to the people 20
 at Damascus, and then to those at Jerusalem and in all Judaea,
 and to the Gentiles, that they must repent and turn to God, and
 live lives consistent with such repentance.

"It was on this account that the Jews seized me in the 21
 Temple and tried to kill me. Having, however, obtained the 22
 help which is from God, I have stood firm until now, and have
 solemnly exhorted rich and poor alike, saying nothing except
 what the Prophets and Moses predicted as soon to happen,
 since the Christ was to be a suffering Christ, and by coming 23
 back from the dead was then to be the first to proclaim a
 message of light both to the Jewish people and to the
 Gentiles."

As Paul thus made his defence, Festus exclaimed in a loud 24
 voice, "You are raving mad, Paul; your great learning is
 driving you mad." "I am not mad, most noble Festus," replied 25
 Paul; "I am speaking words of sober truth. For the King, to 26
 whom I speak freely, knows about these matters. I am not to
 be persuaded that any detail of them has escaped his notice;
 for these things have not been done in a corner. King Agrippa, 27
 do you believe the Prophets? I know that you believe them."

Agrippa answered, "In brief, you are doing your best to persuade me to become a Christian!" Paul replied, "My prayer to God, whether briefly or at length, would be that not only you but all who are my hearers to-day, might become such as I am—except these chains."

So the King rose, and the Governor, and Bernice, and those who were sitting with them; and having withdrawn they talked to one another, and said, "This man is doing nothing for which he deserves death or imprisonment." And Agrippa said to Festus, "He might have been set at liberty, if he had not appealed to Caesar."

Paul's Voyage to Italy.

Now when it was decided that we should sail for Italy, they handed over Paul and a few other prisoners into the custody of Julius, a captain of the Augustan battalion; and going on board a ship of Adramyttium which was about to sail to the ports of the province of Asia, we put to sea; Aristarchus, the Macedonian, from Thessalonica, forming one of our party. The next day we put in at Sidon. There Julius treated Paul with thoughtful kindness and allowed him to visit his friends and profit by their generous care.

Putting to sea again, we sailed under the lee of Cyprus, because the winds were against us; and sailing the whole length of the sea that lies off Cilicia and Pamphylia, we reached Myra in Lycia. There Julius found an Alexandrian ship bound for Italy, and put us on board of her. It took several days of slow sailing for us to come with difficulty off Cnidus; from which point, as the wind did not allow us to get on in the direct course, we ran under the lee of Crete by Salmone. Then, coasting along with difficulty, we reached a place called 'Fair Havens,' near the town of Lasea.

28, 29. *In brief, briefly* The same expression occurs in Eph. iii. 3. Verse 28 might be translated, 'You are easily (i.e. too readily) persuading yourself that you can make me a Christian' (i.e. a member of your own despised and hated sect)!

4. *Against us* A ship attempting to sail in a straight course from Sidon to the province of Asia would have the prevailing NW. wind, e.g., dead against her.

5. *Myra* Or 'Myrrha.'

7. *By Salmone* i.e. having steered from Cnidus (in about a SSW. direction) for Salmone (the eastern extremity of the island), so as to get that way under the lee of Crete and have for some distance the advantage of a weather shore.

Paul's Advice to his Companions. Our voyage thus far had occupied a considerable time, and the navigation being now unsafe and the Fast also already over, Paul warned them.

"Sirs," he said, "I perceive that before long the voyage will be attended with danger and heavy loss not only to the cargo and the ship but to our own lives also." But Julius let himself be persuaded by the pilot and by the owner rather than by Paul's arguments; and as the harbour was inconvenient for wintering in, the majority were in favour of putting out to sea, to try whether they could get to Phoenix—a harbour on the coast of Crete facing north-east and south-east—to winter there. And a light breeze from the south sprang up, so that they supposed they were now sure of their purpose. So weighing anchor they ran along the coast of Crete, hugging the shore.

The Storm. But it was not long before a furious north-east wind, coming down from the mountains, burst upon us and carried the ship out of her course. She was unable to make headway against the gale; so we gave up and let her drive. Then we ran under the lee of a little island called Cauda, where we managed with great difficulty to secure the boat; and after hoisting it on board, they used frapping-cables to undergird the ship, and, as they were afraid of being driven on the Syrtis quicksands, they lowered the gear and lay to. But as the storm was still violent, the next day they began to lighten the ship; and, on the third day, with their own hands they threw the ship's spare gear overboard. Then, when for several days neither sun nor stars were seen and the terrific gale still harassed us, the last ray of hope was now vanishing.

When for a long time they had taken but little food, Paul, standing up among them, said, "Sirs, you ought to have listened to me and not have sailed from Crete. You would then have escaped this suffering and loss. But now take courage, for there will be

9. *Our voyage thus far*] Or possibly 'our stay at this place.' *The Fast*] i.e. the Jewish fast of the 7th month. There were probably many Jews on board.

12. *Facing N.E. and S.E.*] Lit. 'looking down the SW. wind and down the NW. wind.'

13. *We were now sure of*] Lit. 'had got hold of' (their purpose of reaching Phoenix, which in fact they never did).

14. *A furious north-east wind*] Lit. 'a typhonic wind (or cyclone), the one called Euraquilo.' *Down from the mountains*] Lit. 'down from it,' i.e. from Crete.

Burst upon us] Lit. 'flung.'

16. *Cauda*] v.l. 'Claudia.'

17. *To undergird*] By passing those cables under the keel and over the gunwales and drawing them tight by means of pulleys and levers. *Lay to*] Or 'drifted,' but broadside to the wind, steering as much towards the north as possible, to escape the dreaded quicksands (the Syrtis) on the African coast.

no destruction of life among you, but of the ship only. For there stood by my side, last night, an angel of the God to whom I belong, and whom also I worship, and he said, 'Dismiss all fear, Paul, for you must stand before Caesar; and God has granted you the lives of all who are sailing with you.' Therefore, Sirs, take courage; for I believe God, and am convinced that things will happen exactly as I have been told. But we are to be stranded on a certain island."

The Ship drifts near an unknown Shore. It was now the fourteenth night, and we were drifting through the sea of Adria, when, about midnight, the sailors suspected that land was close at hand. So they hove the lead and found twenty fathoms of water; and after a short time they hove again and found fifteen fathoms. Then for fear of possibly running on rocks, they threw out four anchors from the stern and waited impatiently for daylight. The sailors, however, wanted to make their escape from the ship, and had lowered the boat into the sea, pretending that they were going to lay out anchors from the bow; but Paul, addressing Julius and the soldiers, said, "Your lives will be sacrificed, unless these men remain on board." Then the soldiers cut the ropes of the ship's boat and let her fall off.

Paul persuades his Companions to take Food. And now, until day began to dawn, Paul encouraged all on board to take food. "This is the fourteenth day," he urged, "that you have been anxiously waiting for the storm to cease, and have fasted, eating little or nothing. I strongly advise you, therefore, to take food; for this is essential for your safety. For not a hair will perish from the head of any one of you." Having said this he took some bread, and, after giving thanks to God for it before them all, he broke it in pieces and began to eat it. This raised the spirits of all, and they too took food. There were two hundred and seventy-six of us, crew and passengers, all told. After eating a hearty meal they lightened the ship by throwing the wheat overboard.

The Ship is wrecked. When daylight came, they tried in vain to recognise the coast; but an inlet with a sandy beach

27. *Drifting through*] Or 'tossed about in.' (Not 'driven to and fro' or 'driven up and down,' for these expressions would imply shifting winds, of which there is no trace in the narrative.) *The sea of Adria*] Which included, besides the Adriatic (or more correctly Hadriatic), the central portion of the Mediterranean.

29. *Waited impatiently*] Lit. 'wished' or 'prayed.'

37. 270] v.L. '76.'

39. *Their object was*] Or 'they purposed, but with hesitancy.' This qualification

attracted their attention, and now their object was, if possible, to run the ship aground in this inlet. So they cut away the anchors and left them in the sea, unloosing at the same time the bands which secured the paddle-rudders. Then hoisting the foresail to the wind they made for the beach. But coming to a place where two seas met, they stranded the ship, and her bow sticking fast remained immovable, while the stern began to go to pieces under the heavy hammering of the sea.

Now the soldiers recommended that the prisoners should be killed, for fear some one of them might swim ashore and effect his escape. But their captain, bent on securing Paul's safety, kept them from their purpose and gave orders that those who could swim should first jump overboard and get to land; and that the rest should follow, some on planks, and others on various things from the ship. In this way they all got safely to land.

Our lives having been thus preserved, we discovered that the island was called Malta. The strange-speaking natives showed us remarkable kindness, for they lighted a fire and made us all welcome because of the pelting rain and the cold. Now, when Paul had gathered a bundle of sticks and had thrown them on the fire, a viper, driven by the heat, came out and fastened itself on his hand. When the natives saw the creature hanging to his hand, they said to one another, "Beyond doubt this man is a murderer, for, though saved from the sea, unerring Justice does not permit him to live." He, however, shook the reptile off into the fire and was unhurt. They expected him soon to swell with inflammation or suddenly fall down dead; but after waiting a long time and seeing no harm come to him, they changed their minds and said that he was a god.

Now in the same part of the island there were estates belonging to the Governor, whose name was Publius. He welcomed us to his house, and for three days generously made us his guests. It happened, however, that his father was lying ill of dysentery aggravated by attacks of fever; so Paul went to see him, and after praying

is implied by the tense (imperfect) of the verb, as well as by the "if possible" following. *In* Lit. 'into.'

40. *Paddle-rudders*] Every ship had two of these—large and strong paddles with very wide blades, one on each quarter—instead of the single rudder now used. They had probably been hauled up and lashed while the ship was at anchor.

44. *Got safely*] Or 'got safely through the breakers.'

1. *Malta*] Lit. 'Melita.' v.l. 'Melitene.'

laid his hands on him and cured him. After this, all the other sick people in the island came and were cured. They also loaded us with honours, and when at last we sailed they put supplies on board for us.

Three months passed before we set sail in an Alexandrian vessel, called the 'Twin Brothers,' which had wintered at the island. At Syracuse we put in and stayed for two days. From there we came round and reached Rhegium; and a day later, a south wind sprang up which brought us by the evening of the next day, to Puteoli. Here we found brethren, who invited us to remain with them for a week; and so we reached Rome. Meanwhile the brethren there, hearing of our movements, came as far as the Market of Appius and the Three Huts to meet us; and when Paul saw them he thanked God and felt encouraged. Upon our arrival in Rome, Paul received permission to live by himself, guarded by a soldier.

Paul in Rome.

After one clear day he invited the leading men among the Jews to meet him; and when they were come together he said to them, "As for me, brethren, although I had done nothing prejudicial to our people or contrary to the customs of our forefathers, I was handed over as a prisoner from Jerusalem into the power of the Romans. They, after they had sharply questioned me, were willing to set me at liberty, because they found no offence in me for which I deserve to die. But at last the opposition of the Jews compelled me to appeal to Caesar; not however that I had any charge to bring against my nation. For these reasons, then, I have invited you here, that I might see you and speak to you;

11. *Called the 'Twin Brothers'* Lit. 'with the sign Dioscuri,' i.e. 'Sons of Zeus,' Castor and Pollux.

12. *Two days* Lit. 'three days.' Cp. Luke xxiv, 21. n.

13. *Came round* v.l. 'cast loose.'

14. *Market of Appius and the Three Huts* The ancient, but not yet disused, names of towns which had become important long before the time of Paul. Horace describes the former as "crannad with canal men and cheating innkeepers." It is possible that the original Three Huts were wineshops.

15. *In Rome* v.l. adds here, 'the captain handed the prisoners over to the prefect of the Praetorian Camp, but.' *By himself* v.l. adds 'outside the barracks.'

17. *One clear day* Lit. 'three days.' Cp. verse 12, n.

19. *At last the opposition* Or 'the persistent opposition.'

20. *Him who is the hope* Lit. simply 'the hope.' *Upon me* Lit. 'round me.'

for it is for the sake of Him who is the hope of Israel that this chain hangs upon me."

"For our part," they replied, "we have not received any letters from Judaea about you, nor have any of our countrymen come here and reported or stated anything to your disadvantage. But we should be glad to hear from you what it is that you believe; for as for this sect all we know is that it is everywhere spoken against."

Paul begins to preach in Rome. So they arranged a day with him and came to him in considerable numbers at the house of the friends who were entertaining him; and then with solemn earnestness he explained to them the subject of the Kingdom of God, endeavouring from morning till evening to convince them about Jesus, both from the Law of Moses and from the Prophets. Some were convinced; others refused to believe. Unable to agree among themselves, they at last left him, but not before Paul had spoken a parting word to them, saying, "Right well did the Holy Spirit declare to your forefathers through the prophet Isaiah:

'GO TO THIS PEOPLE AND SAY, 26

YOU WILL HEAR AND HEAR, AND BY NO MEANS UNDER-
STAND,

AND WILL LOOK AND LOOK, AND BY NO MEANS SEE;
FOR THIS PEOPLE'S MIND HAS GROWN CALLOUS, 27

THEIR HEARING HAS BECOME DULL,

AND THEIR EYES THEY HAVE CLOSED;

TO PREVENT THEIR EVER SEEING WITH THEIR EYES

OR HEARING WITH THEIR EARS

OR UNDERSTANDING WITH THEIR MINDS

AND TURNING BACK,

SO THAT I MIGHT CURE THEM' (Isa. vi. 9, 10).

Be fully assured, therefore, that this salvation—God's salvation—has been sent to the Gentiles: and that they will give heed." 28

After this Paul lived for fully two years in a hired house of his own, receiving all who came to see him. He announced the coming of the Kingdom of God, and taught concerning the Lord Jesus Christ with- 30

The two Years that followed. out let or hindrance. 31

23. Considerable] Or 'greater.' *At the house &c.*] Or perhaps 'in his lodgings.'

29. V.L. adds, 'And when he had said this, the Jews went away, carrying on a long debate with one another.'

PAUL'S LETTER TO THE ROMANS

THE four books of the New Testament known as the Letters to the Romans, Corinthians, and Galatians, are allowed by all critics, including even the most "destructive," to be genuine productions of the apostle Paul. Opinions vary as to the order of their composition. The latest findings of research tend to put 'Galatians' first, and 'Romans' last, in the period between 53 A.D. and 58 A.D. The date generally assigned to the Roman Letter is 58 A.D., but recently Harnack, McGiffert, Clemen and others have shown cause for putting it some four years earlier. The chronology of the period is necessarily very complicated. It must suffice, therefore, to regard this Letter as having been written, at either of these dates, from Corinth where Paul was staying in the course of his third missionary tour. He was hoping to come to Rome, by way of Jerusalem, and then go on to Spain (xv. 24; Acts xix. 21). The object of this Letter was to prepare the Christians at Rome for his visit, and make a clear statement of the new doctrines which he taught. It is probable that the crisis in Galatia to which the Letter sent thither bears witness, had driven the apostle's thoughts in the direction of the subject of Justification, and he was apparently much troubled by the persistence of Jewish unbelief. Hence the present letter has been well termed "the Gospel according to St. Paul." We know really nothing about the Christians then at Rome beyond what we find here. It is, however, fairly certain that reports concerning the Saviour would be taken to that city by proselytes, both before and after the events described in Acts ii., and we know that there was a large Jewish population there amongst whom the seed would be sown. Some modern critics have thought "that a note addressed to Ephesus lies embedded in the 16th chapter," because, they say, it is "inconceivable that Paul could have intimately known so many individuals in a church like that at Rome to which he was personally a stranger." But this is by no means demonstrated, nor is any proof whatever forthcoming that the church there was founded by any other apostle.

PAUL'S LETTER TO THE ROMANS

Introduction.

Paul's Mes- Paul, a bondservant of Jesus Christ, called to be 1
sage and apostleship. an apostle, set apart to proclaim God's Good News, 2
which God had already promised through His 3
Prophets in Holy Writ, concerning His Son, who, as regards 4
His human descent, belonged to the posterity of David, but as
regards the holiness of His Spirit was decisively proved by the
Resurrection to be the Son of God—I mean concerning Jesus
Christ our Lord, through whom we have received grace and 5
apostleship in His service in order to win men to obedience to
the faith, among all Gentile peoples, among whom you also, 6
called, as you have been, to belong to Jesus Christ, are
numbered:
To all God's loved ones who are at Rome, called to be saints. 7
May grace and peace be granted to you from God our Father
and the Lord Jesus Christ.
First of all I thank my God through Jesus Christ 8
The Christians at Rome and Paul. for what He has done for all of you ; for the report
of your faith is spreading through the whole world.
I call God to witness—to whom I render priestly and spiritual 9
service by telling the Good News about His Son—how un-
ceasingly I make mention of you in His presence, always in 10

In the notes on this Letter, "S. H." = Sanday and Headlam.

1. 6. *Called*] Not coming unbidden and not merely invited, but authoritatively and effectually summoned.

5. *Grace*] God's free, unmerited, unearned favour, the most common sense of the word, especially with Paul.—*To win men to obedience to the faith*] Lit. simply 'to obedience of faith.' Cp. iv. 11; viii. 23; xvi. 26; 2 Cor. i. 22; v. 5; Eph. i. 14.

7. *God's loved ones*] Neither here nor elsewhere in N.T. is a Church of Rome recognized. *To be saints*] Herein consist the supreme glory and supreme difficulty of the Christian life—that we are not simply to speak of Christ to others, and, if need be, do and dare great things for Him. By the power of His own most holy Spirit within us we are *to be saints*.

9. *How*] The same adverb is used with another adverb or with an adjective in x. 15; xi. 33; 1 Thess. ii. 10; Ps. lxii. (lxiii.) 1; and perhaps also in Homer, *Iliad* xxi., 441. *In His presence*] These words are not in the Greek.

my prayers entreating that now, at length, if such be His will, the way may by some means be made clear for me to come to you. For I am longing to see you in order to convey to you some spiritual help, so that you may be strengthened; in other words that while I am among you we may be mutually encouraged by one another's faith, yours and mine. And I desire you to know, brethren, that I have many a time intended to come to you—though until now I have been disappointed—in order that among you also I might gather some fruit from my labours, as I have already done among the rest of the Gentile nations. I am already under obligations alike to Greek-speaking races and to others, to cultured and to uncultured people: so that for my part I am willing and eager to proclaim the Good News to you also who are in Rome.

The main Subject of the Letter.

For I am not ashamed of the Good News: it is God's power which is at work for the salvation of every one who believes—the Jew first, and then the Gentile. For in the Good News a righteousness which comes from God is being revealed, depending on faith and tending to produce faith; as the Scripture has it, "THE RIGHTEOUS MAN SHALL LIVE BY FAITH" (Hab. ii. 4).

For God's anger is being revealed from heaven against all impiety and against the iniquity of men who through iniquity suppress the truth. God is angry: because what may be known about Him is plain to their inmost consciousness; for He Himself has made it plain to them. For from the very creation of the world His invisible perfections—namely His eternal power and divine nature—have been rendered intelligible and clearly visible by His works, so that these men are without excuse. For when they had come to know God, they did not give Him glory as God nor render Him thanks, but they became absorbed in useless discussions, and their senseless minds were darkened. While boasting of

14. *Am already under obligations to*] i.e. 'have already gathered some fruit from my labours among.' Lit. 'am a debtor.' Or the meaning may be 'am under an obligation to preach to.' But this leaves the 'also' of verse 15 unexplained.

16. *Gentile*] Lit. 'Greek.'

17. *A righteousness*] Or 'the righteousness.' *The righteous &c.*] Or 'The man who is righteous by faith shall live.'

19. *To their inmost consciousness*] Lit. 'in (or, within) them.'

20. *So that these men are*] Or 'that they might be.'

22. *Utter*] A very strong word is here used for 'fools.'

their wisdom they became utter fools, and instead of worshipping the imperishable God they worshipped images resembling perishable man or resembling birds or beasts or reptiles. 23

The notorious Wickedness of the Gentiles. For this reason, in accordance with their own depraved cravings, God gave them up to uncleanness, allowing them to dishonour their bodies among themselves with impurity; for they had bartered the reality of God for what is unreal, and had offered divine honours and religious service to created things, rather than to the Creator—He who is for ever blessed. Amen. 24 25 26 27 28

This then is the reason why God gave them up to vile passions. For not only did the women among them exchange the natural use of their bodies for one which is contrary to nature, but the men also, in just the same way—neglecting that for which nature intends women—burned with passion towards one another, men practising shameful vice with men, and receiving in their own selves the reward which necessarily followed their misconduct. 29 30

And just as they had refused to continue to have a full knowledge of God, so it was to utterly worthless minds that God gave them up, for them to do things which should not be done. Their hearts overflowed with all sorts of dishonesty, mischief, greed, malice. They were full of envy and murder, and were quarrelsome, crafty and spiteful. They were secret backbiters, open slanderers; hateful to God, insolent, haughty, boastful; inventors of new forms of sin, disobedient to parents, destitute of common sense, faithless to their promises, without natural affection, without human pity. In short, though knowing full well the sentence which God pronounces against actions such as theirs, as things which deserve death, they not only practise them, but even encourage and applaud others who do them. 28 29 30 31 32

You are therefore without excuse, O man, whoever you are who sit in judgement upon others. For when you pass judge- I 2

23. *Instead of worshipping &c.* Lit. 'they exchanged the glory of the imperishable God . . . for the resemblance of the image of perishable man.'

24. *Their own* Lit. 'their hearts'.

25. *What is unreal* Lit. 'the lie'; or (accenting the Greek otherwise) 'the unreal', 'the false.' Cp. 1 Cor. viii. 4.

29. *Malice* v.l. puts this before 'greed.'

30. *Hateful to God* Or 'haters of God.'

32. *Actions . . . practise . . . do* There are in Greek two verbs (with derivative nouns) signifying 'to do.' Attempts to distinguish them have been made with very imperfect success, the least satisfactory of all being that which supposes that because our English verb 'practise' is derived from one of them (*prasso*), therefore 'practise' exactly represents this one. The distinction, where any exists, is sometimes just the reverse. Etymology is an unsafe guide to a translator. *Encourage and applaud* Or 'delight in the society of.' One word in the Greek.

1, 2. *Whoever you are* Whether Jew or Gentile. *Sit in judgement . . . pass*

All Mankind
without excep-
tion are
Sinners.

ment on your fellow man, you condemn yourself ;
for you who sit in judgement upon others are guilty
of the same misdeeds ; and we know that God's
judgement against those who commit such sins is in
accordance with the truth. And you who pronounce judgement
upon those who do such things although your own conduct is the
same as theirs—do you imagine that you yourself will escape
unpunished when God judges ? Or is it that you think slight-
ingly of His infinite goodness, forbearance and patience, un-
aware that the goodness of God is gently drawing you to
repentance ?

Judgement
awaits both
Jew and
Gentile.

The fact is that in the stubbornness of your
impenitent heart you are treasuring up against
yourself anger on the day of Anger—the day when
the righteousness of God's judgements will stand
revealed. TO EACH MAN HE WILL MAKE AN AWARD COR-
RESPONDING TO HIS ACTIONS (Ps. lxii. 12 ; Prov. xxiv. 12) ;
to those on the one hand who, by lives of persistent right-doing,
are striving for glory, honour and immortality, the Life of the
ages ; while on the other hand upon the self-willed who disobey
the truth and obey unrighteousness will fall anger and fury,
affliction and awful distress, coming upon the soul of every man
and woman who deliberately does wrong—upon the Jew first,
and then upon the Gentile ; whereas glory, honour and peace
will be given to every one who does what is good and right—to
the Jew first and then to the Gentile. For God pays no attention
to this world's distinctions.

The Impar-
tiality of
Retribution.

For all who have sinned apart from the Law will
also perish apart from the Law, and all who have
sinned whilst living under the Law, will be judged
by the Law. It is not those that merely hear the Law read who
are righteous in the sight of God, but it is those that obey the
Law who will be pronounced righteous ; for when Gentiles who
have no Law obey by natural instinct the commands of the Law,

judgement] The same verb in the Greek, for it has both meanings. *Against those*
... *is in accordance with the truth*] Or 'is in very truth against those.'

4. *His infinite goodness*] Lit. 'the wealth of His goodness.'

9. *Affliction and awful distress*] Lit. 'painful pressure, crushing weight.' S.H.
render 'galling, crushing pain.' *Man and woman*] Lit. 'human being, Gentile']
Lit. 'Greek.' So in verse 10.

11. See Luke xx. 21, n.

12. *Have sinned*] I.E. 'shall have sinned.' See *Aorist* vi. 5. *Apart from the*
Law] Or 'apart from law.' *Under the Law* . . . *by the Law*] Or 'under law . .
by that law.'

13. *Hear the Law* . . . *obey the Law*] Or 'hear a law . . . obey a law.' *The Law*
read] Aloud in the Synagogue.

they, without having a Law, are a Law to themselves ; since they exhibit proof that a knowledge of the conduct which the Law requires is engraven on their hearts, while their consciences also bear witness to the Law, and their thoughts, as if in mutual discussion, accuse them or perhaps maintain their innocence—on the day when God will judge the secrets of men's lives by Jesus Christ, as declared in the Good News as I have taught it.

And since you claim the name of Jew, and find rest and satisfaction in the Law, and make your boast in God, and know the supreme will, and can test things that differ—being a man who receives instruction from the Law—and have persuaded yourself that, as for you, you are a guide to the blind, a light to those who are in darkness, a schoolmaster for the dull and ignorant, a teacher of the young, because in the Law you possess an outline of real knowledge and an outline of the truth : you then who teach your fellow man, do you refuse to teach yourself? You who cry out against stealing, are you yourself a thief? You who forbid adultery, do you commit adultery? You who loathe idols, do you plunder their temples? You who make your boast in the Law, do you offend against its commands and so dishonour God? FOR THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILE NATIONS BECAUSE OF YOU, as Holy Writ declares (Isa. lii. 5).

Circumcision does indeed profit, if you obey the Law ; but if you are a Law-breaker, the fact that you have been circumcised counts for nothing. In the same way if an uncircumcised man pays attention to the just requirements of the Law, shall not his lack of circumcision be overlooked, and, although he is a Gentile by birth, if he scrupulously obeys the Law, shall he not sit in judgement upon you who, possessing, as you do, a written Law and circumcision, are yet a Law-breaker? For the true Jew is not the man who is simply a Jew outwardly, and true circumcision is not that which is outward and bodily ; but the true Jew is one inwardly,

15. *A knowledge of the conduct which the Law requires*] Lit. 'the work of the Law.'

16. *By Jesus Christ*] Cp. Acts xvii. 31.

17. *Rest and satisfaction*] Not mere passive resting as of a monument on its base.

18. *Can test things that differ*] Or 'approve (after examination) the better course.' Cp. Phil. i. 10.

20. *An outline*] Lit. 'the outline.' *Real knowledge*] Lit. 'the knowledge.'

25. *Be overlooked*] Lit. 'be reckoned as circumcision.'

27. *Although he is a Gentile by birth*] Lit. 'the uncircumcision by birth.'

and true circumcision is heart-circumcision—not literal, but spiritual; and such people receive praise not from men, but from God.

What special privilege, then, has a Jew? Or 1 3
 Paul replies to what benefit is to be derived from circumcision?
 Objections.

The privilege is great from every point of view. 2
 First of all because the Jews were entrusted with God's truth.
 For what if some Jews have proved unfaithful? Shall their 3.
 faithlessness render God's faithfulness worthless? No, indeed; 4
 let us hold God to be true, though every man should prove to
 be false; as it stands written,

"THAT THOU MAYEST BE SHOWN TO BE JUST IN THE
 SENTENCE THOU PRONOUNCEST,

AND GAIN THY CAUSE WHEN THOU CONTENDEST" (Ps.
 li. 4; cxvi. 11).

But if our unrighteousness sets God's righteousness in a 5
 clearer light, what shall we say? (Is God unrighteous—I speak
 in our everyday language—when He inflicts punishment? No, 6
 indeed; for in that case how shall He judge all mankind?) If, 7
 for example, a falsehood of mine has made God's truthfulness
 more conspicuous, redounding to His glory, why am I judged all
 the same as a sinner? and why should we not say—for so they 8
 wickedly misrepresent us, and so some charge us with arguing
 —"Let us do evil that good may come"? The condemnation
 of those who would so argue is just.

What then? are we Jews more highly estimated 9
 than they? Not in the least; for we have already
 charged all Jews and Gentiles alike with being in
 thralldom to sin. Thus, it stands written, 10

"THERE IS NOT ONE RIGHTEOUS MAN. 11

THERE IS NOT ONE WHO IS REALLY WISE, NOR ONE WHO
 IS A DILIGENT SEEKER AFTER GOD.

2. *God's truth*] Lit. 'the utterances (or, oracles) of God.' Cp. Acts vii. 38.

3. *Unfaithful*] Or 'unbelieving.'

4. *No, indeed*] Cp. Luke xx. 16, n. The expression is found ten times in Romans, once in 1 Corinthians, and three times in Galatians. These Letters were all written about the same time. *The sentence Thou pronouncest*] Lit. 'Thy words.' *When Thou contendest*] All mankind and all Creation judging of the righteousness of Thy decision.

5. *Sets . . . in a clearer light*] Or 'commends,' or 'exhibits.' S.H. render 'is only a foil to set off the righteousness of God.' Paul here conceives of man and God as being engaged in a judicial contest in which a verdict against one party is necessarily a verdict for the other. Thus to his mind the establishment of the fact of human guilt is *ipso facto* the establishment also of the fact of God's righteousness, *When He inflicts punishment*] Lit. 'who inflicts anger.'

7. *For example*] Or 'however.' See *Aorist*, p. 46.

8. *Of those who would so argue*] Or perhaps 'of those who so slander us.'

9. *Estimated*] By God.

ALL HAVE TURNED ASIDE FROM THE RIGHT PATH ; 12
 THEY HAVE EVERY ONE OF THEM BECOME CORRUPT.
 THERE IS NO ONE WHO DOES WHAT IS RIGHT—NO, NOT 26
 SO MUCH AS ONE" (Ps. xiv. 1-3).

THEIR THROATS RESEMBLE AN OPENED GRAVE ; 13
 WITH THEIR TONGUES THEY HAVE BEEN TALKING DECEIT- 27
 FULLY" (Ps. v. 9).

"THE VENOM OF VIPERS LIES HIDDEN BEHIND THEIR 28
 LIPS" (Ps. cxl. 3).

"THEIR MOUTHS ARE FULL OF CURSING AND BITTERNESS" 14
 (Ps. x. 7).

"THEIR FEET MOVE SWIFTLY TO SHED BLOOD. 15 29
 RUIN AND MISERY MARK THEIR PATH ; 16
 AND THE WAY TO PEACE THEY HAVE NOT KNOWN" (Isa. 17 30
 lix. 7, 8).

"THERE IS NO FEAR OF GOD BEFORE THEIR EYES" (Ps. 18
 xxxvi. 1).

But it cannot be denied that all that the Law 19
 The Jews are included in the says is addressed to those who are living under 31
 Indictment. the Law, in order that every mouth may be stopped, 32
 and that the whole world may await sentence from God. For 20
 on the ground of obedience to Law no man living will be
 declared righteous before Him. Law simply brings a sure
 knowledge of sin. 33
 34

But now a righteousness coming from God has 21
 Forgiveness through Faith been brought to light apart from any Law, both 35
 in Christ. Law and Prophets bearing witness to it—a 22
 righteousness coming from God, which depends on faith in Jesus
 Christ and extends to all who believe. No distinction is made ; 23
 for all alike have sinned, and all consciously come short of the
 glory of God, gaining acquittal from guilt by His free unpurchased 24
 grace through the deliverance which is found in Christ Jesus.
 He it is whom God put forward as a Mercy-Seat, rendered 25
 efficacious through faith in His blood, in order to demonstrate 37
 38

13. *Behind*] Lit. 'under.'

16. *Ruin*] Lit. 'crushing' or 'shattering.'

19. *Every mouth*] Jewish (see the passages just quoted) and Gentile (see i.
 18-32).

22. *Which depends on*] Lit. 'through.' God bestows faith first (Eph. ii. 8), as a
 stepping-stone to righteousness (Rom. i. 17). *To all*] v. l. adds 'and upon all.'

23. *Consciously &c.*] Cp. Luke xv. 14, n.

24. *Deliverance*] Or 'release on ransom.' Cp. viii. 23, n.

25. *A Mercy-Seat*] Or 'a propitiation.' But 'mercy-seat' is the meaning of the
 word in the only other passage (Heb. ix. 5) where it is found in the N.T., and
 almost everywhere in LXX., and is favoured by the Greek Commentators. *Because*
 of] The non-punishment of past sins seeming to need explanation.

His righteousness—because of the passing over, in God's forbearance, of the sins previously committed—with a view to demonstrating, at the present time, His righteousness, that He may be shown to be righteous Himself, and the giver of righteousness to those who believe in Jesus. 26

Where then is there room for your boasting? Human Pride is excluded. It is for ever shut out. On what principle? On the ground of merit? No, but on the ground of faith. For we maintain that it is as the result of faith that a man is held to be righteous, apart from actions done in obedience to Law. 27 28

Is God simply the God of the Jews, and not of the Gentiles also? He is certainly the God of the Gentiles also, unless you can deny that it is one and the same God who will pronounce the circumcised to be acquitted on the ground of faith, and the uncircumcised to be acquitted through the same faith. Do we then by means of this faith abolish the Law? No, indeed; we give the Law a firmer footing. 29 30 31

What then shall we say that Abraham, our earthly forefather, has gained? For if he was held to be righteous on the ground of his actions, he has something to boast of; but not in the presence of God. For what says the Scripture? "AND ABRAHAM BELIEVED GOD, AND THIS WAS PLACED TO HIS CREDIT AS RIGHTEOUSNESS" (Gen. xv. 6). But in the case of a man who works, pay is not reckoned a favour but a debt; whereas in the case of a man who declares the ungodly free from guilt, his faith is placed to his credit as righteousness. In this way David also tells of the blessedness of the man to whose credit God places righteousness apart from his actions. 3 4 5 6

"BLESSED," he says, "ARE THEY WHOSE INIQUITIES HAVE BEEN FORGIVEN," 7

26. *Be shown to be*] Lit. 'may be.' Cp. verse 4.

27. *For ever*] Not expressed in the Greek, but implied in the tense used. *On what faith*] Lit. 'Through what Law? Through a Law of works? No, but through a Law of faith.'

28. *For*] v.l. 'therefore.'

31. *The Law*] Or 'Law.'

1. *That Abraham has gained*] v.l. 'of Abraham.'

2. *In the presence of God*] Or 'in relation to God.'

3. *This*] 'The simply taking God at His word' (Vaughan).

5. *Believes in*] Lit. 'believes on,' i.e. 'relies on the faithfulness of.'

6. *Tells of the blessedness*] Lit. 'utters the declaring blessed.'

AND WHOSE SINS HAVE BEEN COVERED OVER ;
 BLESSED IS THE MAN OF WHOSE SIN THE LORD WILL NOT
 TAKE ACCOUNT " (Ps. xxxii. 1, 2).

This declaration of blessedness then, does it
 come simply to the circumcised, or to the uncir-
 cumcised as well? For ABRAHAM'S FAITH—so
 we affirm—WAS PLACED TO HIS CREDIT AS RIGHTEOUSNESS
 (Gen. xv. 6). What then were the circumstances under which
 this took place? Was it after he had been circumcised or
 before? Before, not after. And he received circumcision as a
 sign, a mark attesting the reality of the faith-righteousness
 which was his while still uncircumcised, that he might be the
 forefather of all those who believe even though they are uncir-
 cumcised—in order that this righteousness might be placed to
 their credit; and the forefather of the circumcised, namely of
 those who not merely are circumcised, but also walk in the
 steps of the faith which our forefather Abraham had while he
 was as yet uncircumcised.

Again, the promise that he should inherit the
 world did not come to Abraham or his posterity
 conditioned by Law, but by faith-righteousness.
 For if it is the righteous through Law who are heirs, then faith
 is useless and the promise counts for nothing. For the Law in-
 flicts punishment; but where no Law exists, there can be no
 violation of Law. All depends on faith, and for this reason—
 that acceptance with God might be an act of pure grace, so that
 the promise should be made sure to all Abraham's true descend-
 ants: not merely to those who are righteous through the Law,
 but to those who are righteous through a faith like that of Abra-
 ham. Thus in the sight of God in whom he believed, who gives
 life to the dead ~~and makes reference to things that do not exist,~~
 as though they did, Abraham is the forefather of all of us, as it is
 written, "I HAVE APPOINTED YOU TO BE THE FOREFATHER
 OF MANY NATIONS" (Gen. xvii. 5).

Under hopeless circumstances he hopefully believed, to the

11. *Circumcision as a sign* Lit. 'a sign of circumcision.' Cp. the English idiom, "I made him a present of a book." See also i. 5; viii. 23; 2 Cor. i. 22, n.

13. *Again* Or 'Yes, for.' The conclusion (that faith is the one supreme need) is sound, for it is confirmed by another distinct argument. See *Aorist*, Appendix A, 13.

15. *Punishment* Lit. 'anger.' Cp. v. 9; xiii. 4.

16. *Acceptance &c.* Lit. 'it might be in the way of unearned, unmerited favour.' All of us] Both Jews and Gentiles, who are believers.

17. *The dead* Cp. verse 19.

Abraham the
Father of all
who have
Faith.

end that he might become the forefather of many nations, in agreement with the words "EQUALLY NUMEROUS SHALL YOUR POSTERITY BE" (Gen. xv. 5). And without growing weak in faith he could contemplate his own vital powers which had now decayed—for he was nearly a hundred years old—and Sarah's barrenness; nor did he in unbelief doubt God's promise, but became mighty in faith, giving glory to God, and being absolutely certain that whatever promise He is bound by He is able also to make good. For this reason also his faith WAS PLACED TO HIS CREDIT AS RIGHTEOUSNESS (Gen. xv. 6).

Acceptance
with God is
still due to
Faith.

Nor was the fact of its being placed to his credit put on record for his sake only; it was for our sakes too. Faith, before long, will be placed to the credit of us also who are believers in Him who raised Jesus, our Lord, from the dead, who was surrendered to death because of the offences we had committed, and was raised to life because of the acquittal secured for us.

The happy
Results which
follow.

Standing then acquitted as the result of faith, let us enjoy peace with God through our Lord Jesus Christ, through whom also, as the result of faith, we have obtained an introduction into that state of favour with God in which we stand, and we exult in hope of some day sharing in God's glory. And not only so—we also exult in our sufferings, knowing as we do, that suffering produces fortitude; fortitude, ripeness of character; and ripeness of character,

25. *Because of . . . because of*] The majority of translators into English, including the A.V. and the R.V., render 'for . . . for.' Yet it is obvious that in that case the 'for' is used in two widely different senses—'delivered up because of our transgressions, raised again with a view to our justification.' But it appears highly improbable that Paul would have employed the same preposition with the same construction in two parallel and closely connected clauses to convey entirely different meanings, and it is also doubtful whether this form of expression is capable of conveying the latter of the two senses. With a verbal infinitive it seems both in classical and in Hellenistic Greek to signify 'because of' a present or past fact. (As to the former, numerous examples may be found in Aristotle, *Const. Ath.* by aid of Sandys' *Greek Index*.) And so when it occurs with a verbal noun that indicates action. There are four, and only four other passages in the N.T. precisely analogous in form, Matt. xv. 3, 6; Rom. iii. 25; Eph. iv. 18; and in these "to secure a hanging down," "to effect the passing over," "to cause their hearts to grow callous," are impossible renderings. In all these cases the preposition is retrospective. *Acquittal*] Cp. v. 18.

1. *Let us enjoy peace*] v.l. 'we have peace.'

2. *An introduction*] Lit. 'the (or, our) introduction.' *As the result of faith*] Or 'as the result of our faith.' v.l. omits these words. *Some day*] Words not in the Greek but required in idiomatic English.

3. *We also exult*] Or 'let us also exult.'

3, 4. *Suffering produces &c.*] I.E. 'he who suffers in a right spirit becomes (1) capable of uncomplaining endurance, (2) a veteran inured to conflict, and (3) brightly confident of ultimate victory.' *This hope*] Or, as before, 'hope.' Lit. 'the hope.'

hope ; and that this hope never disappoints, because God's love
for us floods our hearts through the Holy Spirit which has been
given to us. 5

For already, while we were still helpless, Christ
at the right moment died for the ungodly. Why, it
is scarcely conceivable that any one would die for
a simply just man : although for a good and lovable man perhaps
some one here and there will have the courage even to lay down
his life : but God gives proof of His love to us in Christ's dying
for us while we were still sinners. 6 7 8

If therefore we have now been pronounced free
from guilt through His blood, much more shall we
be delivered from God's anger through Him. For if
while we were hostile to God we were reconciled to Him through
the death of His Son, it is still more certain that now that we
are reconciled, we shall obtain salvation through Christ's life ;
and not only so, but we also exult in God through our Lord
Jesus Christ, through whom we have now obtained that recon-
ciliation. 9 10 11

What follows? This comparison. Through
one man sin entered into the world, and through
sin death, and so death passed to all mankind in
turn, in that all sinned. For prior to the Law sin was already
in the world ; only it is not entered in the account against us
when no Law exists. Yet death reigned as king from Adam
to Moses even over those who had not sinned, as Adam did,
against Law. And in Adam we have a type of Him whose
coming was still future. 12 13 14

But God's free gift immeasurably outweighs the
transgression. For if through the transgression of
the one individual the mass of mankind have died,
infinitely greater is the generosity with which
God's grace, and the gift given in His grace which found ex-
pression in the one man Jesus Christ, have been bestowed on
the mass of mankind. And it is not with the gift as it was with
the results of one individual's sin ; for the judgement which one 15 16

5. *Floods*] S.H.'s rendering. Lit. 'has been poured out in, and there remains.'
In the Greek the tense is the perfect.

5, 6. *To us. For already* v.l. 'to us, if at least.'

9. *God's anger*] Or 'punishment,' as in iv. 15. Lit. 'the anger.'

13. *Entered in the account*] The word occurs in only one other passage in the N.T.
(Philem. 18).

15-20. *Transgression*] Or 'false step.'

15, 19. *The mass of mankind*] Lit. 'the many.'

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individual provoked resulted in condemnation, whereas the free gift after a multitude of transgressions results in acquittal. For if, through the transgression of the one individual, Death made use of the one individual to seize the sovereignty, all the more shall they who receive God's overflowing grace and gift of righteousness reign as kings in Life through the one individual, Jesus Christ.

It follows then that just as the result of a single transgression is a condemnation which extends to the whole race, so also the result of a single decree of righteousness is a life-giving acquittal which extends to the whole race. For as through the disobedience of the one individual the mass of mankind were constituted sinners, so also through the obedience of the One the mass of mankind will be constituted righteous. Now Law was brought in later on, so that transgression might increase; but where sin increased, grace has overflowed; in order that as sin has exercised kingly sway in inflicting death, so grace, too, may exercise kingly sway in bestowing a righteousness which results in the Life of the ages through Jesus Christ our Lord.

A new Life and Character result from Acceptance with God.

To what conclusion, then, shall we come? Are we to persist in sinning in order that the grace extended to us may be the greater? No, indeed; how shall we who have died to sin, live in it any longer? And do you not know that all of us who have been baptized into Christ Jesus were baptized into His death? Well, then, we by our baptism were buried with Him in death, in order that, just as Christ was raised from among the dead by the Father's

18. *Life-giving*] Cp. verse 21. *Acquittal*] The form here used is found also in iv. 25, the exact meaning being less the absolution as pronounced or procured than the act of absolving. *Acquittal extending &c.*] Whether the acquittal that comes to all men in Christ is accepted by all or only by some is an open question so far as this passage is concerned.

20. *That transgression might increase*] Or 'in order to increase transgression.'—*Has overflowed*] The word occurs also in 2 Cor. vii. 4.

21. *May exercise kingly sway*] Or 'may become king.' See *Aorist*, p. 20, n.

3. *Into*] I.E. 'into association, incorporation, union with.' Or 'unto.' 'All of us who have been baptized unto Christ have been baptized unto His death;' i.e. to teach us the absolute necessity of becoming dead with Him to self and sin and the world.

4. *We by our baptism &c.*] Or 'When we descended into the baptismal water, that meant that we died with Christ—to sin' (S.H.). *In death*] Lit. 'into (or, unto) death.' Some connect these words with 'baptism,' and translate 'by our baptism unto death we were buried with Him.' *Glorious power*] Cp. John xi. 40.

glorious power, we also should live an entirely new life, for since we have become one with Him by sharing in His death, we shall also be one with Him by sharing in His resurrection. This we know—that our old self was nailed to the cross with Him, in order that our sinful nature might be deprived of its power, so that we should no longer be the slaves of sin; for he who has paid the penalty of death stands absolved from his sin.

But, seeing that we have died with Christ, we believe that we shall also live with Him; because we know that Christ, having come back to life, is no longer liable to die: death no longer has any power over Him. For by the death which He died He became, once for all, dead in relation to sin; but by the life which He now lives He is alive in relation to God. In the same way you also must regard yourselves as dead in relation to sin, but as alive in relation to God, because you are in Christ Jesus.

Let not Sin therefore reign as king in your mortal bodies, causing you to be in subjection to their cravings; and no longer lend your faculties as unrighteous weapons for Sin to use; on the contrary surrender your very selves to God as living men who have risen from the dead, and surrender your several faculties to God, to be used as weapons to maintain the right, for Sin shall not be lord over you, since you are subjects not of Law, but of grace.

Are we therefore to sin because we are no longer under the authority of Law, but under Christians are pledged to live Christlike Lives. grace? No, indeed! Do you not know that if you surrender yourselves as bondservants to obey

5. *By sharing in* Lit. 'by the likeness of.'

7. *Has paid &c.* Lit. 'has died;' not 'is dead.' The distinction is expressed in Latin or French, but can be in English and in Greek. The classical scholar will find an excellent example in Euripides *Alc.* 541, "Those who have died (aorist) are dead (perfect)." See also *Aorist*, p. 24. The sense here is that the past sins of the man who is so closely united with Christ that God regards him as having been nailed to the very cross with Him, are blotted out because the punishment has been borne, and God's just self is now enlisted on the sinner's side. It is because God is "faithful and just" (1 John i. 9) that He forgives us. I cannot with justice inflict a second time punishment which has already been borne. So the sinner, now free from guilt, makes a new start with a spotless record. *Stands absolved* Or 'is justified,' in the Pauline sense of the word. The tense is the Greek perfect—the verdict of "Not guilty" has been pronounced, the charge has been for ever cancelled. See *Aorist* vii. 3, 4.

8. *Have died* Or 'died;' not 'are dead.' See verse 7, n.

10. *He is alive in relation to God.* Paraphrase thus: 'The Lord laid on Him the iniquity of us all, but with one mighty effort He bore away the hateful load and now has done with sin forever. Henceforth He lives to display the glorious perfections of the Father, and to enjoy unhindered communion with Him.'

13. *Weapons* Or 'tools,' 'implements.' *As living &c.* Or perhaps, 'as men now living after having been dead.'

16. *Become* Lit. 'are' (henceforth). Thus no one can long remain his own

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any one, you become the bondservants of him whom you obey, whether the bondservants of Sin (with death as the result) or of Duty (resulting in righteousness)? But thanks be to God 17 that though you were once in thralldom to Sin, you have now yielded a hearty obedience to that system of truth in which you have been instructed. You were set free from the tyranny of 18 Sin, and became the bondservants of Righteousness—your 19 human infirmity leads me to employ these familiar figures—and just as you once surrendered your faculties into bondage to Impurity and ever-increasing disregard of Law, so you must now surrender them into bondage to Righteousness ever advancing towards perfect holiness. For when you were the bondservants 20 of Sin, you were under no sort of subjection to Righteousness. At that time, then, what benefit did you get from conduct which 21 you now regard with shame? Why, such things finally result in death. But now that you have been set free from the 22 tyranny of Sin, and have become the bondservants of God, you have your reward in being made holy, and you have the Life of the ages as the final result. For the wages paid by Sin are death ; 23 but God's free gift is the Life of the ages bestowed upon us in Christ Jesus our Lord.

Christ frees us from mere outward Rules.

Brethren, do you not know—for I am writing 1 7
 Death frees us to people acquainted with the Law—that it is
 from Law. during our lifetime that we are subject to the Law?

A wife, for example, whose husband is living is bound to him by 2
 into Law; but if her husband dies the law that bound her to
 the Law, even in the days of the apostles, is abundantly evident ; see Eph.
 him has ^{been} now no hold over her. This accounts for the fact that 3
 if during her husband's life she lives with another man, she will
 be stigmatized as an adulteress ; but that if her husband is dead

25, the morally and spiritually. He is only free to choose, by repeated acts of sub-
 ject of, whether he will become the slave of Sin, or the bondservant of Christ and
 duty, in

17. *is we yielded*] More exactly, 'have begun to yield.' See *Aorist* vi. 6.
System of truth] Lit. 'model of teaching.' That there were false teachers in the
 early church, even in the days of the apostles, is abundantly evident ; see Eph.
 iv. 20 ; 1 John iv. 1. *Instructed*] Cp. the use of the cognate noun in Matt. xv. ;
 Mark vii. 17. here the tradition of the Elders is referred to, and other passages in
 which it indicates oral instruction in Christian truth, though, strictly speaking, it
 is not the person taught, but the thing taught, that is handed over. Cp. vii. 2, 6 ;
 Gal. v. 4 ; and the common though inaccurate expression, "He has been given a
 good appointment."

2. *The law has now no hold over her*] Lit. 'she is abrogated from the law.' Cp.
 verse 6 ; vi. 17.

3. *No longer under the old prohibition*] Lit. 'free from the law.'

she is no longer under the old prohibition, and even though she marries again, she is not an adulteress.

Union with Christ frees us from Law. So, my brethren, to you also the Law died through the incarnation of Christ that you might be wedded to Another, namely to Him who rose from the dead in order that we might yield fruit to God. For whilst we were under the thralldom of our earthly natures, sinful passions—made sinful by the Law—were always being aroused to action in our bodily faculties that they might yield fruit to death. But seeing that we have died to that which once held us in bondage, the Law has now no hold over us, so that we render a service which, instead of being old and formal, is new and spiritual.

What follows? Is the Law itself a sinful thing? The Law a good and holy Thing. No, indeed; on the contrary, unless I had been taught by the Law, I should have known nothing of sin as sin. For example, I should not have known what covetousness is, if the Law had not repeatedly said, "Thou shalt not covet" (Exod. xx. 14, 17; Deut. v. 18, 21). Sin took advantage of this, and by means of the Commandment stirred up within me every kind of coveting; for apart from Law sin would be dead. Once, apart from Law, I was alive, but when the Commandment came, sin sprang into life, and I died; and, as it turned out, the very Commandment which was to bring me life, brought me death. For sin seized the advantage, and, by means of the Commandment it completely deceived me, and also put me to death. So that the Law itself is holy, and the Commandment is holy, just and good. Did then a thing which is good become death to me? No, indeed, but sin did; so that through its bringing about death by means of what was good, it might be seen in its true light as sin, in order that by means of the Commandment the unspeakable sinfulness of sin might be plainly shown.

4. *You . . . we*] By this change of person, St. Paul associates himself with the rest of "God's loved ones" (i. 7). *To you also, the Law died*] Lit. 'you also were put to death in relation to the Law.' *Incarnation*] Lit. 'body.'

5. *Made sinful &c.*] See verses 7-13. *Being aroused to action*] Or, 'at work.'

6. *The Law has now &c.*] Lit. 'we have been abrogated from the L^w.' Cp. verse 2. *Formal*] Or 'ceremonial.'

7. *Should have known*] Or 'knew.' For the thought cp. iii. 20. *Repeatedly*] Whenever the Decalogue was read. The Greek tense is the imperfect.

8. *The Commandment*] The one just quoted as a specimen of the whole Law. *Every kind of coveting*] See Exod. xx. 17; Mark i. 5, n.

9. *Sprang*] Or 'returned.' Cp. Mark x. 51, 52, n.

11. *Also*] Lit. 'by means of it.'

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Man's higher and lower Natures. For we know that the Law is a spiritual thing ; 14
 but I am unspiritual—the slave, bought and sold,
 of sin. For what I do, I do not recognize as my 15
 own action : what I desire to do is not what I do, but what
 I am averse to is what I do. But if I do that which I do not 16
 desire to do, I admit the excellence of the Law, and now it is 17
 no longer I that do these things, but the sin which has its home 18
 within me does them. For I know that in me, that is, in my
 lower self, nothing good has its home ; for while the will to do
 right is present with me, the power to carry it out is not. For 19
 what I do is not the good thing that I desire to do ; but the evil
 thing that I desire not to do, is what I constantly do. But if I 20
 do that which I desire not to do, it can no longer be said that it
 is I who do it, but the sin which has its home within me does it.

The Conflict even in a good Man's Heart. I find therefore the law of my nature to be 21
 lying in ambush for me. For in my inmost self 22
 all my sympathy is with the Law of God ; but I discover within 23
 me a different Law at war with the Law of my understanding,
 and leading me captive to the Law which is everywhere at work
 in my body—the Law of sin.

(Unhappy man that I am ! who will rescue me 24
 Not the Law, but Christ, gives Deliverance. from this death-burdened body? Thanks be to God 25
 through Jesus Christ our Lord !) To sum up then,
 with my understanding, I—my true self—am in
 servitude to the Law of God, but with my lower nature I am
 in servitude to the Law of sin.

15. *I do not recognize as my own action*] Or 'I do, without knowing what I am doing,' as the blind slave of indwelling sin.

18. *Lower self*] Lit. 'flesh,' a word conveying a much narrower sense than that which St. Paul often intended. Man has a higher nature which links him to God, and to which we give the names of 'spirit,' 'conscience,' 'will.' He has also a lower nature which makes him to some extent akin to the beasts which perish, and includes not simply his body, but also his mind in the degree in which that consists of merely earthly thoughts, feelings, affections, appetites and ambitions. The apostle gives the name of 'flesh' to the whole of this earthly nature, especially so long as it remains sinful, i.e. continues in rebellion against the higher nature, which is its God-appointed ruler. Thus from his point of view hatred, envy, bad temper, ill-natured talk, worldly ambition, pride, selfishness, self-righteousness, self-will, unbelieving and rebellious thoughts of God, a lack of industry, an indisposition to pray, deficiency in courage or straightforwardness, all excessive social or domestic affections, all false patriotism, and all unhealthy curiosity and undue pursuit of knowledge, are manifestations of the 'flesh,' or sinful earthly nature, equally with grosser and more animal indulgences. So the example quoted in verse 7 is not that of a bodily appetite. Cp. also the 'works of the flesh' enumerated in Gal. v. 19-21. *Is present*] Lit. 'lies by my side,' so in verse 21.

21. *Law*] Or 'rule.' *Lying in ambush*] Or 'is present,' as in verse 18.

23. *A different Law*] That of a cohort of fiercely raging passions. *Is everywhere at work in my body*] Lit. 'exists in my members.' It exists there, dwells there (verses 17, 20), fights hard there but fails to gain the victory after all (vi. 14).

Christ frees us from Sin and Death.

Forgiveness
and spiritual
Power.

There is therefore now no condemnation to those who are in Christ Jesus; for the Spirit's Law—telling of Life in Christ Jesus—has set me free from the Law that deals only with sin and death. For what was impossible to the Law—powerless as it was because it acted through frail humanity—God effected. Sending His own Son in a body like that of sinful human nature and as a sacrifice for sin, He pronounced sentence upon sin in human nature; in order that in our case the requirements of the Law might be fully met, for our lives are regulated not by our earthly, but by our spiritual natures.

Our sinful
Natures bear
deadly Fruit.

For if men are controlled by their earthly natures, they give their minds to earthly things; if they are controlled by their spiritual natures, they give their minds to spiritual things. Because for the mind to be given up to earthly things means death; but for it to be given up to spiritual things means Life and peace. Abandonment to earthly things is a state of enmity to God. Such a mind does not submit to God's Law, and indeed cannot do so. And they whose hearts are absorbed in earthly things cannot please God.

God gives us
His own Spirit
of Life.

You, however, are not devoted to earthly, but to spiritual things, if the Spirit of God is really dwelling in you; whereas if any man has not the Spirit of Christ, such a one does not belong to Him. But if Christ is in you, though your body is dead because of sin, yet your spirit has Life because of righteousness; and if the Spirit of Him who raised up Jesus from the dead is dwelling in you, He who raised up Christ from the dead will give Life also to your mortal bodies because of His Spirit who dwells in you.

A holy Life is
now possible.

Therefore, brethren, it is not to our lower natures that we are under obligation that we should live by their rule; for if you so live, death

2. *Telling of* Cp. 2 Cor. iii. 7. *Me* v.l. 'you.'

3. *Humanity, human nature* Lit. 'flesh.' Cp. vii. 18, n. *Pronounced &c.* The sentence falls on the sin, not (verse 1) on the sinner who is in Christ. *Sentence* of death; the sin shall perish—not the sinner, if he repents. "The obedience of Christ 'even unto death' in human flesh was sin's death-warrant" (Vaughan).

10. *Because of sin* Cp. 15.

11. *Because of* v.l. 'by means of.'

13. *The spirit* i.e. 'your higher spiritual nature,' as in verses 4, 5; in distinction from the Spirit of God, as also in verses 9, 16. *Your old bodily habits* Lit. 'the doings of the body.'

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is near; but if, through being under the sway of the spirit, you are putting your old bodily habits to death, you will live.

Through the Spirit we are Sons of God. For they who are led by God's Spirit are, all of them, God's sons. You have not for the second time acquired the consciousness of being slaves—a consciousness which fills you with terror. But you have acquired a deep inward conviction of having been adopted as sons—a conviction which prompts us to cry aloud, "Abba! our Father!" The Spirit Himself bears witness, along with our own spirits, to the fact that we are children of God; and if children, then heirs too—heirs of God and co-heirs with Christ; if indeed we are sharers in Christ's sufferings, in order that we may also be sharers in His glory.

All Creation to be perfected and glorified. Why, what we now suffer I count as nothing in comparison with the glory which is soon to be manifested in us. For all creation, gazing eagerly as if with outstretched neck, is waiting and longing to see the manifestation of the sons of God. For the Creation fell into subjection to failure and unreality (not of its own choice, but by the will of Him who so subjected it); yet there was always the hope that at last the Creation itself would also be set free from the thralldom of decay so as to enjoy the liberty that will attend the glory of the children of God.

Man's whole Nature will be glorified. For we know that the whole of Creation is groaning together in the pains of childbirth until this hour. And more than that, we ourselves, though we possess the Spirit as a foretaste and pledge of the glorious future, yet we ourselves inwardly sigh as we wait and long for open recognition as sons through the deliverance of our bodies. It is *in hope* that we have been saved; but an object of hope is such no longer when it is present to view; for when a man has a thing before his eyes, how can he be said to hope for it? But if we hope for something which we do not see, then we eagerly and patiently wait for it.

20. *Fell &c.*] Or 'was condemned to have its energies marred and frustrated' (S.H.). See Gen. iii. 17-19. "The whole book of Ecclesiastes is a commentary upon this verse" (Vaughan).

23. *We ourselves*] Lit. 'we ourselves also.' *The Spirit . . . future*] Lit. 'the first-fruits of the Spirit.' A similar expression occurs in 2 Cor. i. 22; v. 5; Eph. i. 14. *Deliverance*] Lit. 'ransoming,' as of prisoners of war reduced to slavery, whose freedom however is now purchased.

24. *An object of hope*] Lit. 'a hope.' The same word is used in Tit. ii. 13, and 'promises' is used for 'things promised' in Heb. xi. 13. *For when &c.*] v.l. 'for who hopes for that which he has before his eyes?'

The *He's* of In the same way the Spirit also helps us in our 26
 the Holy Spirit weakness ; for we do not know what prayers to
 in Prayer. offer nor in what way to offer them, but the Spirit
 Himself pleads for us in yearnings that can find no words, and 27
 Searcher of hearts knows what the Spirit's meaning is, because
 His intercessions for God's people are in harmony with God's will.
 Now we know that for those who love God all 28
 Confidence in things are working together for good—for those, I
 'the one far- off Divine mean, whom with deliberate purpose He has
 Event.' called. For those whom He has known before- 29
 hand He has also pre-destined to bear the likeness of His Son,
 that He might be the Eldest in a vast family of brothers ; and 30
 those whom He has pre-destined He also has called ; and those
 whom He has called He has also declared free from guilt ; and
 those whom He has declared free from guilt He has also
 crowned with glory.

What then shall we say to this ? If God is on 31
 God's mar- our side, who is there to appear against us ? He- 32
 vellous Love. who did not withhold even His own Son, but gave
 Him up for all of us, will He not also with Him freely give us
 all things ? Who shall impeach those whom God has chosen ? 33
 God declares them free from guilt. Who is there to condemn 34
 them ? Christ Jesus died, or rather has risen to life again. He
 is also at the right hand of God, and is interceding for us. Who 35
 shall separate us from Christ's love ? Shall affliction or distress,
 persecution or hunger, nakedness or danger or the sword ? As 36
 it stands written in the Scripture,

"FOR THY SAKE THEY ARE, ALL DAY LONG, TRYING TO
 KILL US ;

WE HAVE BEEN LOOKED UPON AS SHEEP DESTINED FOR
 SLAUGHTER " (Ps. xlv. 22).

Yet amid all these things we are more than conquerors through 37
 Him who has loved us. For I am convinced that neither death 38

27. *Because*] Or 'that.'

28. *All things are working &c.*] v.l. 'in all things God is working for good with those.

29, 30. *Known beforehand*] Cp. Luther's German rendering, Diodati's Italian, De Sacy's French, as well as Segond's and Stapfer's, and the Dutch of the Synod of Dordrecht. Or 'knew beforehand,' 'called,' &c. The last of these eight verbs may be understood as anticipating the future or as signifying a representative glorification. "He who represented them in death continues still to represent them in glory." Cp. Eph. ii. 6. But the consecrated Christian already wears upon his brow an unseen crown of glory.

34. *Jesus*] v.l. omits. *He is also*] Lit. 'who is also.' v.l. omits 'also.'

37. *More than conquerors*] Or 'gloriously triumphant.'

38. *Things future*] Lit. 'things soon to be.' *Forces of nature*] Cp. Job xxxviii.

nor life, neither the lower ranks of evil angels nor the higher, neither things present nor things future, nor the forces of nature, nor height nor depth, nor any other created thing, will be able to separate us from the love of God which rests upon us in Christ Jesus our Lord. 39

The Unbelief of the Jews.

Paul's grief at the Rejection of the Jews. I am telling you the truth as a Christian man—it is no falsehood, for my conscience enlightened, as it is, by the Holy Spirit adds its testimony to mine—when I declare that I have deep grief and unceasing anguish of heart. For I could pray to be accursed from Christ on behalf of my brethren, my human kinsfolk—for such the Israelites are. To them belongs recognition as God's sons, and they have His glorious Presence and the Covenants, and the giving of the Law, and the Temple service, and the ancient Promises. To them the Patriarchs belong, and from them in respect of His human lineage came the Christ, who is exalted above all, God blessed throughout the ages. Amen. 1 9 2 3 4 5

The Promises of God had Limitations. Not however that God's word has failed; for all who have sprung from Israel do not count as Israel, nor because they are Abraham's posterity do they all count as Abraham's true children; but the promise was "THROUGH ISAAC SHALL YOUR POSTERITY BE RECKONED" (Gen. xxi. 12). In other words, it is not the children by natural descent who count as God's children, but the children made such by the promise are regarded as Abraham's posterity. For the words are the language of promise and run thus, "ABOUT THIS TIME NEXT YEAR I WILL COME, AND SARAH SHALL HAVE A SON" (Gen. xviii. 10). Nor is that all: later on there was Rebecca too. She was soon to bear two children to her husband, our forefather Isaac—and even then, though they were not then born and had not done anything either good or evil, yet in order that God's electing purpose might not be frustrated, based, as it was, not on their actions but on the will of Him who called them, she was told, "THE ELDER OF THEM WILL BE BONDSERVANT TO THE YOUNGER" (Gen. xxv. 23); 6 7 8 9 10 11 12

31 (A.V. and R.V. margin), 33, R.V. and Rodwell's Translation; Dan. x. 13, 20; Matt. xxiv. 29; Mark xiii. 25; Luke xxi. 26; Eph. ii. 2; 1 Pet. ix. 11; xvi. 5.

3. *I could pray*] Were it not an impossibility for the request to be granted. *Accursed from Christ*] Severed from Christ and devoted to destruction.

4. *The ancient Promises*] Lit. 'the Promises.'

10. *Later on there was*] Lit. 'but.'

which agrees with the other Scripture which says, "JACOB I HAVE LOVED, BUT ESAU I HAVE HATED" (Mal. i. 2, 3). 13

What then are we to infer? That there is 14
 God's Freedom of Action in God? No, indeed; the solution is 15
 defended.

found in His words to Moses, "WHEREVER I SHOW MERCY IT SHALL BE, NOTHING BUT MERCY, AND WHEREVER I SHOW COMPASSION IT SHALL BE SIMPLY COMPASSION" (Exod. xxxiii. 19). And from this we learn that everything is 16
 dependent not on man's will or endeavour, but upon God who has mercy. For the Scripture said to Pharaoh, "IT IS FOR 17
 THIS VERY PURPOSE THAT I HAVE LIFTED YOU SO HIGH—THAT I MAY MAKE MANIFEST IN YOU MY POWER, AND THAT MY NAME MAY BE PROCLAIMED FAR AND WIDE IN ALL THE EARTH" (Exod. ix. 16); which is a proof that wherever He 18
 chooses He shows mercy, and wherever He chooses He hardens the heart.

"Why then does God still find fault?" you will 19
 The Potter ask; "for who is resisting His will?" Nay, but 20
 and the Clay.

who are you, a mere man, that you should cavil against GOD? SHALL THE THING MOULDED SAY TO HIM WHO MOULDED IT, "WHY HAVE YOU MADE ME THUS?" (Isa. xxix. 16.) Or has not the potter rightful power over the 21
 clay to make out of the same lump one vessel for more honourable and another for less honourable uses? And what if God, 22
 while choosing to make manifest the terrors of His anger and to show what is possible with Him, has yet borne with long-forbearing patience with the subjects of His anger who stand ready for destruction, in order to make known His infinite goodness towards the subjects of His mercy whom He has prepared beforehand for glory, even towards us whom He has called not 24
 only from among the Jews but also from among the Gentiles?

So also in Hosea He says, 25
 Old Testament Predictions on the Subject. "I WILL CALL THAT NATION MY PEOPLE WHICH WAS NOT MY PEOPLE,

12. *Have loved . . . have hated*] If the 'have' were omitted, the English would represent the Greek imperfect, but we have the aorist here. See *Aorist* xi. 3, and cp. Rom. viii. 29, 30, n.

16. *Is dependent not &c.*] Or 'rests not with the man who is willing or who runs (the race), but with &c.' *Endeavour*] Lit. 'the (man) running,' as in the foot-race. The 'will and endeavour' of Paul, like those of Moses, were for his brethren's salvation, but as yet they had been in vain.

18. *Hardens*] See Vaughan's admirable note.

20. *A mere man*] Lit. 'O man.'

22. *Stand ready*] Greek perfect. See *Aorist* vii. 3, 4.

23. *In order &c.*] v.l., 'and in order &c.' *His infinite goodness*] Lit. 'the wealth

AND I WILL CALL HER BELOVED WHO WAS NOT BE-
LOVED;

AND IN THE PLACE WHERE IT WAS SAID TO THEM, 26
'NO PEOPLE OF MINE ARE YOU,'

THERE SHALL THEY BE CALLED SONS OF THE EVER-
LIVING GOD" (Hos. ii. 23).

And Isaiah cries aloud concerning Israel, "THOUGH THE 27
NUMBER OF THE SONS OF ISRAEL BE LIKE THE SANDS OF THE 28
SEA, ONLY A REMNANT OF THEM SHALL BE SAVED; FOR THE 28
LORD WILL HOLD A RECKONING UPON THE EARTH, MAKING 29
IT EFFICACIOUS AND BRIEF" (Isa. x. 22; xxviii. 22). Even as 29
Isaiah says in an earlier place, "WERE IT NOT THAT THE 30
LORD, THE GOD OF HOSTS, HAD LEFT US SOME FEW DESCEND-
ANTS, WE SHOULD HAVE BECOME LIKE SODOM, AND HAVE
COME TO RESEMBLE GOMORRAH" (Isa. i. 9).

To what conclusion does this bring us? Why, 30
Gentiles find Acceptance. that the Gentiles, who were not in pursuit of right-
The Jews do not. eousness, have overtaken it—a righteousness, 31
however, which arises from faith; while the chil- 31
dren of Israel, who were in pursuit of a Law that could give 32
righteousness have not arrived at one. Why not? Because 32
they were pursuing a righteousness which should arise not from 33
faith, but from what they regarded as merit. They struck their 33
foot against the stone which lay in their way; in agreement
with the statement of Scripture,

"SEE, I AM PLACING ON MOUNT ZION A STONE FOR PEOPLE
TO STUMBLE AT, AND A ROCK FOR THEM TO TRIP OVER, AND
YET HE WHOSE FAITH RESTS UPON IT SHALL NEVER HAVE
REASON TO FEEL ASHAMED" (Isa. viii. 14; xxviii. 16).

Brethren, the longing of my heart, and my prayer to God, on 1 10
behalf of my countrymen is for their salvation. For I bear 2

of His glory.' God's essential 'glory' is His self-sacrificing goodness and love. *Pre-
pared*] Or 'destined.' See Hatch, *Biblical Greek*, p. 54.

26. *Ever-living*] Lit. 'living.'

28. *Hold a reckoning*] Or 'execute a sentence.' *Making it efficacious*] Or
'finishing it up.' The figure is apparently taken from the final operations in weaving,
the etymological meaning being 'bringing the ends together.' See Matt. xxviii.
20, n.

29. *Says*] Lit. 'has said.' See *Aorist* vii. 8. *Hosts*] The armies either of Heaven
or of Israel. Cp. Jas. v. 4.

30. *The Gentiles*] Or perhaps 'Gentiles,' without the article. But the Greek
idiom, in speaking of any nation or group of nations as a whole, not only permits but
prefers the omission of the article ("the Hellenes" alone excepted), and as 'Israel'
(verse 31) is named as a whole, it is most natural to understand similarly this men-
tion of the Gentile race as a whole. *Pursuit*] As in the foot-race. Cp. verse 16, n.

31. *The children of Israel*] Lit. simply 'Israel.'

32. *What they regarded as merit*] Lit. 'works.'

1. *Longing*] Lit. 'good pleasure.' There is a mixture of constructions here. We

Israel refuses
Salvation
through
Faith.

witness that they possess an enthusiasm for God, but it is an unenlightened enthusiasm. Ignorant of the righteousness which God provides and building their hopes upon a righteousness of their own, they have refused submission to God's righteousness. For as a means of righteousness Christ is the termination of Law to every believer.

The Nearness
of Christ and
His Salvation.

Moses says that he whose actions conform to the righteousness required by the Law shall live by that righteousness. But the righteousness which is based on faith speaks in a different tone. "Say not in your heart," it declares, "Who shall ascend to heaven?"—that is to bring Christ down; "nor Who shall go down into the abyss?"—that is, to bring Christ up again from the grave. But what does it say? "The Message is close to you, in your mouth and in your heart" (Deut. xxx. 12-14); that is, the Message which we are publishing about the faith—that if with your mouth you confess Jesus as Lord and in your heart believe that God brought Him back to life, you shall be saved. For with the heart men believe and obtain righteousness, and with the mouth they make confession and obtain salvation.

The Promise
is for all.

The Scripture says, "NO ONE WHO BELIEVES IN HIM SHALL HAVE REASON TO FEEL ASHAMED" (Isa. xxviii. 16). Jew and Gentile are on precisely the same footing; for the same Lord is Lord over all, and is infinitely kind to all who call upon Him for deliverance. For "EVERY ONE, WITHOUT EXCEPTION, WHO CALLS ON THE NAME OF THE LORD SHALL BE SAVED" (Joel ii. 32).

Preaching
makes known
the Saviour's
Name.

But how are they to call on One in whom they have not believed? And how are they to believe in One whose voice they have never heard? And how are they to hear without a preacher? And how are men to preach unless they have been sent to do so? As it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GLAD TIDINGS OF GOOD" (Isa. lii. 7)!

may render more freely, 'that which would delight my heart, and for which my prayer rises to God on their behalf, is their salvation.'

3. *Building &c.*] Lit. 'endeavouring to make their own (righteousness) stand. Righteousness] Or 'method of righteousness.'

4. *Termination of Law.*] Or 'the end the Law had in view.'

5. *Says*] Lit. 'writes.'

7. *Abyss*] Or 'Bottomless Pit.' Cp. Luke viii. 31; Rev. ix. 1, 2, 11; xi. 7; xvii. 8; xx. 1, 3. *Up again*] Cp. Eph. iv. 8 n.

12. *And is infinitely kind*] Lit. 'being rich.'

The World-
wide Diffusion
of the Gospel.

But, some will say, they have not all hearkened 16
to the Good News. No, for Isaiah asks, "LORD,
WHO HAS BELIEVED THE MESSAGE THEY HAVE
HEARD FROM US" (Isa. liii. 1)? And this proves that faith 17
comes from a message heard, and that the message comes
through its having been spoken by Christ. But, I ask, have they 18
not heard? Yes, indeed:

"TO THE WHOLE WORLD THE PREACHERS' VOICES HAVE
SOUNDED FORTH,
AND THEIR WORDS TO THE REMOTEST PARTS OF THE
EARTH" (Ps. xix. 4).

But again, did Israel fail to understand? Listen to Moses first: 19
he says,

"I WILL FIRE YOU WITH JEALOUSY AGAINST A NATION WHICH
IS NO NATION,
AND WITH FURY AGAINST A NATION DEVOID OF UNDER-
STANDING" (Deut. xxxii. 21).

And Isaiah, with strange boldness, exclaims, 20

"I HAVE BEEN FOUND BY THOSE WHO WERE NOT LOOKING
FOR ME,

I HAVE REVEALED MYSELF TO THOSE WHO WERE NOT
INQUIRING OF ME" (Isa. lxi. 1).

While as to Israel he says, "ALL DAY LONG I HAVE 21
STRETCHED OUT MY ARMS TO A SELF-WILLED AND FAULT-
FINDING PEOPLE" (Isa. lxi. 2).

I ask then, Has God cast off His people? 11
Israel will at
last be saved. No, indeed. Why, I myself am an Israelite, of the

posteriority of Abraham and of the tribe of Benjamin. 2
God has not cast off His people whom He knew before-
hand. Or are you ignorant of what Scripture says in speaking
of Elijah—how he pleaded with God against Israel, saying,
"LORD, THEY HAVE PUT THY PROPHETS TO DEATH, AND 3
HAVE OVERTHROWN THY ALTARS; AND NOW THAT I ALONE
REMAIN THEY ARE THIRSTING FOR MY BLOOD" (1 Kings
xix. 10). But what did God say to him in reply? "I HAVE 4
RESERVED FOR MYSELF SEVEN THOUSAND MEN WHO HAVE
NEVER BENT THE KNEE TO BAAL" (1 Kings xix. 18). In the 5
same way also at the present time there has come to be a

18. *The preachers'* Lit. 'their'; referring in the original Hebrew to the works of nature, but here applied by the apostle to the heralds of the Good News.

19. *Understand!* How their privileges were invaded.

21. *Arms!* See *Aorist*, p. 5.

3. *Overtthrown!* Lit. 'dug down.'

remnant whom God in His grace has selected. But if it is in His grace that He has selected them, then His choice is no longer determined by human actions; otherwise grace would be grace no longer.

^{Jewish}
^{Believers few}
^{as yet.} How then does the matter stand? It stands thus: that which Israel are in earnest pursuit of, they have not obtained; but God's chosen servants

have obtained it, and the rest have become hardened. And so Scripture says, "GOD HAS GIVEN THEM A SPIRIT OF DROWSINESS—EYES TO SEE NOTHING WITH AND EARS TO HEAR NOTHING WITH—EVEN UNTIL NOW" (Isa. xxix. 10; Deut. xxix. 4). And David says,

"LET THEIR VERY FOOD BECOME A SNARE AND A TRAP TO THEM,

A STUMBLING-BLOCK AND A RETRIBUTION.

LET DARKNESS COME OVER THEIR EYES THAT THEY MAY BE UNABLE TO SEE,

AND MAKE THOU THEIR BACKS CONTINUALLY TO STOOP"

(Ps. lxi. 22, 23).

I ask, however, "Have they stumbled so as to be finally ruined?" No, indeed; but by their lapse salvation has come to the Gentiles in order to arouse the jealousy of the Children of Israel; and if their lapse is the enriching of the world, and their overthrow the enriching of the Gentiles, will not still greater good follow their restoration?

But to you Gentiles I say that, since I am an apostle specially sent to the Gentiles, I take pride in my ministry, trying whether I can succeed in rousing my own countrymen to jealousy and thus save some of them. For if their having been cast aside has carried with it the reconciliation of the world, what will their being accepted again be but Life out of death?

^{Gentiles}
^{warned not to}
^{be proud.} Now if the firstfruits of the dough are holy, so also is the whole mass (Num. xv. 19-21); and if the root of a tree is holy, so also are the branches.

And if some of the branches have been pruned away, and you, although you were but a wild olive, have been grafted in among them and have become a sharer with others in the rich sap of the root of the olive tree, beware of glorying over the natural

6. v.l. adds 'But if it is through works, then it is no longer grace; since work is work no longer.'

12. *Enriching*] Lit. 'riches.'

13. *Since*] Lit. 'since therefore.' But see *Aorist*. Appendix B, 4.

17. *Rich sap of the root*] Lit. 'root of the fatness.' v.l. 'root and of the fatness.'

branches; or if you are so glorying, do not forget that it is not you who uphold the root: the root upholds you.

The Kindness and Severity of God. "Branches have been lopped off," you will say, 19
 "for the sake of my being grafted in." This is 20
 true; yet it was their unbelief that cut them off, and you only stand through your faith. Do not be puffed up with pride: tremble rather—for if God did not spare the 21
 natural branches, neither will He spare you. Notice therefore 22
 God's kindness and God's severity: on those who have fallen His severity has descended, but upon you His kindness has come, provided that you do not cease to respond to that kindness; otherwise you will be cut off also. Moreover, if they 23
 turn from their unbelief, they too will be grafted in. For God is powerful enough to graft them in again; and if you were cut 24
 from that which by nature is a wild olive and contrary to nature were grafted into the good olive-tree, how much more certainly will these natural branches be grafted on their own olive-tree?

God's Purpose one of Mercy to all alike. For there is a truth, brethren, not revealed 25
 hitherto, of which I do not wish to leave you in ignorance, for fear you should attribute superior wisdom to yourselves—the truth, I mean, that partial blindness has fallen upon Israel until the great mass of the Gentiles have come in; and so all Israel will be saved; as is declared in 26
 Scripture,

"FROM MOUNT ZION A DELIVERER WILL COME:

HE WILL REMOVE ALL UNGODLINESS FROM JACOB;
 AND THIS SHALL BE MY COVENANT WITH THEM 27

(Isa. lix. 20, 21);

WHEN I HAVE TAKEN AWAY THEIR SINS" (Isa. xxvii. 9).

In relation to the Good News, the Jews are God's enemies for 28
 your sakes; but in relation to God's choice they are dearly loved for the sake of their forefathers. For God does not repent of 29
 His free gifts nor of His call; but just as you were formerly dis- 30
 obedient to Him, but now have received mercy at a time when

24. And if] Lit. 'for if.' See *Aorist*, Appendix A, 11.

25. Gentiles] Or 'nations.'

26. A Deliverer] 'A' not 'the.' In the Greek, 'Deliverer,' being a participle used as a noun, has of necessity the definite article. In the Hebrew of Isa. lix. 20, as in the R.V., there is no article. *All ungodliness*] Lit. 'ungodlinesses.' *Jacob*] i.e. the descendants of Jacob.

30. But] Lit. 'for.' See *Aorist*, Appendix A, 11.

30, 31. At the time] "God's plan is to make disobedience an opportunity of showing mercy" (S.H.). The dative case in the Greek here is what is called the 'circumstantial' or 'modal' dative, of which neither 'by' nor 'through' conveys the true force in English. See Jelf, *Greek Grammar*, § 603.

they are disobedient, so now they also have been disobedient at a time when you are receiving mercy ; so that to them too there may now be mercy. For God has locked up all in the prison of unbelief, that upon all alike He may have mercy.

Oh, how inexhaustible are God's resources and God's wisdom and God's knowledge ! How impossible it is to search into His decrees or trace His footsteps !

"WHO HAS EVER KNOWN THE MIND OF THE LORD, OR SHARED HIS COUNSELS" (Isa. xl. 13, 14) ?

"WHO HAS FIRST GIVEN GOD ANYTHING, SO AS TO RECEIVE PAYMENT IN RETURN" (Job xxxv. 7 ; xli. 11) ? For the universe owes its origin to Him, was created by Him, and has its aim and purpose in Him. To Him be the glory throughout the ages ! Amen.

Practical Exhortations.

I plead with you therefore, brethren, by the compassions of God, to present all your faculties to Him as a living and holy sacrifice acceptable to Him. This with you will be an act of reasonable worship. And do not follow the customs of the present age, but be transformed by the entire renewal of your minds, so that you may learn by experience what God's will is—that will which is good and beautiful and perfect.

For through the authority graciously given to me I warn every individual among you not to value himself unduly, but to cultivate sobriety of judgment in accordance with the amount of faith which God has allotted to each one. For just as there are in the one human body many parts, and these parts have not all the same function ;

31. *May now be* v.l. omits this second 'now.'

1. *Compassions*] Or 'compassion.' The plural may be simply a Hebraism, the Hebrew for 'compassion' being always plural. *All your faculties*] Lit. 'your bodies.'

2. *Learn by experience*] Or 'habitually discriminate.'

3. *Authority graciously*] Lit. 'grace.' St. Paul regarded it as a crowning illustration of the grace (i.e. the unearned, unmerited kindness) of God that he—the chief of sinners—who had been a persecutor of the saints and a blasphemer, should not only have found forgiveness through Christ but should also have had the work and divine authority of an apostle entrusted to him. As the result he sometimes, as here, applies the word 'grace' to his apostleship itself. Cp. verse 6 ; xv. 15 ; 1 Cor. iii. 10 ; Gal. ii. 9 ; Ephes. iii. 2, 7, 8. *Not to value himself &c.*] There is a curious play upon words here, the literal rendering being, 'not to be too high-minded compared with what he ought to be minded, but to give his mind to being sober-minded.'

so collectively we form one body in Christ, while individually we
 are linked to one another as its members. But since we have
 special gifts which differ in accordance with the diversified work
 graciously entrusted to us, if it is prophecy, let the prophet speak
 in exact proportion to his faith; if it is the gift of administration,
 let the administrator exercise a sound judgement in his
 duties. The teacher must do the same in his teaching; and he
 who exhorts others, in his exhortation. He who gives should be
 liberal; he who is in authority should be energetic and alert;
 and he who succours the afflicted should do it cheerfully.

Let your love be perfectly sincere. Regard with
 horror what is evil; cling to what is right. As for
 brotherly love, be affectionate to one another; in
 matters of worldly honour, yield to one another. Do not be in-
 dolent when zeal is required. Be thoroughly warm-hearted, the
 Lord's own servants, full of joyful hope, patient under persecu-
 tion, earnest and persistent in prayer. Relieve the necessities of
 God's people; always practise hospitality. Invoke blessings on
 your persecutors—blessings, not curses. Rejoice with those who
 rejoice; weep with those who weep. Have full sympathy
 with one another. Do not give your mind to high things, but
 let humble ways content you. DO NOT BE WISE IN YOUR
 OWN CONCEITS (Prov. iii. 7).

Pay back to no man evil for evil. TAKE THOUGHT FOR
 WHAT IS RIGHT AND SEEMLY IN EVERY ONE'S ESTEEM
 (Prov. iii. 4; LXX.). If you can, so far as it depends on you, live
 at peace with all the world. Do not be revengeful, my dear
 friends, but give way before anger; for it is written, "REVENGE
 BELONGS TO ME: I WILL PAY BACK," says the Lord" (Deut.
 xxxii. 35). On the contrary, therefore, IF YOUR ENEMY IS
 HUNGRY, GIVE HIM FOOD; IF HE IS THIRSTY, QUENCH HIS
 THIRST: FOR BY DOING THIS YOU WILL BE HEAPING BURN-
 ING COALS UPON HIS HEAD (Prov. xxv. 21, 22). Do not be
 overcome by evil, but overcome the evil with goodness.

6. *Work graciously*] Lit. 'grace.' See verse 3, n. *In exact &c.*] Cp. verse 3. Let there be no word spoken but from the conviction that God gives it.

7. *Administration*] Or perhaps, 'deaconship.' But it is by no means certain that either 'bishop' or 'deacon' had acquired its special and limited sense when this Letter was written.

11. *The Lord's own servants*] v.l. 'servants (or, slaves) of opportunity.'

16. *Let humble ways &c.*] Or 'associate freely with humble brethren.'

19. *Anger*] Lit. 'the anger,' of your opponent. Or 'leave room for the anger' of God, so that He may punish.

20. *Heaping burning coals &c.*] And so your enemy, as such, will be utterly destroyed!

Our Duty in
Relation to the
State.

Let every individual be obedient to those who 1 13
rule over him ; for no one is a ruler except by
God's permission, and our present rulers have had
their rank and power assigned to them by Him. Therefore the 2
man who rebels against his ruler is resisting God's will ; and
those who thus resist will bring punishment upon themselves.
For judges and magistrates are to be feared not by right-doers 3
but by wrong-doers. You desire—do you not?—to have no
reason to fear your ruler. Well, do the thing that is right, and
then he will commend you. For he is God's servant for your 4
benefit. But if you do what is wrong, be afraid : he does not
wear the sword to no purpose : he is God's servant—an admin-
istrator to inflict punishment upon evil-doers. We must obey 5
therefore, not only in order to escape punishment, but also for
conscience' sake.

The prompt
Payment of all
Debts.

Why, this is really the reason you pay taxes ; for 6
tax-gatherers are ministers of God, devoting their
energies to this very work. Pay promptly to all 7
men what is due to them : taxes to those to whom taxes are due,
toll to those to whom toll is due, respect to those to whom
respect is due, honour to those to whom honour is due.

True Love is
perfect
Obedience.

Owe nothing to any one except mutual love ; 8
for he who loves his fellow man has satisfied the
demands of Law. For the precepts, "THOU 9
SHALT NOT COMMIT ADULTERY," "THOU SHALT DO NO
MURDER," "THOU SHALT NOT STEAL," "THOU SHALT NOT
COVET" (Exod. xx. 13-17 ; Deut. v. 17-21), and all other pre-
cepts, are summed up in this one command, "THOU SHALT
LOVE THY FELLOW MAN AS MUCH AS THOU LOVEST THY-
SELF" (Lev. xix. 18). Love avoids doing any wrong to one's 10
fellow man, and is therefore complete obedience to Law.

The Nearness
of the Day of
Christ.

Carry out these injunctions because you know 11
the critical period at which we are living, and that
it is now high time to rouse yourselves from sleep ;

3. *Are to be feared not*] "This was written before the Imperial government had begun to persecute Christianity" (Conybeare).

4. *Punishment*] Cp. iv. 15.

6. *Tax-gatherers*] This word is not expressed in the Greek, but must be understood. *Taxes*] Not tribute. Rome, the imperial city, received tribute, but paid none. *Ministers*] The word here employed (which in its Latin form is 'liturgus,' whence 'liturgy') means service in sacred things. It occurs xv. 16 ; Phil. ii. 25 ; Heb. i. 7 ; viii. 2.

7. *Promptly*] Or 'punctually.' The aorist tense of the verb implies this.

11. *To rouse yourselves*] Briskly and sharply ; not after the fashion of the sluggard (Prov. xxvi. 14). The tense implies this ; cp. verse 7. *First*] See *Aorist* vi. 6.

for salvation is now nearer to us than when we first became believers. The night is far advanced, and day is about to dawn. We must therefore lay aside the deeds of darkness, and clothe ourselves with the armour of Light. Living as we do in broad daylight let us conduct ourselves becomingly, not indulging in revelry and drunkenness, nor in lust and debauchery, nor in quarrelling and jealousy. On the contrary, clothe yourselves with the Lord Jesus Christ, and make no provision for gratifying your earthly cravings.

I now pass to another subject. Receive as a friend a man whose faith is weak, but not for the purpose of deciding mere matters of opinion. One man's faith allows him to eat anything, while a man of weaker faith eats nothing but vegetables. Let not him who eats certain food look down upon him who abstains from it, nor him who abstains from it find fault with him who eats it; for God has received both of them. Who are you that you should find fault with the servant of another? Whether he stands or falls is a matter which concerns his own master. But stand he will; for the Master can give him power to stand. One man esteems one day more highly than another: another esteems all days alike. Let every one be thoroughly convinced in his own mind. He who regards the day as sacred, so regards it for the Master's sake; and he who eats certain food eats it for the Master's sake, for he gives thanks to God; and he who refrains from eating it refrains for the Master's sake, and he also gives thanks to God.

For not one of us lives to himself, and not one dies to himself. If we live, we live to the Lord: if we die, we die to the Lord. So whether we live or die, we belong to the Lord. For this was the purpose of Christ's dying and coming to life—namely that He might be Lord both of the dead and the living.

But you, why do you find fault with your brother? or you, why do you look down upon your brother? We shall all stand before God to be judged; for it is written, "AS I LIVE," says the Lord, "TO ME

13. *Jealousy*] The late Mr. Serjeant Cox, towards the end of his long life, said, as the result of many years' experience at the bar and on the bench, "I consider the strongest of all human passions to be jealousy."

1. *Mere matters of opinion*] Lit. 'thoughts.'

4. *Whether he stands or falls*] In his too great scrupulousness (as you who eat may suppose), or his too little (as the abstainer may judge). Retaining the metaphor we might substitute for these words 'his uprightness or lack of uprightness.'

EVERY KNEE SHALL BOW, AND EVERY TONGUE SHALL MAKE
CONFESSION TO GOD'" (Isa. xlv. 23). So we see that every 12
one of us will give account of himself to God.

Hinder no Therefore let us no longer judge one another; 13
one's Christian but instead of that, you should come to this judge-
Progress. ment—that we must not put a stumbling-block in

our brother's path, nor anything to trip him up. As one who 14
lives in union with the Lord Jesus, I know and am convinced
that in its own nature no food is 'impure'; but if people regard
any food as impure, to them it is.

Brotherly Love If your brother is pained by the food you are 15
limits Freedom eating, your conduct is no longer controlled by
of Action. love. Take care lest, by the food you eat, you

lead to ruin a man for whom Christ died. Therefore do not let 16
the boon which is yours in common be exposed to reproach.
For the Kingdom of God does not consist of eating and drink- 17
ing, but of right conduct, peace and joy, through the Holy
Spirit; and whoever in this way devotedly serves Christ, God 18
takes pleasure in him, and men highly commend him.

Therefore let us aim at whatever makes for peace and mutual 19
upbuilding of character. Do not for food's sake be throwing 20
down God's work. All food is pure; but a man is in the wrong
if his food is a snare to others. The right course is to forego 21
eating meat or drinking wine or doing anything that tends to
your brother's fall.

As for you and your faith, keep your faith to yourself in the 22
presence of God. The man is to be congratulated who does
not pronounce judgement on himself in what his actions sanc-
tion. But he who has misgivings and yet eats meat is con- 23
demned already, because his conduct is not based on faith; for
all conduct not based on faith is sinful.

Christlike As for us who are strong, our duty is to bear with 1 15
Sympathy and the weaknesses of those who are not strong, and
Unselfishness: not seek our own pleasure. Let each of us endeavour 2

14. *No food*] Lit. 'nothing'; but the English word 'thing' is broad enough to include not only what is here referred to, but sin itself, the one thing in the universe which is essentially impure.

15. *Take care &c.*] The Greek tense (present imperative) implies 'as in fact you are leading him.' Cp. Matt. xxviii. 5.

16. *The boon*] The consciousness of Christian freedom which you may all have. *In common*] The 'yours' in this verse is plural. *Be exposed*] 'As you are exposing it' is implied. Cp. verse 15, n.

18. *Highly commend*] In their consciences, even when they persecute.

20. *All food*] Lit. 'everything.' Cp. verse 14, n. *To others*] Or perhaps, 'to his own conscience.'

21. *Fall*] v.l. adds 'or stumbling or enfeeblement.'

to please his fellow Christian, aiming at a blessing calculated to build him up. For even the Christ did not seek His own pleasure. His principle was, "THE REPROACHES WHICH THEY ADDRESSED TO THEE HAVE FALLEN ON ME" (Ps. lxi. 9). For all that was written of old has been written for our instruction, so that we may always have hope through the power of endurance and the encouragement which the Scriptures afford. And may God, the giver of power of endurance and of that encouragement, grant you to be in full sympathy with one another in accordance with the example of Christ Jesus, so that with oneness both of heart and voice you may glorify the God and Father of our Lord Jesus Christ.

Christ has welcomed Jews and Gentiles.

Habitually therefore give one another a friendly reception, just as Christ also has received you, and thus promote the glory of God. My meaning is that Christ has become a servant to the people of Israel in vindication of God's truthfulness—in showing how sure are the promises made to our forefathers—and that the Gentiles also have glorified God in acknowledgment of His mercy. So it is written,

"FOR THIS REASON I WILL PRAISE THEE AMONG THE GENTILES, AND SING PSALMS IN HONOUR OF THY NAME" (Ps. xviii. 49).

And again the Psalmist says,

"BE GLAD, YE GENTILES, IN COMPANY WITH HIS PEOPLE" (Deut. xxxii. 43).

And again,

"PRAISE THE LORD, ALL YE GENTILES,
AND LET ALL THE PEOPLE EXTOL HIM" (Ps. cxvii. 1).

And again Isaiah says,

"THERE SHALL BE THE ROOT OF JESSE
AND ONE WHO RISES UP TO RULE THE GENTILES:
ON HIM SHALL THE GENTILES BUILD THEIR HOPES"
(Isa. xi. 1, 10).

May God, the giver of hope, fill you with continual joy and

3. *Addressed*] Or 'were addressing.'

4, 5. *Encouragement*] Or 'consolation.' Cp. Acts iv. 37, n.

5. *The giver of*] Such also seems to be the true force of the genitive in the expressions 'the God of hope' (verse 13), 'of peace' (verse 33), 'of confusion' (1 Cor. xiv. 33), 'of love and peace' (2 Cor. xiii. 11), 'of all grace' (1 Pet. v. 10), and possibly 'of glory' (Acts vii. 2, but see note there).

8. *My meaning is*] Cp. 1 Cor. i. 12. *A servant*] i.e. 'God's servant' Cp. the often misunderstood and often misquoted verse, Heb. i. 14. *In showing*] Lit. 'in order to show, &c.' this clause being apparently parallel to the preceding one in vindication of God's faithfulness.

13. *Continual*] Lit. 'all.' *Because you trust in Him*] Lit. 'in believing.'

A Prayer for Joy, Peace and Hope. peace because you trust in Him — so that you may have abundant hope through the power of the Holy Spirit.

Personal Explanations.

The Apostle and his Readers. But as to you, brethren, I am convinced—yes, I Paul am convinced—that, even apart from my teaching, you are already full of goodness of heart, and enriched with complete Christian knowledge, and are also competent to instruct one another. But I write to you the more boldly—partly as reminding you of what you already know—because of the authority graciously entrusted to me by God, that I should be a minister of Christ Jesus among the Gentiles, doing priestly duties in connexion with God's Good News so that the sacrifice—namely the Gentiles—may be acceptable to Him, being as it is an offering which the Holy Spirit has made holy. I can therefore glory in Christ Jesus concerning the work for God in which I am engaged.

The Results of Paul's Ministry. For I will not presume to mention any of the results that Christ has brought about by other agency than mine in securing the obedience of the Gentiles by word or deed, with power manifested in signs and marvels, and through the power of the Holy Spirit. But—to speak simply of my own labours—beginning at Jerusalem and the outlying districts, I have proclaimed without reserve, even as far as Illyricum, the Good News of the Christ; making it my ambition, however, not to tell the Good News where Christ's name was already known, for fear I should be building on another man's foundation. But, as Scripture says,

“THOSE SHALL SEE, TO WHOM NO REPORT ABOUT HIM HAS HITHERTO COME,

AND THOSE WHO UNTIL NOW HAVE NOT HEARD SHALL UNDERSTAND” (Isa. lii. 15).

And it is really this which has again and again prevented my coming to you. But now, as there is no more unoccupied ground in this part of the world, and I have for years past been eager to pay you a visit, I hope

14. *Yes, I Paul!* Who may have seemed to be rebuking you.

15. *Authority graciously!* Lit. ‘grace.’ See xii. 3, n.

19. *But to speak &c.* Lit. ‘so that.’ *Have proclaimed!* The tense (the Greek perfect) implies ‘where the Glad Tidings are echoing and re-echoing still.’ See *Aorist* vii. 3, 4.

22. *This!* This unrelenting evangelistic labour, always breaking new soil.

as soon as ever I extend my travels into Spain, to see you on my way and be helped forward by you on my journey, when I have first enjoyed being with you for a time.

The Collection for the Poor at Jerusalem. But at present I am going to Jerusalem to serve God's people, for Macedonia and Greece have kindly contributed a certain sum in relief of the poor among God's people at Jerusalem. Yes, they have kindly done this, and, in fact, it was a debt they owed them. For seeing that the Gentiles have been admitted into partnership with the Jews in their spiritual blessings, they in turn are under an obligation to render sacred service to the Jews in temporal things. So after discharging this duty, and making sure that these kind gifts reach those for whom they are intended, I shall start for Spain, passing through Rome on my way there; and I know that when I come it will be with a vast amount of blessing from Christ.

A Request for Prayer. But I entreat you, brethren, in the name of our Lord Jesus Christ and by the love which His Spirit inspires, to help me by wrestling in prayer to God on my behalf, asking that I may escape unhurt from those in Judaea who are disobedient, and that the service which I am going to Jerusalem to render may be well received by the church there, in order that if God be willing I may come to you with a glad heart, and may enjoy a time of rest with you. May God, who gives peace, be with you all! Amen.

Conclusion.

The Bearer of this Letter. Herewith I introduce our sister Phoebe to you, who is a servant of the church at Cenchreae, that you may receive her as a fellow Christian in a manner worthy of God's people, and may assist her in any matter in which she may need help. For she has indeed been a kind friend to many, including myself.

Kindly Greetings. Greetings to Prisca and Aquila my fellow labourers in the work of Christ Jesus—friends who have endangered their own lives for mine. I

28. *Discharging this duty*] The expression here used by St. Paul was perhaps intended to suggest that the gift he brought was a religious offering. *Those for whom they are intended*] Lit. "them."

29. *But*] The apostle was anticipating (verses 29, 32) a happy visit to Rome, but he had grave fears as to his own safety in going to Jerusalem first.

31. *Who is*] v.l. adds 'also,' i.e. in addition to her being recognised as a Christian sister. *Servant*] Or 'deaconess.'

am grateful to them, and not I alone, but all the Gentile churches also. Greetings too to the church that meets at their house. 5

Greetings to my dear Epaphroditus, who was the earliest convert to Christ in the province of Asia; to Mary who has laboured strenuously among you; and to Andronicus and Junia, my countrymen, who once shared my imprisonment. They are of note among the apostles, and are Christians of longer standing than myself. Greetings to Ampliatus, dear to me in the Lord; to Urban, our fellow labourer in Christ, and to my dear Stachys. Greetings to Apella, that veteran believer; and to the members of the household of Aristobulus. Greetings to my countryman, Herodion; and to the believing members of the household of Narcissus. Greetings to those Christian workers, Tryphaena and Tryphosa; also to dear Persis, who has laboured strenuously in the Lord's work. Greetings to Rufus, who is one of the Lord's chosen people; and to his mother, who has also been a mother to me. Greetings to Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and to the brethren associated with them; to Philologus and Julia, Nereus and his sister and Olympas, and to all God's people associated with them. 14

Salute one another with a holy kiss. 16

All the churches of Christ send greetings to you.

But I beseech you, brethren, to keep a watch on those who are causing the divisions among you, and are leading others into sin, in defiance of the instruction which you have received; and habitually to shun them. For men of that stamp are not bond-servants of Christ our Lord, but are slaves to their own appetites; and by their plausible words and their flattery they utterly deceive the minds of the simple. Your fidelity to the truth is everywhere known. I rejoice over you, therefore, but I wish you to be wise as to what is good, and simple-minded as to what is evil. And, 20

5. *The church &c.*] The trade that Aquila and Priscilla and St. Paul followed no doubt necessitated their occupation, if not of a large house, at any rate of a house that contained one large room, probably the entire top story. We have not similar information concerning Nymphas (Col. iv. 15), or Philemon (Philem. 2). See also Acts ii. 46; xviii. 3.

7. *Junia*] Or '*Junias*.' *Countrymen*] Or perhaps '*relatives*.' Cp. verses 11, 21; ix. 3. *Are of note among the apostles*] Cp. 2 Cor. viii. 23. Or '*are held in high esteem by the apostles*.' *Are Christians &c.*] Lit. '*were in Christ (as they still are) before me*.' See *Aorist* vii. 3, 4.

17. *Habitually shun*] v.l. '*promptly turn from*.'

19. *Fidelity to the truth*] Lit. '*obedience*.' Thus Paul obliquely warns his readers to beware lest their unsuspicious thirst for knowledge become a weakness on which those false teachers may practise.

20. *Before long*] i.e. at the fall of Jerusalem in 70 A.D., when the Evil one was dethroned (Rev. xii. 9; xx. 2), and Christ's unseen, heavenly kingdom established over the earth. *The giver of*] Cp. xv. 5. *Christ*] v.l. omits. Another v.l. omits the whole verse.

before long, God the giver of peace will crush Satan under your feet. The grace of our Lord Jesus Christ be with you !

Timothy, my fellow worker, sends you greetings, and so do
my countrymen Lucius, Jason and Sosipater. I, Tertius, who
write this letter, send you Christian greetings ; Gaius, my host,
who is also the host of the whole church, greets you. So do
Erastus, the treasurer of the city, and Quartus, our brother.

Doxology. To Him who has it in his power to make you
strong, as declared in the Good News which I
am spreading, and the proclamation concerning Jesus Christ,
in harmony with the unveiling of the Truth which in the periods
of past ages remained unuttered, but has now been brought
fully to light, and by the command of the God of the ages has
been made known by the writings of the Prophets among all
the Gentiles to win them to obedience to the faith—to God,
the only wise, through Jesus Christ, even to Him be the glory
through all the ages ! Amen.

23. *Of the whole church*] Hence it is possible that the A.V. rendering of 1 Cor. xi. 20 ("when you come together into one place") is correct.

24. V.L. inserts: 'The grace of our Lord Jesus Christ be with you all ! Amen.'

25-27. "The doxology sums up all the great ideas of the Epistle" (S.H.).

26. *Obedience to the faith*] Cp. i. 5, n.

27. *Even to Him*] Lit. 'to whom.' Ecstatic fervour triumphs over grammar !

PAUL'S FIRST LETTER TO THE
CORINTHIANS

THE genuineness of the two Letters to the Corinthians has never been seriously disputed. The first was written by the apostle Paul, probably in the early spring of 56 A.D., just before he left Ephesus for Troas in the course of his third missionary journey (Acts xix.). The church at Corinth had been founded by him during his previous tour (Acts xviii.). After some hesitation he had been induced to preach at Corinth, and in spite of the opposition of the Jews such great success attended his efforts that he remained there for more than eighteen months. The furious attack upon him which was frustrated by Gallio, gave impetus to the new cause, so that when the apostle left, there was a comparatively strong church there, consisting mostly of Greeks, but including not a few Jews also. The dangers, however, arising out of the temperament and circumstances of the Corinthians soon manifested themselves. The city was the capital of Roman Greece, a wealthy commercial centre, and the home of a restless, superficial intellectualism. Exuberant verbosity, selfish display, excesses at the Lord's table, unseemly behaviour of women at meetings for worship, and also abuse of spiritual gifts, were complicated by heathen influences and the corrupting customs of idolatry. Hence the apostle's pleas, rebukes and exhortations. Most of all noteworthy is his forceful treatment of the subject of the resurrection of Christ; and this only a quarter of a century after the event. Of the Letter mentioned in v. 9 we know nothing.

PAUL'S FIRST LETTER TO THE CORINTHIANS

Introduction.

Greeting. Paul, called to be an apostle of Christ Jesus 1
through the will of God—and our brother So- 1
thenes :

To the church of God at Corinth, men and women con- 2
secrated in Christ Jesus, called to be saints, with all in every
place who call on the name of our Lord Jesus Christ—their
Lord as well as ours. May grace and peace be granted to you 3
from God our Father and the Lord Jesus Christ.

Reasons for I thank my God continually on your behalf for the 4
Thankfulness. grace of God bestowed on you in Christ Jesus—that
you have been so richly blessed in Him, with readi- 5
ness of speech and fulness of knowledge. Thus my testimony 6
as to the Christ has been confirmed in your experience, so that 7
there is no gift of God in which you consciously come short while
patiently waiting for the re-appearing of our Lord Jesus Christ,
who will also keep you steadfast to the very end, so that you will 8
be free from reproach on the day of our Lord Jesus Christ. God 9
is ever true to His promises, and it was by Him that you were,
one and all, called into fellowship with His Son Jesus Christ,
our Lord.

The Divisions in the Corinthian Church.

An Appeal for Now I entreat you, brethren, in the name of our 10
Unity. Lord Jesus Christ, to cultivate a spirit of harmony—
all of you—and that there be no divisions among you,

1. *Christ Jesus*] v.l. 'Jesus Christ.'
2. *Consecrated*] Or 'sanctified.' *Saints*] Or 'holy.' *To be saints*] Through the power of the Holy Spirit. This primarily, and to do and dare and bear great things for God and speak for Him, only secondarily and as the result of being saints. *Their Lord as well as ours*] Or 'their place and ours no less.'
4. *In Christ Jesus*] Through your vital union with Him. Cp. John xv. 2, 4.
5. *So richly*] Or 'in every respect.' But cp. 2 Cor. xi. 6, n.
7. *Consciously*] Cp. Luke xv. 14, n.
9. *Into fellowship*] Lit. 'into partnership.'
10. *Cultivate a spirit of harmony*] Lit. 'speak the same thing.'

but rather a perfect union through your having one mind and one judgement. For I have been distinctly informed, my brethren, about you by Chloe's people, that there are dissensions among you. What I mean is that each of you is a partisan. One man says "I belong to Paul;" another "I belong to Apollos;" a third "I belong to Peter;" a fourth "I belong to Christ." Is the Christ in fragments? Is it Paul who was crucified on your behalf? or were you baptized to be Paul's adherents? I thank God that I did not baptize any of you except Crispus and Gaius—for fear people should say that you were baptized to be my adherents. I did, however, baptize Stephanas' household also: but I do not think that I baptized any one else.

The Message
of the Cross.

Christ did not send me to baptize, but to proclaim the Good News; not in mere learned language—lest the Cross of Christ should be deprived of its power. For the Message of the Cross is foolishness to those who are on the way to perdition, but it is the power of God to those whom He is saving. For so it stands written, "I WILL EXHIBIT THE NOTHINGNESS OF THE WISDOM OF THE WISE, AND THE INTELLIGENCE OF THE INTELLIGENT I WILL BRING TO NOUGHT" (Isa. xxix. 14). Where is your wise man? where your expounder of the Law? where your investigator of the questions of this present age? Has not God shown the world's wisdom to be utter foolishness?

For after the world by its wisdom—as God in His wisdom had ordained—had failed to gain the knowledge of God, God was pleased, by the apparent foolishness of the Message which we preach, to save those who accepted it; seeing that Jews demand

12. *Peter*] Lit. 'Cephas.'

13. *In fragments*] See *Aorist* vii. 3, 4. *To be Paul's adherents*] Lit. 'unto (or, into) Paul's name.' Cp. xii. 13; Matt. xxviii. 19; and see Ellicott on Gal. iii. 27.

15. *To be my adherents*] Lit. 'unto (or, into) my name.'

18. *The Message of the Cross*] Not merely the facts as to Christ's death and the doctrines involved therein, but also the truth expressed in Luke ix. 23: "If any man would come after me let him ignore self, and take up his cross daily, and follow me; for whoever would save his life shall lose it, but whoever shall lose his life for my sake, the same shall save it." We do not get the full benefit of Christ's atoning sacrifice unless we are willing, through faith, to die with Him to sin and the world (Gal. vi. 14).

18-27. *Foolishness, foolish*] Or 'absurdity, absurd.' These words, signifying a high degree of folly, were probably more or less frequently flung at the apostle by the 'wise men' who heard—or heard of—his preaching at Corinth.

19. *The wise*] Or 'the philosophers' (Acts xvii. 18). This latter title, the true and modest meaning of which is 'lover of knowledge,' was first adopted by Pythagoras, but many men, far inferior to Pythagoras, claimed to be not mere lovers of wisdom but actual possessors of it ('*sophoi*, wise), and Paul here allows them to stand on this loftier pedestal that their fall, when God abases them, may be the more conspicuous. Cp. Col. ii. 8.

miracles, and Greeks go in search of wisdom, while we proclaim a Christ who has been crucified—to Jews a stumbling-block, to Gentiles foolishness, but to those who have received the Call, whether Jews or Greeks, Christ the power of God and the wisdom of God ; because that which the world deems foolish in God is wiser than men's wisdom, and that which it deems feeble in God is mightier than men's might.

Facts as to the Church at Corinth. For consider, brethren, God's call to you. Not many who are wise with merely human wisdom, not many of position and influence, not many of noble birth have been called ; but God has chosen the things which the world regards as foolish, in order to put its wise men to shame ; and God has chosen the things which the world regards as destitute of influence, in order to put its powerful things to shame ; and the things which the world regards as base, and those which it sets utterly at nought—things that have no existence—God has chosen, in order to reduce to nothing things that do exist ; to prevent any mortal man from boasting in the presence of God. But you—and it is all God's doing—are in Christ Jesus : He has become for us a wisdom which is from God, consisting of righteousness and sanctification and deliverance ; in order that it may be as Scripture says, " HE WHO BOASTS—LET HIS BOAST BE IN THE LORD " (Jer. ix. 24).

The spirit in which Paul preached at Corinth.

And as for myself, brethren, when I came to you, it was not with surpassing power of eloquence or earthly wisdom that I came announcing to you that which God had commanded me to bear witness to ; for I determined to be utterly ignorant, when among you, of everything except of Jesus Christ, and of Him as having been crucified. And so far as I myself was concerned, I came to you in conscious feebleness and in fear and in deep anxiety ; and my language and the Message that I proclaimed were not adorned with persuasive words of earthly wisdom, but depended upon truths which the Spirit taught and mightily carried home ;

22. *Miracles*] Lit. 'signs,' as everywhere in John's Gospel.

26. *Not many . . . have been called*] Or 'Not many of you are wise, &c.'

28. *That have no existence*] Slaves for example, of whom there were many in the early Christian church. According to the popular language of those days the slave was a thing that was not. "He had no side of his existence distinct from his master's" (T. C. Edwards).

30. *Deliverance*] Cp. Rom. iii. 24 ; Eph. i. 7, 14, n.

1. *That which God &c.*] v.l. 'the mystery (or, secret truth) of God.'

2. Perhaps the comparative failure of his preaching at Athens (Acts xvii. 34) had taught the apostle how little men's hearts and consciences are touched by even the cleverest arguments on behalf of the truth.

3. Powerful as the Message was, the bearer was himself weak.

so that your trust might rest not on the wisdom of man but on the power of God.

The true,
Divine Wis-
dom.

Yet when we are among mature believers we do speak words of wisdom ; a wisdom not belonging, however, to the present age nor to the leaders of the present age who are soon to pass away. But in dealing with truths hitherto kept secret we speak of God's wisdom—that hidden wisdom which, before the world began, God predestined, so that it should result in glory to us ; a wisdom which not one of the leaders of the present age possesses, for if they had possessed it, they would never have crucified the Lord of glory. But—to use the words of Scripture—we speak of THINGS WHICH EYE HAS NOT SEEN NOR EAR HEARD, and which have never entered the heart of man : ALL THAT GOD HAS IN READINESS FOR THEM THAT LOVE HIM (Isa. lxiv. 4). For us, however, God has drawn aside the veil through the teaching of the Spirit ; for the Spirit searches everything, including the depths of the divine nature.

The Teaching
of the Holy
Spirit.

For, among human beings, who knows a man's inner thoughts except the man's own spirit within him? In the same way, also, only God's Spirit is acquainted with God's inner thoughts. But we have not received the spirit of the world, but the Spirit which comes forth from God, that we may know the blessings that have been so freely given to us by God. Of these we speak—not in language which man's wisdom teaches us, but in that which the Spirit teaches—adapting, as we do, spiritual words to spiritual truths. The unspiritual man rejects the things of the Spirit of God, and cannot attain to the knowledge of them, because they are spiritually judged ; but the spiritual man judges of everything, although he is himself judged by no one. For WHO HAS PENETRATED THE MIND OF THE LORD, AND WILL INSTRUCT HIM (Isa. xl. 13)? But *we* have the mind of Christ.

Divisions a
sure proof of
Unspirituality.

And as for myself, brethren, I found it impossible to speak to you as spiritual men : it had to be as to worldlings—mere babes in Christ. I fed

8. Possesses] Lit. 'learnt.' Possessed] Lit. 'learnt.'

12. The spirit of the world] Cp. Eph. ii. 2.

13. Truths] or 'men.'

14. Unspiritual] Or 'psychical ;' or, if we had such a word, 'soulish.' In the psychical man "the spirit, being unvivified and uninformed by the Spirit of God, is overborne by the animal soul with its desires—and is in abeyance, so that he may be said not to have it" (Alford). Things] Teachings, suggestions, warnings, promises.

2. I fed you with] Lit. 'I caused you to drink,' an example of 'zeugma.' Cp. Phil. iv. 9.

you with milk and not with solid food, since for this you were not yet strong enough. And even now you are not strong enough : you are still unspiritual ; for so long as jealousy and strife continue among you, can it be denied that you are unspiritual and are living and acting like mere men of the world ? For when some one says, "I belong to Paul," and another says, "I belong to Apollos," is not this the way men of the world speak ?

What then is Apollos ? and what is Paul ?
 Human Teachers mere Instruments in God's Hands. They are just God's servants, through whose efforts, and as the Lord granted power to each, you accepted the faith. I planted and Apollos watered ; but it was God who was, all the time, giving the increase. So that neither the planter nor the waterer is of any importance : God who gives the increase is all in all. Now in aim and purpose the planter and the waterer are one ; and yet each will receive his own special reward answering to his own special work. Apollos and I are simply fellow workers for and with God, and you are *God's* field—*God's* building.

In discharge of the task which God graciously entrusted to me, I—like a competent master-builder—have laid a foundation, and others are building upon it. But let every one be careful how and what he builds. For no one can lay any other foundation in addition to that which is already laid, namely Jesus Christ ; and whether the building which any one is erecting on that foundation be of gold or silver or costly stones, of timber or hay or straw—the true character of each individual's work will become manifest. For the day of Christ will disclose it, because that day is soon to come upon us clothed in fire, and as for the quality of every one's work—the fire is the thing which will test it. If any one's work—the building which he has erected—stands the test, he will be rewarded. If any one's work is burnt up, he will suffer the loss of it ; yet he will himself be rescued, but only, as it were, by passing through the fire.

Do you not know that you are God's Sanctuary, and that the

3. *So long as . . . continue* Lit. 'where . . . are.'

9. *Apollos and I are simply* Lit. 'we are.' *For and with* Lit. 'of.'

10. *In discharge . . . entrusted* Lit. 'In accordance with the grace of God which was given.' See Rom. xii. 3, n. *How and what* Lit. 'how.'

12. *Is erecting* The apostle refers to the teaching-work (good, bad, or indifferent) which was going on in the Corinthian church at the time he wrote.

13. *The day of Christ* Lit. simply 'the day.' *Is soon . . . clothed* Lit. 'is being revealed.'

15. "The fire is not the punishment, but the test" (Edwards).

To injure
God's People
is an awful
sin.

Spirit of God has His home within you? If any one is marring the Sanctuary of God, him will God mar; for the Sanctuary of God is holy, which you all are.

Mere human
Wisdom
worthless.

Let no one deceive himself. If any man imagines that he is wise, compared with the rest of you, with the wisdom of the present age, let him become "foolish" so that he may be wise. This world's wisdom is "foolishness" in God's sight; for it is written, "HE SNARES THE WISE WITH THEIR OWN CUNNING" (Job v. 13), and again, "THE LORD TAKES KNOWLEDGE OF THE REASONS OF THE WISE—HOW USELESS THEY ARE" (Ps. xciv. 11). Therefore let no one boast about his human teachers. For everything belongs to you—be it Paul or Apollos or Peter, the world or life or death, things present or future—everything belongs to you; and you belong to Christ, and Christ belongs to God.

The Responsi-
bility of
Preachers is
to God.

As for us apostles, let any one take this view of us—we are Christ's officers, and stewards of God's secret truths. This being so, it follows that fidelity is what is required in stewards. I however am very little concerned at undergoing your scrutiny, or that of other men; in fact I do not even scrutinize myself. Though I am not conscious of having been in any way unfaithful, yet I do not for that reason stand acquitted; but He whose scrutiny I must undergo is the Lord. Therefore form no premature judgements, but wait until the Lord returns. He will both bring to light the secrets of darkness and will openly disclose the motives that have been in people's hearts; and then the praise which each man deserves will come to him from God.

The Names of
Party Leaders
are not
specified.

In writing this much, brethren, with special reference to Apollos and myself, I have done so for your sakes, in order to teach you by our example what those words mean, which say, "Nothing

18. *Compared with*] Lit. 'among.'

21. *His human teachers*] Lit. 'men.'

22. *Peter*] Lit. '(ephas. Things future)' Lit. 'things soon to be.'

1. *Us apostles*] Paul, Apollos, Peter. See verse 6. Lit. simply 'us.' *Officers*] See Matt. xxvi. 58. The word occurs twenty times in all, but only here in the Letters of Paul.

3. *I however*] And no doubt Apollos and Peter would say the same.

5. *Returns*] Lit. 'comes.' *Both . . . and*] Both the actions of men and their motives.

6. *With special reference &c.*] "By what I have said of Apollos and myself, I have shown what holds true of all Christian teachers" (Thayer). *To Apollos and myself*] Lit. 'to myself and Apollos.' Cp. ix. 6.

beyond what is written!"—so that you may cease to take sides in boastful rivalry, for one teacher against another.

Why, who gives you your superiority, my brother? Or what have you that you did not receive? And if you really did receive it, why boast as if this were not so?

Every one of you already has all that heart can desire; already you have grown rich; without waiting for us, you have ascended your thrones! Yes indeed, would to God that you had ascended your thrones, that we also might reign with you! God, it seems to me, has exhibited us apostles last of all, as men condemned to death; for we have come to be a spectacle to all creation—alike to angels and to men. We, for Christ's sake, are labelled as "foolish:" you, as Christians, are men of shrewd intelligence; we are mere weaklings: you are strong; you are in high repute: we are outcasts. To this very moment we endure both hunger and thirst, with scanty clothing and many a blow. Homes we have none; wearily we toil, working with our own hands. When reviled, we bless; when persecuted, we bear it patiently; when slandered, we try to conciliate. We have come to be regarded as the mere dirt and filth of the world—the refuse of the universe, even to this hour.

I am not writing all this to shame you, but I am offering you advice as my dearly-loved children.

For even if you were to have ten thousand spiritual instructors—for all that you could not have several fathers: it is I who in Christ Jesus became your father through the Good News. I entreat you therefore to become like me. For this reason I have sent Timothy to you. Spiritually he is my dearly-loved and faithful child. He will remind you of my habits as a Christian teacher—the manner in which I teach everywhere in every church.

7. With these three pointed questions Paul turns for a moment from the Church as a whole to rebuke some individual teacher unnamed, whom the flattery of a party has elated. *Did receive*] Cp. Luke xi. 18.

8. *Has all that heart can desire*] Lit. 'is filled to satiety.' *Have grown . . . have ascended*] See Aorist vi. 6.

9. *Exhibited . . . last of all*] Alluding "to the custom of carrying into effect the sentence on men condemned to death as a fitting close to the day's sport, when less sanguinary exhibitions had palled on the spectators' appetite" (T. C. Edwards).

10. *You*] "Party leaders and party men" (Alford).

13. *Come to be regarded as*] Lit. 'become.'

15. *Spiritual instructors*] Lit. 'schoolmasters in Christ.' The first of these words also occurs in Gal. iii. 24, 25.

17. *Have sent*] Or 'sent,' or 'send.' See T. C. Edwards's note. *Spiritually*] Lit. 'in the Lord.' *Habits as a Christian teacher*] Lit. 'ways in Christ.'

The Reality of
apostolic
Authority.

But some of you have been puffed up through
getting the idea that I am not coming to Corinth.
But, if the Lord is willing, I shall come to you
without delay ; and then I shall know not the fine speeches of
these conceited people, but their power. For apostolic authority
is not a thing of words, but of power. Which shall it be?—
shall I come to you with a rod, or in a loving and tender
spirit?

A stern Rebuke.

An Instance of
gross Immor-
ality.

It is actually reported that there is fornication
among you, and of a kind unheard of even among
the Gentiles—a man has his father's wife ! And
you, instead of mourning and removing from among you the
man who has done this deed of shame, are filled with self-
complacency ! I for my part, present with you in spirit
although absent in body, have already, as though I were
present, judged him who has so acted. In the name of our
Lord Jesus, when you are all assembled and my spirit is with
you, together with the power of our Lord Jesus, I have handed
over such a man to Satan for the destruction of his body, that
his spirit may be saved on the day of the Lord Jesus.

The false Atti-
tude of the
Corinthians.

It is no good thing—this which you make the
ground of your boasting. Do you not know that
a little yeast corrupts the whole of the dough ?
Get rid of the old yeast so that you may be dough of a new
kind ; for in fact you *are* free from corruption. For our Pass-
over Lamb has already been offered in sacrifice—even Christ.
Therefore let us keep our festival not with old yeast nor with
the yeast of what is evil and mischievous, but with bread free
from yeast—the bread of transparent sincerity and of truth.

A previous
Warning dis-
regarded.

I wrote to you in that letter that you were not
to associate with fornicators ; not that in this
world you are to keep wholly aloof from such as
they, any more than from people who are avaricious and greedy

18. *Corinth*] Lit. 'you.'

20. *Apostolic authority*] Lit. 'the kingdom of God.'

50. *Body*] Lit. 'flesh ;' the word which Paul applies to the whole of man's earthly nature. See Rom. vii. 18, n. *Destruction of his body*] Or possibly 'marring of his earthly life.' *Jesus*] v.l. omits.

6. *Yeast*] i.e. 'leaven' or 'barm.' *Corrupts*] Or 'guts . . into a ferment.' Lit. 'leavens.'

7. *Free from corruption*] i.e. in inmost motive and intention.

8. *Transparent*] Cp. 2 Cor. ii. 17, n.

9. *In that letter*] Lit. 'in the letter ;' one now lost.

10. *Not &c.*] Lit. 'not (meaning) that you were wholly (not-to-associate),' &c.

of gain, or from worshippers of idols. For that would mean that you would be compelled to go out of the world altogether. But what I meant was that you were not to associate with any one bearing the name of "brother," if he was addicted to fornication or avarice or idol-worship or abusive language or hard-drinking or greed of gain. With such a man you ought not even to eat. For what business of mine is it to judge outsiders? Is it not for you to judge those who are within the church while you leave to God's judgement those who are outside? Remove the wicked man from among you (Deut. xxii. 24).

Litigation at Corinth.

Litigation in
heathen Law
Courts. If one of you has a grievance against an opponent, does he dare to go to law before irreligious men and not before God's people? Do you not know that God's people will sit in judgement upon the world? And if you are the court before which the world is to be judged, are you unfit to deal with these petty matters? Do you not know that we are to sit in judgement upon angels—to say nothing of things belonging to this life? If therefore you have things belonging to this life which need to be decided, is it men who are absolutely nothing in the church—is it *they* whom you make your judges? I say this to put you to shame. Has it come to this, that there does not exist among you a single wise man competent to decide between a man and his brother, but brother goes to law with brother, and that before unbelievers?

All Litigation
between
Christians dis-
couraged. To say no more, then, it is altogether a defect in you that you have law-suits with one another. Why not rather endure injustice? Why not rather submit to being defrauded? On the contrary you yourselves inflict injustice and fraud, and upon brethren too. Do you not know that unrighteous men will not inherit God's Kingdom?

Cherish no delusion here. Neither fornicators, nor idolaters, nor adulterers, nor any who are guilty of unnatural crime, nor

2. *Is to be judged*] Or 'is (even now) being judged.'

4. *Men who &c.*] i.e. the heathen magistrates of your city. No Christian, however poor and weak, could possibly be described by the apostle as 'nothing in the church.' Each one is still (iii. 11) "the brother for whom Christ died."

5. *A man and*] Words not in the Greek, but necessarily inserted in the English. See *Journal of Philology* (Cambridge, 1869), vol. ii., p. 321.

7. *To say no more*] Lit. 'already.' Before going any further in showing how your excellences (i. 5-7) are counterbalanced by many faults.

Righteousness
of Life abso-
lutely indis-
pensable.

thieves, nor avaricious people, nor any who are addicted to hard drinking, to abusive language or to greed of gain, will inherit God's Kingdom.

And all this describes what some of you were.

But now you have had every stain washed off: now you have been set apart as holy: now you have been pronounced free from guilt; in the name of our Lord Jesus Christ and through the Spirit of our God.

Christian
Freedom no
Excuse for
Immorality.

Everything is allowable to me, but not every-thing is profitable. Everything is allowable to me, but to nothing will I become a slave. Food of all

kinds is meant for the stomach, and the stomach is meant for food, and God will cause both of them to perish. Yet the body does not exist for the purpose of fornication, but for the Master's service, and the Master exists for the body; and as God by His power raised the Master to life, so He will also raise us up.

The awful
Guilt of such
Sins.

Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ and make them the members of a prosti-

tute? No, indeed. Or do you not know that a man who has to do with a prostitute is one with her in body? For God says, "THE TWO SHALL BECOME ONE" (Gen. ii. 24). But he who is in union with the Master is one with Him in spirit. Flee from fornication. Any other sin that a human being commits lies outside the body; but he who commits fornication sins against his own body. Or do you not know that your bodies are a sanctuary of the Holy Spirit which is within you—the Spirit which you have from God? And you are not your own, for you have been redeemed at infinite cost. Therefore glorify God in your bodies.

The Subject of Marriage.

The Apostle's
own View of
the Matter.

I now deal with the subjects mentioned in your letter. It is well for a man to abstain altogether from marriage. But because there is so much

11. *But now*] Or 'yet.' Lit, the most emphatic word for 'but.' *But now . . . now . . . now*] Lit. 'But now . . . but now . . . but now,' thrice repeated, to accentuate the greatness of the contrast and God's marvellous grace.

12. *To nothing &c.*] Lit. 'I will not be brought under its power by anything.'

15. *Members*] Cp. "For Antony is but a limb of Caesar" (Julius Caesar, ii. 1, 265)

20. *Redeemed at infinite cost*] Lit. 'bought for a price.'

fornication every man should have a wife of his own, and every woman should have a husband. Let a man pay his wife her due, and let a woman also pay her husband his. A married woman is not mistress of her own person: her husband has certain rights. In the same way a married man is not master of his own person: his wife has certain rights. Do not refuse one another, unless perhaps it is just for a time and by mutual consent, so that you may devote yourselves to prayer and may then associate again; lest the Adversary begin to tempt you because of your deficiency in self-control.

*Thus much in the way of concession, not of command. Yet I would that everybody lived as I do; but each of us has his own special gift from God—one in one direction and one in another.

But I tell the unmarried, and women who are widows, that it is well for them to remain as I am. If, however, they cannot maintain self-control, by all means let them marry; for marriage is better than the fever of passion. But to those already married my instructions are—yet not mine, but the Lord's—that a wife is not to leave her husband; or if she has already left him, let her either remain as she is or be reconciled to him; and that a husband is not to send away his wife.

To the rest it is I who speak—not the Lord. If a brother has a wife who is an unbeliever, and she consents to live with him, let him not send her away. And a woman who has an unbelieving husband—if he consents to live with her, let her not separate from him. For, in such cases, the unbelieving husband has become—and is—holy through union with a Christian woman, and the unbelieving wife is holy through union with a Christian brother. Otherwise your children would be unholy, but in reality they have a place among God's people. If, however, the unbeliever is deter-

5. *Do not refuse*] The tense seems to imply (cp. Matt. xxviii. 5, n.) a statement in the letter from the church that this asceticism was practised among its married members. Or the tense may be understood as significant of habitual and permanent obligation; as also the present imperative in verse 3.

12. *The rest*] Where only one of the parties is a Christian.

14. *Has become, and is, holy*] See *Aorist vii.* 3, 4.

15. *Is determined to leave*] The rendering "if the unbelieving one leaves" represents a different word in the Greek for 'if' and a part of the verb which Paul does not here use. *Has called us*] 'And we are His called ones' is implied in the tense of the Greek verb, which the English perfect quite inadequately represents. See *Aorist vii.* 3, 4, 9. *To the times of peace*] Lit. simply 'in peace.' Not 'to' or 'into' 'peace'; the sense seems to be, 'do not live in an atmosphere of strife, being free to escape from it; for God eternally dwells in an atmosphere of peace and He calls us to participate and rejoice in it.'



mined to leave, let him or her do so. Under such circumstances the Christian man or woman is no slave. God has called us to live lives of peace. For what assurance have you, O woman, as to whether you will save your husband? or what assurance have you, O man, as to whether you will save your wife?

Existing Relationships to be acquiesced in.

Only, whatever be the condition in life which the Lord has assigned to each individual—and whatever the condition in which he was living when God called him—in that let him continue. This is what I command in all the churches. Was any one already circumcised when called? Let him not have recourse to the surgeons. Was any one uncircumcised when called? Let him remain uncircumcised. Circumcision is nothing, and uncircumcision is nothing: obedience to God's commandments is everything. Whatever be the condition in life in which a man was, when he was called, in that let him continue. Were you a slave when God called you? Let not that weigh on your mind. And yet if you can get your freedom, take advantage of the opportunity. For a Christian, if he was a slave when called, is the Lord's freed man, and in the same way a free man, if called, becomes the slave of Christ. You have all been redeemed at infinite cost: do not become slaves to men. Where each one stood when he was called, there, brethren, let him still stand—close to God.

Concerning unmarried women I have no command to give you from the Lord; but I offer you my opinion, which is that of a man who, through the Lord's mercy, is deserving of your confidence. I think then that, taking into consideration the distress which is now upon us, it is well for a man to remain as he is. Are you bound to a wife? Do not seek to get free. Are you free from the marriage bond? Do not seek for a wife. Yet

16. *You will save*] Or possibly 'you will not save.'

17. *Only*] Marking an exception to the 'is not a slave' of verse 15. The Greek expression (like the equivalent 'sino' in Spanish) is limited in the N.T. to use after a negative, with the solitary exception of Acts xxvi. 32. *The condition*] In the sense shown by the examples in verses 18, 21; not meaning 'trade' or 'occupation.'

20. *Condition*] In Gal. iii. 28, "the apostle enumerates the three fundamental conceptions which at once divide and unite the race, that of Jew or Greek (the national distinction), that of slave and free (the social distinction), and that of male and female (the physical distinction)" (Edwards).

22. *A Christian*] Lit. 'the (man) in the Lord.'

23. *Redeemed at infinite cost*] Lit. 'bought for a price.' *Do not become*] Not 'do not be,' which is inexact and would be a direct incentive to revolt. If you are free, do not sell your freedom.

28. *If you marry*] Cp. Luke xi. 18. The literal rendering of the verb is 'shall have married;' and so in the next clause. *Outward trouble*] Lit. 'affliction for the flesh.'

if you marry, you have not sinned; and if a maiden marries, she has not sinned. Such people, however, will have outward trouble. But I am for sparing you.

Yet of this I warn you, brethren: the time has
 The transitory been shortened—so that henceforth those who have
 Character of all that is earthly. wives should be as though they had none, those
 who weep as though they did not weep, those who
 rejoice as though they did not rejoice, those who buy as though
 they did not possess, and those who use the world as not using
 it to the full; for the world as it now exists is passing away.
 And I would have you free from worldly anxiety. An unmarried
 man concerns himself with the Lord's business—how he shall
 please the Lord; but a married man concerns himself with the
 business of the world—how he shall please his wife. There is a
 difference too between a married and an unmarried woman. She
 who is unmarried concerns herself with the Lord's business—
 that she may be holy both in body and spirit; but the married
 woman concerns herself with the business of the world—how
 she shall please her husband. Thus much I say in your own
 interest; not to lay a trap for you, but to help towards what is
 becoming, and enable you to wait on the Lord without distraction.

A Father's
 Duty to his
 unmarried
 Daughter.

If, however, a father thinks he is acting unbecomingly towards his still unmarried daughter if she be past the bloom of her youth, and so the matter is urgent, let him do what she desires; he commits no sin; she and her suitor should be allowed to marry. But if a father stands firm in his resolve, being free from all external constraint and having a legal right to act as he pleases, and in his own mind has come to the decision to keep his daughter unmarried, he will do well. So that he who gives his daughter in marriage does well, and yet he who does not give her in marriage will do better.

A woman is bound to her husband during the
 Should Widows marry whole period that he lives; but if her husband
 again? dies, she is at liberty to marry whom she will, provided that he is a Christian. But in my judgement, her state
 is a more enviable one if she remains as she is; and I also
 think that I have the Spirit of God.

29. *Shortened—so that henceforth*] v.l. 'is henceforth shortened . . . so that.'
 29-31. The nearness, yet the uncertainty, of the time of Christ's coming was the regulative element in their Christian lives.

35. *She and her suitor*] Lit. 'they.'

39. *Dies*] Lit. 'shall have fallen asleep.'

40. *More enviable*] Lit. 'more blessed.' See Matt. v. 3-11, n.

Idol Sacrifices.

Now as to things which have been sacrificed to 1 8
 Food that has been sacrificed to idols. This is a subject which we already under-
 stand—because we all have knowledge of it. Knowledge, however, tends to make people conceited; it is love that builds us up. If any one imagines that he already 2,
 possesses any true knowledge, he has as yet attained to no knowledge of the kind to which he ought to have attained; but if any one loves God, that man is known by God. As to 3, 4
 eating things which have been sacrificed to idols, we are fully aware that an idol is nothing in the world, and that there is no God but One. For if so-called gods do exist, either in heaven 5
 or on earth—and in fact there are many such gods and many such lords—yet we have but one God, the Father, who is the 6
 source of all things and for whose service we exist, and but one Lord, Jesus Christ, through whom we and all things exist.

But all believers do not recognize these facts. 7
 Some, from force of habit in relation to the idol, must solve the Problem. even now eat idol sacrifices as such, and their 8
 consciences, being but weak, are polluted. It is true that a particular kind of food will not bring us into God's presence; we are neither inferior to others if we abstain from it, nor 9
 superior to them if we eat it. But take care lest this liberty of yours should prove a hindrance to the progress of weak 10
 believers. For if any one were to see you, who know the real truth of this matter, reclining at table in an idol's temple, would not his conscience (supposing him to be a weak believer) be emboldened to eat the food which has been sacrificed to the 11
 idol? Why, your knowledge becomes the ruin of the weak believer—your brother, for whom Christ died! Moreover when 12
 you thus sin against the brethren and wound their weak consciences, you are, in reality, sinning against Christ. Therefore 13

1. *Already understand . . . because*] Or 'already understand that.'

4. *That an idol is nothing*] Or possibly, 'that there is no idol;' though it is hard to reconcile the latter rendering with Acts xvii. 16. 1 Cor. x. 19 also favours the 'is nothing,' and so do the ancient Versions. Another interpretation is that in all Creation there is no such thing as a visible image of the true God; but this would require the insertion here of an important word which, as a matter of fact, is absent.

7. *All believers*] Or 'all of you.' Some brethren are weak, verse 11. *From force of habit*] v.l. 'through (or, in) their consciousness of the idol.'

10. *At table*] At a sacrificial banquet with a party of heathen friends. *Be emboldened*] Lit. 'be edified' by your (supposed) good example. Influenced by you he will eat although he believes he is sinning by so doing!

11. *Your knowledge . . . ruin of the weak believer*] Lit. 'the weak (believer) is ruined through (or, through acting on) your knowledge.'

• if what I eat causes my brother to fall, never again to the end of my days, will I touch any kind of animal food, for fear I should cause my brother to fall.

Paul's own Example of Self Restraint. Am I not free? Am I not an apostle? Can it be denied that I have seen Jesus, our Lord? Are not you yourselves my work in the Lord? If to

other men I am not an apostle, yet at any rate I am one to you; for your very existence as a Christian church is the seal of my apostleship. That is how I vindicate myself to those who criticize me.

His apostolic Position and Rights. Have we not a right to claim food and drink? Have we not a right to take with us on our journeys

a Christian sister as our wife, as the rest of the apostles do—and the Lord's brothers and Peter? Or again, is it only Barnabas and myself who are not at liberty to give up working with our hands? What soldier ever serves at his own cost? Who plants a vineyard and yet does not eat any of the grapes? Or who tends a herd of cattle and yet does not taste their milk?

Am I making use of merely worldly illustrations? Does not the Law speak in the same tone? For in the Law of Moses it is written, "THOU SHALT NOT MUZZLE AN OX WHILE IT IS TREADING OUT THE GRAIN" (Deut. xxv. 4.) Is God thinking about the oxen? or is it really in our interest that He speaks? Of course, it was written in our interest, because it is His will that when a ploughman ploughs, and a thrasher thrashes, it should be in the hope of sharing that which comes as the result.

If it is we who sowed the spiritual grain in you, is it a great thing that we should reap a temporal harvest from you? If other teachers possess that right over you, do not we possess it much more? Yet we have not availed ourselves of the right, but we patiently endure all things rather than hinder in the least degree the progress of the Good News of the Christ. Do

1. *Have seen*] Greek perfect. *See *Aorist* vii. 6.

4. *To claim food and drink*] At the expense of the Churches.

5. *Peter*] Lit. 'Cephas.'

6. *Barnabas and myself*] Lit. 'myself and Barnabas.' Cp. iv. 6, n.

7. *Herd of cattle*] Or 'flock.' In Gen. xxxii. 16, LXX., the word is applied to goats, sheep, camels, oxen, and asses. A.V. 'drove.'

10. *It is His will &c.*] Lit. 'the ploughman ought.' God's righteous, loving will is the ultimate criterion of human duty.

12. *Possess*] Not collectively, but individually. *That right*] See Luke xvii. 34, n., Acts xvii. 11, n.

13. *The sacred place*] Or 'the Temple.' Cp. Matt. xxi. 12, n.

you not know that those who perform the sacred rites have their food from the sacred place, and that those who serve at the altar all alike share with the altar? In the same way the Lord also directed those who proclaim the Good News to maintain themselves by the Good News. 14

Paul's Forbearance in the Exercise of his Rights.

But I, for my part, have not used, and do not use, my full rights in any of these things; nor do I now write with that object so far as I myself am concerned, for I would rather die than have any body make this boast of mine an empty one. If I go on preaching the Good News, that is nothing for me to boast of; for the necessity is imposed upon me; and alas for me, if I fail to preach it! And if I preach willingly, I receive my wages; but if against my will, a stewardship has nevertheless been entrusted to me. What are my wages then? The very fact that the Good News which I preach will cost my hearers nothing, so that I cannot be charged with abuse of my privileges as a Christian preacher. 15 16 17 18

His Motives.
(1) Eagerness to win Men to Christ.

Though free from all human control, I have made myself the slave of all in the hope of winning as many converts as possible. To the Jews I have become like a Jew in order to win Jews; to men under the Law as if I were under the Law—although I am not—in order to win those who are under the Law; to men without Law as if I were without Law—although I am not without Law in relation to God but am abiding in Christ's Law—in order to win those who are without Law. To the weak I have become weak, so as to gain the weak. To all men I have become all things, in the hope that in every one of these ways I may save some: and I do everything for the sake of the Good News, that I may share with my hearers in its benefits. 19 20 21 22 23

14. *Directed*] Twice at well understood and definite times, when sending out the Twelve (Matt. x. 10), and when sending out the Seventy (Luke x. 7). See *Aorist* v. 6 and footnote.

15. *Have not used, do not use*] Such is the force of the Greek perfect. Cp. verse 22; 2 Cor. i. 19. *These things*] "Freedom from restrictions as to food, freedom to marry, and authority to claim maintenance from the Churches" (T. C. Edwards).

18. *My wages*] "The consciousness of preaching freely a free gospel was the apostle's pay for declining to be paid" (T. C. Edwards). *So that I cannot*] Or 'in order that I may not.' *Abuse*] Or 'making full use;' as in vii. 31.

19-22. *Have made . . . have become*] At some past time, indefinite. See *Aorist* vii. 2.

19. *As many . . . as possible*] Lit. 'the greater part' (of my hearers). The last clause of verse 22 shows that Paul's ambition was to save *some*. That others would remain hostile and unconverted he knew. The English 'the more' (as in the familiar phrase 'The more the merrier') is inexact. Such is never the sense of the article in Greek when it precedes a comparative and agrees with it. In 'the more' (which looks literal, but is not) the article is the old ablative and does not agree with the adjective.

(2) His own runners all run, but that only one gets the prize? 24
 Desire to secure the Crown of Life. You must run like him, in order to win with certainty. But every competitor in an athletic contest 25
 practises abstemiousness in all directions. They indeed do this for the sake of securing a perishable wreath, but we for the sake of securing one that will not perish. That is how I run, 26
 not being in any doubt as to my goal. I am a boxer who does not inflict blows on the air, but I hit hard and straight at my own body and lead it off into slavery, lest possibly, after I have been a herald to others, I should myself be rejected. 27

Israelites who for want of Self Mastery missed the Prize. For I would have you remember, brethren, how 1 10
 our forefathers were all of them sheltered by the cloud, and all got safely through the Red Sea. All 2
 were baptized in the cloud and in the sea to be followers of Moses. All ate the same spiritual food, and all 3, 4
 drank the same spiritual drink; for they long drank the water that flowed from the spiritual rock that went with them—and that rock was the Christ. But with most of them God was not 5
 well pleased; for they were laid low in the desert.

The Lessons taught by their Example. And in this they became a warning to us, to 6
 teach us not to be eager, as they were eager, in pursuit of what is evil. And you must not be wor- 7
 shippers of idols, as some of them were; for it is written, "THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP TO

24. *Do you not know?* This formula occurs here for the tenth time in this Letter.

27. *After I have been a herald?* "Après avoir fait le heraut" (Stapfer). *Rejected?* "As unworthy of the crown and the prize" (Ellicott).

1. *Sheltered by?* Lit. 'under.' The division of chapters at this point is unfortunate. Paul proceeds to give an illustration from the history of his own nation of some who, after beginning well, did not run so as to obtain the prize. *Red Sea?* Lit. 'sea.'

2. *To be followers of?* Or 'to be adherents of.' Lit. 'into' or 'unto.' Cp. Gal. iii. 27. "When they saw Moses cross first, they too braved the waters" (Chrysostom).

Among the ideas involved in Christian Baptism are those of complete separation from the world and intimate union with the Saviour. Possibly St. Paul, in the same way, thought of the Israelites as having been permanently cut off from Egypt and compelled to cast in their lot with Moses—first by the cloud which was bright to them but dark to the Egyptians (Exod. xiv. 20), and then by the Red Sea as soon as the waters, having closed up again, rolled between them and the land of bondage. Two facts add to the likelihood of the apostle having thus regarded the cloud and the Sea as instruments by which the Israelites were separated from Egypt and linked to Moses rather than as watery elements in which they were immersed or by which they were sprinkled. (1) The people are expressly recorded to have been untouched by the water—the sea was as dry land to them (Exod. xiv. 21, 22; xv. 8, 19). (2) The Greek preposition for the 'in' of 'baptized in' frequently denotes simple instrumentality. 'Separated from Egypt by means of the cloud and the Red Sea to become followers of Moses' would then be the real meaning here.

3, 4. *Spiritual?* Or, perhaps, 'miraculous.'

7. *To dance?* Lit. 'to play.' Cp. Exod. xxxii. 6, 18, 19.

DANCE" (Exod. xxxii. 6). Nor may we be fornicators, like some 8
 of them who committed fornication and on a single day three 9
 and twenty thousand of them fell dead. And do not let us test
 the Lord too far, as some of them tested Him and were de- 10
 stroyed by the serpents. And do not be discontented, as some 11
 of them were, and they were destroyed by the Destroyer. All
 this kept happening to them with a figurative meaning; but it
 was put on record by way of admonition to us upon whom the
 ends of the ages have come.

So then let him who thinks he is standing se- 12
 Every Tempta- curesly beware of falling. No temptation has you 13
 tion may be
 successfully in its power but such as is common to human
 resisted. nature; and God is faithful and will not allow you
 to be tempted beyond your strength, but, when the temptation
 comes, will also give the way of escape, so that you may be
 able to endure.

Idolatry to be scrupulously shunned. Therefore, my dear friends, avoid all connexion 14
 with the worship of idols. I speak as to men of 15
 sense: judge for yourselves of what I say. The 16
 cup of blessing, which we bless, does it not mean a joint-partici-
 pation in the blood of Christ? The loaf of bread which we
 break, does it not mean a joint-participation in the body of
 Christ?

Since there is one loaf, we who are many are one body; we, 17
 all of us, share in that one loaf. Look at the Israelites—the 18
 nation and their ritual: are not those who eat the sacrifices
 joint-partakers in the altar? Do I mean that a thing sacri- 19
 ficed to an idol is what it claims to be? or that an idol is a real
 thing? No, but that which the Gentiles sacrifice, they sacrifice 20
 to demons, not to God; and I would not have you have fellow-
 ship with one another through the demons. You cannot drink 21
 the Lord's cup and the cup of demons: you cannot be joint-
 partakers both in the table of the Lord and in the table of

9. *Test . . . too far . . . tested*] Or 'try how far we can possibly go with . . . tried how far they could go with;' the first verb being stronger than the second.

11. *Upon whom &c.*] Or 'in whose time the ends of the ages have arrived;' the exact sense of the verb is 'have come into port,' as at the end of a voyage. *Ends of the ages*] Cp. Acts ii. 17, n.

13. *Temptation*] Or 'trial.' *Has you in its power*] Lit. 'has taken you and still holds you,' the Greek perfect. Cp. ix. 15.

17. The first part of this verse may be paraphrased—'Since by the Lord's appointment there is only a single loaf which is broken into fragments when the Supper is celebrated, so we, many though we are, are yet mystically and spiritually one body through our union with Him.'

20. *The Gentiles*] v.l. 'they.' *Have fellowship with one another through*] Or 'participate with.'

demons. Or are we actually arousing the Lord to jealousy? 22
are we stronger than He is?

Brotherly Love Everything is allowable, but not everything is 23
limits Chris- profitable. Everything is allowable, but everything
tian Freedom. does not build others up. Let no one be for ever 24
seeking his own good, but let each seek that of his fellow man.

Anything that is for sale in the meat market, eat, and ask no 25
questions for conscience' sake; for THE EARTH IS THE LORD'S, 26
AND ALL THAT IT CONTAINS (Ps. xxiv. 1). If an unbeliever 27
gives you an invitation and you are disposed to accept it, eat
whatever is put before you, and ask no questions for conscience'
sake. But if any one tells you, "This food has been offered in 28
sacrifice," abstain from eating it—out of respect for him who
warned you, and, as before, for conscience' sake. But now I 29
mean his conscience, not your own. "Why, on what ground,"
you may object, "is the question of my liberty of action to be
decided by a conscience not my own? If, so far as I am con- 30
cerned, I partake with a grateful heart, why am I to be found
fault with in regard to a thing for which I give thanks?"

True Religion Whether, then, you are eating or drinking, or 31
must inspire whatever you are doing, let everything be done to
all our Actions. the glory of God. Do not be causes of stumbling 32
either to Jews or to Gentiles, nor to the church of God. That 33
is the way that I also seek in everything the approval of all men,
not aiming at my own profit, but at that of the many, in the
hope that they may be saved. Be imitators of me, as I in turn 1 11
am an imitator of Christ.

Women at Now I commend you for remembering me in 2
Meetings of everything, and because you hold fast truths and
the Church. practices precisely as I have taught them to you.
I would have you know, however, that of every man, Christ is 3
the Head, that of a woman her husband is the Head, and that
God is Christ's Head. A man who wears a veil when praying 4

22. *To jealousy*] To be jealous of demon rivals. Cp. Deut. xxxii. 21. The verb here used is found elsewhere in the N. T. only in Rom. x. 19 (quoted from Deut.); xi. 11, 14.

25. *For conscience' sake*] 'Thus doing honour to your own strong and healthy conscience, which is justly clear, for.'

28. *If any one*] Some Christian fellow guest whose faith is weak.

29, 30. *Why, on what ground &c.*] The 'you may object' is not in the Greek. In our idiom the whole question would more naturally be put in the second person—'Why should your liberty . . . not your own? If you partake . . . why are you . . . you give thanks?'

4. *Who wears a veil*] Or 'long hair;' so Chrysostom. Lit. 'having (anything hanging) from his head.' *Prophesying*] Cp. xii. 10, 28, and notes. *A woman who prays*] See xiv. 34, n

or prophesying dishonours his Head ; but a woman who prays 5
or prophesies with her head uncovered dishonours her Head,
for it is exactly the same as if she had her hair cut short.

If a woman will not wear a veil, let her also cut off her hair ; 6
but since it is a dishonour to a woman to have her hair cut off
or her head shaved, let her wear a veil. For a man ought not 7
to have a veil on his head, since he is the image and glory of
God ; while woman is the glory of man. Man does not take his 8
origin from woman, but woman takes hers from man. For man 9
was not created for woman's sake, but woman for man's. That 10
is why a woman ought to have on her head a symbol of subjec-
tion, because of the angels. Yet, in the Lord, woman is not 11
independent of man nor man independent of woman. For just 12
as woman originates from man, so also man comes into exist-
ence through woman, but everything springs originally from
God.

Judge of this for your own selves : is it seemly for a woman 13
to pray to God when she is unveiled ? Does not nature itself 14
teach you that if a man has long hair it is a dishonour to him,
but that if a woman has long hair it is her glory, because her 15
hair was given her for a covering ? But if any one is inclined to 16
be contentious on the point, we have no such custom, nor have
the churches of God.

Matters relating to Christian Worship.

But while giving you these instructions, there is 17
Dissensions at one thing I cannot praise—your meeting together,
Meetings of the Church, with bad rather than good results. For, in the first 18
place, when you meet as a church, there are divisions among
you. This is what I am told, and I believe that there is some
truth in it. For there must of necessity be differences of 19

5. *It is*] Lit. 'she is.'

10. *A symbol of subjection*] i.e. (a symbol of) her husband's authority. Lit. 'authority.' "Authority and subjection are opposite sides of the same fact" (T. C. Edwards). *Because of the angels*] Who are conceived of as spectators.

11. *In the Lord*] In the Christian order of things.

12. *Just as &c.*] See Gen. ii. 21-23.

14. *Nature itself &c.*] A woman "is instinctively conscious that nature's gift of long hair is for a covering" (T. C. Edwards).

15. *Was given*] A gift which she keeps and glories in—so the Greek tense (perfect) implies. See *Aorist* vii. 9.

18 *As a church*] Lit. 'in church,' certainly not meaning in any building so called.

19. Or perhaps the sense is, 'For in order for there to be—as I understand that there are—party-leaders among you, there must, of course, needs even be parties.' The 'must' in that case expresses logical necessity. The Greek word *dochimoi* translated in the text 'men of sterling worth' has a meaning approaching that of 'party leaders' in some classical authors.

opinion among you, in order that it may be plainly seen who are the men of sterling worth among you.

Disorder at
the Lord's
Supper.

When, however, you meet in one place, there is
no eating the Supper of the Lord ; for it is his own
supper of which each of you is in a hurry to par-

20

21

take, and one eats like a hungry man, while another has already

drunk to excess. Why, have you no homes in which to eat and

22

drink ? or do you wish to show your contempt for the church of

God and make those who have no homes feel ashamed ? What

shall I say to you ? Shall I praise you ? In this matter I cer-
tainly do not praise you.

The Facts as
to the Origin
of the Supper.

For it was from the Lord that I received the

23

facts which, in turn, I handed on to you ; how

that the Lord Jesus, on the night He was to be

betrayed, took some bread, and after giving thanks He broke it

24

and said, "This is my body which is about to be broken for

you ; do this in memory of me." In the same way, when the

25

meal was over, He also took the cup. "This cup," He said,

"is the new Covenant of which my blood is the pledge ; do this,
every time that you drink it, in memory of me."

The Signifi-
cance and
Sacredness of
the Meal.

For every time that you eat this bread and

26

drink from the cup, you are proclaiming the Lord's

death—until He returns. Whoever therefore, in

27

an unworthy manner, eats the bread or drinks from

the cup of the Lord sins against the body and blood of the

Lord. But let a man examine himself, and, having done that,

28

then let him eat the bread and drink from the cup. For any

29

one who eats and drinks, eats and drinks judgement to himself,

if he fails to estimate the body aright. That is why many

30

among you are sickly and out of health, and why not a few die.

21. *One . . . another*] Some explain, 'the poor man . . . the rich one ;' but this does not harmonize with verse 34.

23. *Was to be betrayed*] Or 'was being betrayed.' In English, to convey this meaning, we should more naturally employ the active voice, 'Judas was betraying Him.'

24. *About to be broken*] This word (for it is only one in the Greek) is omitted by the majority of modern commentators. But in English it seems indispensable.

25. *Of which my blood is the pledge*] Lit. 'in my blood.'

26. *Returns*] Lit. 'comes.'

27. *In an unworthy manner*] See verses 21, 22. *Sins against &c.*] I.E. possibly, 'is guilty of an offence against the unity and brotherhood of the church which has been redeemed by the blood of Christ.' Paul emphasizes the unity and brotherhood of the church by calling the church the 'body of Christ.'

29, 31. *Estimate aright*] Or 'discern.' By failure to discern the body of Christ Paul may possibly mean failure to recognize the unity and brotherhood of the Christian church.

30. *Die*] Lit. 'fall asleep.' Or 'are dead.' Lit. 'have fallen asleep.' But the present tense of this verb appears not to be so used by Paul. Cp. 1 Thess. iv. 13.

If, however, we estimated ourselves aright, we should not be judged; but when we are judged by the Lord, chastisement follows, to save us from being condemned along with the world. 31 32

Therefore, brethren, when you come together for this meal, wait for one another. If any one is hungry, let him eat at home; so that your coming together may not lead to judgement. 33 34

The other matters I will deal with whenever I come.

Spiritual Gifts. It is important, brethren, that you should have clear knowledge on the subject of spiritual gifts. **The Need of Discrimination.** You know that when you were heathens you went astray after dumb idols, wherever you happened to be led. For this reason I would have you understand that no one speaking under the influence of the Spirit of God ever says, "Jesus is accursed," and that no one is able to say, "Jesus is Lord," except under the influence of the Holy Spirit. **i 12**

Now there are various kinds of gifts, but there is one and the same Spirit; various forms of official service, and yet one and the same Lord; diversities in work, and yet one and the same God. **Spiritual Gifts. Their Diversity.** —He who in each person brings about the whole result. But to each of us a manifestation of the Spirit has been granted for the common good. To one the utterance of wisdom has been granted through the Spirit; to another the utterance of knowledge in accordance with the will of the same Spirit; to a third man, by means of the same Spirit, special faith; to another various gifts of healing, by means of the one Spirit; to another the exercise of miraculous powers; to another the gift of prophecy; to another the power of discriminating between prophetic utterances; to another varieties of the gift of 'tongues;' to another the interpretation of tongues. But these results are all brought about by one and the same Spirit, who bestows His gifts upon each of us in accordance with His own will. **4 5 6, 7 8 9 10 11**

The organic Unity of the Church. For just as the human body is one and yet has many parts, and all its parts, many as they are, constitute but one body; so it is with the church **12**

1. *Gifts*] Or possibly 'men.'

2. *Happened*] 'From time to time' is implied by the tense; now to the worship of a voiceless Zeus, now—and more frequently, the place being such as Corinth was—to that of Aphrodite.

3. *In accordance with the will of*] Cp. verse 11; Rom. viii. 27; Eph. iv. 24; Pet. iv. 6; v. 2.

10. *Prophecy*] Christian prophets were preachers and expounders who spoke under the immediate influence of the Holy Spirit.

11. *Bestows upon each*] Lit. 'distributes to.'

12. *So it is with*] Such is the English idiom, which might also be used with

of Christ. For, in fact, in one Spirit all of us—whether we are
Jews or Gentiles, slaves or free men—were baptized to form but
one body; and we were all nourished by that one Spirit.

Unity should
make Jealousy
impossible. For the human body does not consist of one part,
but of many. Were the foot to say, "Because I
am not a hand I am not a part of the body," that

would not make it any the less a part of the body. Or were
the ear to say, "Because I am not an eye, I am not a part of
the body," that would not make it any the less a part of the body.
If the whole body were an eye, where would the hearing be? if
the whole body were an ear, where would the nostrils be? But,
as a matter of fact, God has arranged the parts in the body—
every one of them—as He has seen fit. If they were all one
part, where would the body be? But, as a matter of fact, there
are many parts and but one body.

Unity should
exclude Pride
and Contempt. It is also impossible for the eye to say to the
hand, "I do not need you;" or again for the head
to say to the feet, "I do not need you." No, it is
quite otherwise: even those parts of the body which are appar-
ently somewhat feeble are yet indispensable; and those which
we deem less honourable we clothe with more abundant honour;
and so our ungraceful parts come to have a more abundant
grace, while our graceful parts have everything they need. But
it was God who built up the body, and bestowed more abundant
honour on the part that felt the need, that there might be no
disunion in the body, but that all the members might entertain
the same anxious care for one another's welfare. And if one
part is suffering, every other part suffers with it; or if one part
is receiving special honour, every other part shares in the
joy.

Unity involves
mutual Depen-
dence. As for you, you are the body of Christ, and indi-
vidually you are members of it; and by God's
appointment there are in the church—first apostles,
secondly prophets, thirdly teachers; then come miraculous

advantage in Hag. ii. 14, "So it is with this people, and so it is with this nation."

Cp. xv. 42. *The church of Christ* Lit. 'the Christ.'

13. *Gentiles* Lit. 'Greeks.' *Nourished by* Lit. 'made to drink.'

15, 21. *Hand* Or 'arm.' Cp. Matt. xii. 10, n.; Zech. xiii. 6, R.V.

24. *Built up* Lit. 'mixed together.'

26. *Shares in the joy* E.g. 'the head is crowned with a garland, and the whole man is conscious of being glorified; or the mouth pronounces an oration, and at once the eyes laugh and show their gladness' (Chrysostom).

28. *By God's appointment there are* Lit. 'God appointed some.' The voice (middle) of the verb intimates 'for Himself,' 'to do His will,' 'to render service to Him.' *Prophets* Or 'inspired teachers.' Cp. verse 10 and T. C. Edwards's note.

powers, and then ability to cure diseases or render loving service, or powers of organization, or varieties of the gift of 'tongues.' Are all apostles? are all prophets? are all teachers? Have all miraculous powers? have all ability to cure diseases? Do all speak in 'tongues'? do all interpret? But always seek to excel in the greater gifts. And now I will point out to you a way of life which transcends all others.

If I can speak all the languages of men and of angels, but am destitute of Love, I have but become a loud-sounding trumpet or a clanging cymbal. If

Love is the
supreme Gift.

I possess the gift of prophecy and am versed in all mysteries and all knowledge, and have such absolute faith that I can remove mountains, but am destitute of Love, I am nothing. And if I distribute all my possessions to the poor, and give up my body to be burned, but am destitute of Love, it profits me nothing.

Love is patient and kind. Love knows neither envy nor jealousy. Love is not forward and self-assertive, nor boastful and conceited. She does not behave unbecomingly, nor seek to aggrandize herself, nor blaze out in passionate anger, nor brood over wrongs. She finds no pleasure in injustice done to others, but joyfully sides with the truth. She knows how to be silent; she is full of trust, full of hope, full of patient endurance.

Love never fails: but if there are prophecies, they will be done away with; if there are languages, they will cease; if there is knowledge, it will be brought to an end. For our knowledge is imperfect, and so is our prophesying; but when the perfect state of things is come, all that is imperfect will be brought to an end. When I was a child, I talked like a child, felt like a child, reasoned like a child: when I became a man, I put from me childish ways. For the present we see things as if in a mirror, and are puzzled; but then we shall see them face to face. For

3. *Distribute . . . give up*] The tense (the aorist) implies the doing of these things once for all. *To be burned*] v.l. 'that I may make a boast of it.'

4. *Love is not forward*] v.l. omits this third 'Love.'

8, 10, 11. *Done away with . . . brought to an end . . . put from me*] The same verb (four times) as in xv. 24, 26. The special miraculous gifts which characterised the apostolic age appear to have ceased at the destruction of Jerusalem in 70, A.D.

11. *Felt*] Or 'thought.' *Became a man*] 'Such as I still am' is implied by the perfect tense of the Greek. See Aorist vii. 9, and cp. Homer *Iliad* xxi. 156. *I put from me childish ways*] Again the perfect tense, signifying 'and have for ever done with them.' In these clauses the English perfect would be proper only if the writer had but recently grown to full manhood, which was far from being the case with Paul.

12. *And are puzzled*] Lit. 'in a riddle.' *I am fully known*] Or 'I have come to be fully known.'

the present the knowledge I gain is imperfect ; but then I shall know fully, even as I am fully known. And so there remain Faith, Hope, Love—these three ; and of these the greatest is Love. 13

Be eager in your pursuit of this Love, and be 1 14
 earnestly ambitious for spiritual gifts, but let it
 be chiefly so in order that you may prophesy. For 2
 he who speaks in an unknown tongue is not speaking to men, but to God ; for no one understands him. Yet in the Spirit he is speaking secret truths. But he who prophesies speaks to men words of edification, encouragement and comfort. He who speaks in an unknown tongue does good to himself, but he who prophesies does good to the church. I should be right glad were you all to speak in 'tongues,' but yet more glad were you all to prophesy ; and, in fact, the man who prophesies is superior to him who speaks in 'tongues,' except when the latter can interpret in order that the church may get a blessing. But, brethren, as things are, if I come to you speaking in 'tongues,' what benefit shall I confer on you, if the utterance is neither in the form of a revelation nor of additional knowledge nor of prophecy nor of teaching ? 3 4 5 6

Even inanimate things—flutes or harps, for instance—when yielding a sound, if they make no distinction in the notes, how shall the tune which is played on the flute or the harp be known ? If the bugle—to take another example—gives an uncertain sound, who will prepare for battle ? And so with you ; if with the living voice you fail to utter intelligible words, how will people know what you are saying ? You will be talking to the winds. 7 8 9

There are, we will suppose, a great number of languages in the world, and no creature is without a language. If, however, I do not know the meaning of the particular language, I shall seem to the speaker of it, and he to me, to be merely talking some foreign tongue. Therefore, seeing that you are ambitious 10 11 12

13. "Hope will remain, as anticipation certain to be fulfilled. Faith will remain, as trust, entire and undoubting" (Alford). Love will remain, as that sublimest attribute which we shall share with the Infinite One Himself. See 1 John iv. 8, 16.

3. *Prophecies*] Cp. xii. 28, n. *Encouragement*] Cp. Acts iv. 36, n.

4. *Does good to*] Lit. 'edifies,' 'builds up.'

5. *Can interpret*] Cp. xiii. 1-3, n.

6. *If the utterance &c.*] "A man's spirit may, even in a state of ecstasy, receive a revelation, which, when interpreted, becomes a prophecy ; or the ecstasy may quicken the action of thought and lead to knowledge, which may be taught as a doctrine" (T. C. Edwards).

12. *Benefit*] Or 'edify,' 'build up.'

for spiritual gifts, seek to excel in them so as to benefit the church.

Therefore let a man who has the gift of tongues pray for the power of interpreting them. For if I pray in an unknown tongue, my spirit prays, but my understanding is barren. How then does the matter stand? I will pray in spirit, and I will pray with my understanding also. I will praise God in spirit, and I will praise Him with my understanding also. Otherwise, if you bless God in spirit only, how shall he who is in the position of an ungifted man say the 'Amen' to your giving of thanks, when he does not know what your words mean? Rightly enough you are giving thanks, and yet your neighbour is not benefited. I speak in a tongue, thank God, more than all of you; but in the church I would rather speak five words with my understanding—so as to instruct others also—than ten thousand words in an unknown tongue.

Brethren, do not prove yourselves to be children in your minds; as regards evil, indeed, be utter babes, but as regards your minds prove yourselves to be men of ripe years. In the Law it stands written, "BY MEN OF UNKNOWN TONGUES AND BY THE LIPS OF AN UNKNOWN NATION WILL I SPEAK TO THIS PEOPLE, BUT EVEN THEN THEY WILL NOT LISTEN TO ME" (Isa. xxviii. 11), says the Lord." This shows that the gift of tongues is intended as a sign not to those who believe but to unbelievers, but prophecy is intended not for unbelievers but for those who believe. Accordingly if the whole church has assembled and all are speaking in 'tongues,' and there come in ungifted men, or unbelievers, will they not say that you are all mad? If, on the other hand, every one is prophesying and an unbeliever or an ungifted man comes in, he is convicted by all and closely examined by all, and the hidden evils of his heart are brought to light; and, as the result, he will fall on his face and worship God, and will report to others that of a truth God is among you.

The orderly Exercise of spiritual Gifts. What then, brethren? Whenever you assemble, there is not one of you who is not ready either with a song of praise, a sermon, a revelation, a 'tongue,' or an interpretation. Let everything be done with a

14. *My spirit*] The highest element of man's composite nature.

15. *Praise God*] The Greek word may imply an instrumental accompaniment.

17. *Benefited*] Lit. 'edified,' 'built up.'

22. *Prophecy*] I.E. 'inspired teaching.' Cp. xii. 10, n.

26. *Building up faith and character*] Lit. 'edification.'

view to the building up of faith and character. If there is speaking in an unknown tongue, only two or at the most three should speak, and they should do so one at a time, and one should interpret; or if there is no interpreter, let the man with the gift be silent in the church, speaking to himself and to God. But if there are prophets, let two or three speak and let the rest judge. And if anything is revealed to some one else who is seated there, let the first be silent. For you can all prophesy one by one, so that all may learn and all be encouraged: and the spirits of prophets yield submission to prophets. For God is not a God of disorder, but of peace, as He is in all the churches of His people.

Women at Meetings of the Church. Let married women be silent in the churches, for they are not permitted to speak. They must be content with a subordinate place, as the Law also says; and if they wish to ask questions, they should ask their own husbands at home; for it is disgraceful for a married woman to speak at a church assembly.

No Power at Corinth to change Church Customs. Was it from you that God's Message first went forth, or is it to you only that it has come?

Paul's apostolic Authority. If any one deems himself to be a prophet or a man with spiritual gifts, let him recognize as the Lord's command all that I am now writing to you. But if any one is ignorant, let him be ignorant.

Final Words as to spiritual Gifts. The conclusion, my brethren, is this: be earnestly ambitious to prophesy, and do not check speaking with tongues; only let everything be done in a becoming and orderly manner.

29. *Judge*] Or 'discern.' Cp. xii. 10. As to whether the words spoken "really came forth from the Spirit, or were only the imaginings of the speaker's heart" (Ellicott). In strange contradiction to this precept *The Teaching of the Twelve Apostles* directs, "No prophet, when speaking in the Spirit, shall you test or judge"—the same verb as Paul employs here—"for every sin shall be forgiven, but this sin shall not be."

30. *Seated there*] See the excellent notes of Ellicott and T. C. Edwards.

33. v.l., preferred by the American Revisers, connects the last clause with verse 34: "As in all the churches of God's people, let (married) women be silent."

34. *Married women*] One word in the Greek—the same as that often rendered simply 'women.' xi. 1-16 proves that Paul did not order all women to be silent at meetings of the church. The reference to 'husbands' in verse 35 also shows that 'married women' is the correct rendering here. Cp. 1 Tim. ii. 11, 12, n.

35. *Their own husbands*] Or, in accordance with the undoubted usage of the LXX., simply 'their husbands.'

36. *Was it from you*] Lit. "Or was it from you."

37. *Let him &c.*] Let this furnish a test whether he really has the Spirit, or not. Or perhaps the sense is 'let him fully understand that these rules I am laying down are from the Lord.'

38. *Let him be ignorant*] v.l. 'he is not known.' The sense of the entire verse will then be 'But if any man does not know the Lord's voice when he hears it, he is one of those to whom, on the last day, the Lord will say "I do not know you,"'

The Resurrection of the Dead.

The Death and Resurrection of Jesus. But let me recall to you, brethren, the Good News which I brought you, which you accepted, and on which you are standing, through which also you are obtaining salvation, if you bear in mind the words in which I proclaimed it—unless indeed your faith has been unreal from the very first. For I repeated to you the all-important fact which also I had been taught, that Christ died for our sins in accordance with the Scriptures, that He was buried, that He rose to life again on the third day in accordance with the Scriptures, and was seen by Peter, and then by the Twelve. Afterwards He was seen by more than five hundred brethren at once, most of whom are still alive, although some of them have now fallen asleep. Afterwards He was seen by James, and then by all the apostles. And last of all, as to one of untimely birth, He appeared to me also.

Paul himself a Witness as to His Resurrection. For I am the least of the apostles, and am not fit to be called an apostle, because I persecuted the church of God. But what I am I am by the grace of God, and His grace bestowed upon me did not prove ineffectual ; but I laboured more strenuously than all the rest—yet it was not I, but God's grace working with me. But whether it is I or they, this is the way we preach and the way that you came to believe.

The Denial of the Possibility of Resurrection. But if Christ is preached as having risen from the dead, how is it that some of you say that there is no such thing as a resurrection of the dead? If there is no such thing as a resurrection of the dead, then Christ Himself has not risen to life. And if Christ has not risen, it follows that what we preach is a delusion, and that your faith also is a delusion. Nay more, we are actually being discovered to be bearing false witness about God, because we have testified that God raised Christ to life, whom He did not raise, if in reality none of the dead are raised. For if none of the dead are raised to life, then Christ has not risen ; and if Christ has not risen, your faith is a vain thing—you are still in your sins.

2. *From the very first*] Cp. Rom. xiii. 11, and see *Aorist* vi. 6.

5. *Peter*] Lit. 'Cephas.'

6. *At once*] Or 'once for all,' while to some He appeared oftener.

9. *The least of the apostles*] Cp. 1 Tim. i. 15, n. ; Eph. iii. 8.

14. *A delusion*] Nothing will come of it. Cp. verse 17.

17. *A vain thing*] There is nothing in it ; it is an utter unreality.

- It follows also that those who have fallen asleep in Christ have perished. If in this present life we have a *hope* resting on Christ, and nothing more, we are more to be pitied than all the rest of the world.
- But, in reality, Christ *has* risen from the dead, being the first to do so of those who are asleep.
- Christ's Resurrection a Pledge that all will rise. For seeing that death came through man, through man comes also the resurrection of the dead. For just as through Adam all die, so also through Christ all will be made alive again. But this will happen to each in the right order—Christ having been the first to rise, and afterwards Christ's people rising at His return. Later on, comes the End, when He is to surrender the Kingship to God, the Father, when He shall have overthrown all other government and all other authority and power. For He must continue King until He shall have put all His enemies under His feet (Ps. viii. 6; cx. 1). The last enemy that is to be overthrown is Death; for He will have put all things in subjection under His feet. And when He shall have declared that "All things are in subjection," it will be with the manifest exception of Him who has reduced them all to subjection to Him. But when the whole universe has been made subject to Him, then the Son Himself will also become subject to Him who has made the universe subject to Him, in order that GOD may be all in all.

Otherwise what will become of those who got themselves

18. *Have fallen asleep . . . have perished*] Alford rightly observes that Paul "uses the aorists, speaking of the act of death, not of the continuing state;" but he forgets that the English Simple Past tenses ('fell asleep' and 'perished') would necessarily refer to the death of certain individuals at a certain definite time. See *Aorist* v. 3, 4. In the passage before us even Ellicott inserts the 'have,' though his reason for so doing is most unsatisfactory. See *Aorist* ix. 5.

19. *Have a hope resting*] Cp. John v. 45. *And nothing more*] The order of the words will not allow the connexion of this phrase (rendered by 'only') with 'life.' The meaning is not 'in this life only,' but 'a delusive hope, and that only,' with no fulfilment.

24. *Later on*] The 'then' of the A.V. is only a correct translation in the sense of 'next in order.' The Greek word denotes sequence not simultaneousness. Cp. Mark iv. 28. *The End*] Of Christ's mediatorial kingship, the object of its existence having been fully secured. *To God the Father*] Lit. 'to the God and Father.'

24, 26. *Overthrown*] Lit. 'reduced to powerlessness.'

25. *He shall have put*] I.E. God, the Father, shall have put. See verses 27, 28; Ps. viii. 6; cx. 1.

27. *Will have put*] Lit. 'has put.' *Are in subjection*] I.E. now at last the work of subjection, the overthrow of all foes, is completed. The perfect tense of the verb occurs only here and in Heb. ii. 8 (last word). See *Aorist* vii. 3, 4.

28. *All in all*] "All creatures will say, 'God is everything to me'" (Bengel).

29. *Otherwise*] I.E. if there is no resurrection of the dead. *What will &c.*] "What shall we say is the meaning and purpose of baptism for the dead, if used by men that deny the resurrection?" (T. C. Edwards.) This practice existed at an early period and was apparently not unknown at Corinth. But see the commentators. Tregelles's punctuation (with the ? before "for the dead" instead of after) leaves 'the unaccounted for. *Why are &c.*] Cp. iv. 7.

Baptism for the Dead. baptized for the dead? If none of the dead rise, why are they baptized for them? Why also do we apostles expose ourselves to danger every hour? I protest, brethren, as surely as I glory over you—which I may justly do in Christ Jesus our Lord—that I die day by day. If from merely human motives I have fought with wild beasts at Ephesus, what profit is it to me? If the dead do not rise, let us eat and drink, for to-morrow we are to die. Do not deceive yourselves :

“Evil companionships corrupt good morals.” Wake from this drunken fit ; live righteous lives, and cease to sin ; for some have no knowledge of God : I speak thus in order to move you to shame.

All Fruit differs from its Seed. But some one will say, “How can the dead rise? and with what kind of body do they come back?” Foolish man ! the seed you yourself sow has no life given to it unless it first dies ; and as for what you sow, it is not the plant which is to be that you are sowing, but a bare grain, of wheat (it may be) or of something else, and God gives it a body as He has seen fit, and to each kind of seed a body of its own. All flesh is not the same : there is human flesh, and flesh of cattle, of birds, and of fishes. There are bodies which are celestial and there are bodies which are earthly, but the glory of the celestial ones is one thing, and that of the earthly ones is another. There is one glory of the sun, another of the moon, and another of the stars ; for star differs from star in glory.

The earthly and the spiritual Bodies. It is the same with the resurrection of the dead. The body is sown in a state of decay, it is raised free from decay ; it is sown in dishonour, it is raised in glory ; it is sown in weakness, it is raised in power ; an animal body is sown, a spiritual body is raised.

30. *We apostles*] Lit. simply an emphatic ‘we.’

32. *Have fought &c.*] During my stay here. This letter was written from Ephesus (xvi. 8) *Wild beasts*] Antagonists as ferocious as lions and tigers. Or, regarding the wild beasts as literal ones, ‘if I had fought . . . what profit would it have been to me?’

35. *Foolish man*] Not the vocative case (in the best MSS.), but the nominative ; as though the writer were first throwing the epithet at his opponent, before turning immediately afterwards to address this argument from analogy to him.

42. *It is the same with*] Cp. xii. 12, n.

44, 46. *Animal*] More accurately ‘psychical’ or ‘soulish ;’ fit to be the dwelling-place and instrument of the soul ; “a body in which the psyche, or soul, comes into relation with the sensuous and material” (Ellicott). Cp. ii. 14, n., and I Thess. v. 23.

44. *An animal body is sown, a spiritual body is raised*] The words in the Greek do not indicate that the two bodies are identical. *As surely as*] Lit. ‘if.’ v.l. omits the word.

As surely as there is an animal body, so there is also a spiritual body. In the same way also it is written, "THE first MAN ADAM BECAME A LIVING ANIMAL" (Gen. ii. 7); the last Adam is a life-giving spirit. Nevertheless, it is not what is spiritual that came first, but what is animal; what is spiritual came afterwards. The first man is a man of earth, earthy; the second man is from heaven. What the earthy one is, that also are those who are earthy; and what the heavenly One is, that also are those who are heavenly; and as we have borne a resemblance to the earthy one, let us see to it that we also bear a resemblance to the heavenly One.

The Change
which awaits
our Bodies.

But this I tell you, brethren: our mortal bodies cannot inherit the Kingdom of God, nor will what is perishable inherit what is imperishable. I tell you a truth hitherto kept secret: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the sounding of the last trumpet; for the trumpet will sound, and the dead will be raised incapable of decay, and *we* shall be changed. For so it must be: this perishable nature must clothe itself with what is imperishable, and this mortality must clothe itself with immortality. But when this perishable nature has put on what is imperishable, and this mortality has put on immortality, then will the words of Scripture be fulfilled, "DEATH HAS BEEN SWALLOWED UP IN VICTORY" (Isa. xxv. 8). "WHERE, O DEATH, IS THY VICTORY? WHERE, O DEATH, IS THY STING" (Hos. xiii. 14)? Now sin is the sting of death, and sin derives its power from the Law; but God be thanked who gives us the victory through our Lord Jesus Christ! Therefore, my dear brethren, be firm, unmovable, busily occupied at all times in the Lord's work, knowing that your toil is not fruitless in the Lord.

The Poor at Jerusalem.

The Collection
for the Poor
at Jerusalem.

As to the collection for God's people, what I have directed the churches of Galatia to do, you must do also. On the first day of every week let

50. *Our mortal bodies*] Lit. 'flesh and blood.'

51. *A truth hitherto kept secret*] Lit. 'a mystery.'

52. *The last trumpet*] Owing to the far earlier date of this Letter, no reference to Rev. xi. 15, 18 can be intended, although the event is, of course, one and the same! Cp. 1 Thess. iv. 16.

55. *Sting*] Cp. Rev. ix. 10.

58. *In the Lord*] For whose sake and under whose eye it is endured, and who at the Resurrection will certainly recompense it.

2. *Whatever &c.*] Lit. (the gain) 'whereinsoever he is prospered' (by God).

each of you put on one side and store up at his home whatever gain has been granted to him ; so that whenever I come, there may then be no collections going on. And when I am with you, whatever brethren you accredit by letter I will send to carry your kind gift to Jerusalem. And if it is worth while for me also to make the journey, they shall go as my companions.

Personal Matters, and Farewell.

The Apostle's Plans. I shall come to you after passing through Macedonia ; for my plan will be to pass through Macedonia ; and I shall make some stay with you perhaps, or even spend the winter with you, in order that you may help me forward, whichever way I travel. For I do not wish to see you on this occasion merely in passing ; but if the Lord permits, I hope to remain some time with you. I shall remain at Ephesus, however, until the time of the Harvest Festival, for a wide door stands open before me which demands great efforts, and we have many opponents.

Timothy. If Timothy pays you a visit, see that he is free from fear in his relations with you ; for he is engaged in the Master's work just as I am. Therefore let no one slight him, but all of you should help him forward in peace to join me ; for I am waiting for him and others of the brethren.

Apollos. As for our brother Apollos, I have repeatedly urged him to accompany the brethren who are coming to you : but he is quite resolved not to do so at present. He will come, however, when he has a good opportunity.

Be on the alert ; stand firm in the faith ; acquit yourselves like men ; be strong. Let all that you do be done from motives of love.

Stephanas. And I beseech you, brethren—you know the household of Stephanas, how they were the earliest Greek converts to Christ, and have devoted themselves to the service of God's people—I beseech you, on your part, to show deference to such men, and to every one who participates in their work and toils hard. It is a joy to me that Stephanas, Fortunatus, and Achaïcus have now arrived, because what was

8. *The time of the Harvest Festival*] Lit. 'the Pentecost.'

11. *And the brethren*] Who are coming with him.

12. *Coming to you*] Bringing this Letter.

13. *Be on the alert*] Lit. 'awake.'

14. *From motives of love*] Lit. 'in love.'

17. *What was wanting so far as you are concerned*] Or 'my lack of you' (T. C. Edwards).

wanting so far as you are concerned they have supplied. They 18
have refreshed my spirit, and yours. Acknowledge such men as
these.

Kindly
Greetings.

The churches in the province of Asia send you 19
greetings; and Aquila and Prisca, in hearty Chris-
tian love, do the same, together with the church
which meets at their house. The brethren all send greetings to 20
you. Greet one another with a holy kiss.

Conclusion.

The final greeting of me—Paul—with my own 21
hand. If any one is destitute of love to the Lord, 22
let him be accursed. OUR LORD IS COMING. The 23
grace of the Lord Jesus be with you. My love in Christ Jesus 24
be with you all.

18. *And yours*] It is to their presence here that you owe much in this my Letter
of what I know will refresh and cheer your spirits.

19. *At their house*] Cp. Rom. xvi. 5, n.

20. *With a holy kiss*] Men kissing men and women women.

22. *OUR LORD IS COMING*]. Lit. 'Maran atha.'



PAUL'S SECOND LETTER TO THE
CORINTHIANS

THE second Letter to the Corinthians was probably written in the autumn of 56 A.D., the first Letter to them having been sent in the spring of that year. But there are other letters of which we have no clear account. One, lost to us, evidently preceded the first Letter (1 Cor. v. 9). In our "second" Letter we find mention (ii. 2, 4) of a severe communication which could not but give pain. Can this have been our "first" to the Corinthians? Some think not, in which case there must have been an "intermediate" letter. This some students find in 2 Cor. x. 1-xiii. 10. If so, there must have been four letters. Some have thought that in 2 Cor. vi. 14-vii. 1, and viii., ix. yet another is embedded, making possibly five in all. The reader must form his own conclusions, inasmuch as the evidence is almost entirely internal. On the whole it would seem that our first Letter, conveyed by Titus, had produced a good effect in the Corinthian church, but that this wore off, and that Titus returned to the apostle at Ephesus with such disquieting news that a visit of Paul just then to Corinth would have been very embarrassing, alike for the church and the apostle. Hence, instead of going, he writes a "painful" letter and sends it by the same messenger, proceeding himself to Troas and thence to Macedonia where, in great tension of spirit, he awaits the return of Titus. At last there comes a reassuring account, the relief derived from which is so great that our second Letter is written, with the double purpose of comforting those who had been so sharply rebuked, and of preventing the recurrence of the evils which had called forth the remonstrance. In this way both the tenderness and the severity of the present Letter may be explained.

PAUL'S SECOND LETTER TO THE CORINTHIANS

The Apostle and his Readers.

Greeting. Paul, an apostle of Christ Jesus by the will of God—and our brother Timothy : 1

To the church of God at Corinth, with all God's people throughout Greece. May grace and peace be granted to you from God our Father and the Lord Jesus Christ. 2

Thanksgiving for Divine Comfort. Heartfelt thanks be to the God and Father of our Lord Jesus Christ—the Father who is full of compassion and the God who gives all comfort. 3

He comforts us in our every affliction so that we may be able to comfort those who are in any kind of affliction by means of the comfort with which we ourselves are comforted by God. For just as we have more than our share of suffering for the Christ, so also through the Christ we have more than our share of comfort. But if, on the one hand, we are enduring affliction, it is for your comfort and salvation ; and if, on the other hand, we are receiving comfort, it is for your comfort which is produced within you through your patient fortitude under the same sufferings as those which we also are enduring. And our hope for you is stedfast ; for we know that as you are partners with us in the sufferings, so you are also partners in the comfort. 4 5 6 7

Thanksgiving for Divine Deliverance. For as for our troubles which came upon us in the province of Asia, we would have you know, brethren, that we were exceedingly weighed down, 8

2. *Greece*] Greek 'Achaia,' i.e. the Roman province of Achaia, which roughly coincided with modern Greece. The capital was Corinth.

3. *Father who is full of compassion*] Lit. 'Father of compassions.' Cp. 'God of forgivenesses,' Neh. ix. 17, R.V. margin. The plural in these expressions is what the grammarians call *pluralis majestatis*. See Job x. 12, which is literally, "Lives and favour hast Thou granted me ;" apparently a dim anticipation of immortality, as in Ps. xxi. 4. So 'behemoth' (Job xl. 15) is the plural of 'behēmah,' a beast, and signifies 'a huge beast,' the hippopotamus. *Comfort*] This ten times repeated word seems to include the idea of exhortation as well as consolation. See Acts iv. 36, n.

6. *For your comfort*] v.l. adds 'and salvation' to these words on their second occurrence here.

8. *The province of Asia*] The Roman province so called, of which Ephesus was

and felt overwhelmed, so that we renounced all hope even of life. Nay, we had, as we still have, the sentence of death within our own selves, in order that our confidence may repose, not on ourselves, but on God who raises the dead to life. He it is who rescued us from so imminent a death, and will do so again; and we have a firm hope in Him that He will also rescue us in all the future, while you on your part lend us your aid in entreaty for us, so that from many lips thanksgivings may rise on our behalf for the boon granted to us at the intercession of many.

For the reason for our boasting is this—the Paul's Motives had been disinterested. testimony of our own conscience that it was in holiness and with pure motives before God, and in reliance not on worldly wisdom but on the gracious help of God, that we have conducted ourselves in the world, and above all in our relations with you. For we are writing to you nothing different from what we have written before, or from what indeed you already recognize as truth and will, I trust, recognize as such to the very end; just as some few of you have recognized us as your reason for boasting, even as you will be ours, on the day of Jesus our Lord.

It was because I entertained this confidence that I intended to visit you before going elsewhere—so that you might receive a twofold proof of God's favour—and to pass by way of Corinth into Macedonia. Then my plan was to return from Macedonia to you, and be helped forward by you to Judaea. Did I display any vacillation or caprice in this? Or the purposes which I form—do I form them on worldly principles, now crying "Yes, yes," and now "No, no"?

As certainly as God is faithful, our language to you is not now "Yes" and now "No." For Jesus Christ the Son of God—He who was proclaimed among you by us, that is by Silas and Timothy and myself—did not show himself a waverer between "Yes" and "No," but it was and always is "Yes" with Him.

the capital. It was in the west of Asia Minor. *And felt overwhelmed*] Lit. 'beyond strength.'

9. *Sentence*] Or 'presentiment.' Lit. 'answer.'

12. *Pure motives*] See ii. 17, n.

15. *Before going elsewhere*] Lit. 'first.' *Proof of God's favour*] v.l. 'joy.'

17. *Vacillation or caprice*] One word in the Greek which no one English word seems adequately to represent. Perhaps 'levity' comes nearest.

19. *Silas*] Lit. 'Silvanus.' It has been conjectured that Silas is another name for Luke. *Was and is*] The Greek verb possesses this double force. Cp. 1. Cor. ix. 15; and *Aorist* vii. 3.

For all the promises of God, whatever their number, have their confirmation in Him; and for this reason through Him also our "Amen" acknowledges their truth and promotes the glory of God through our faith. But He who is making us as well as you steadfast through union with the Anointed One, and has anointed us is God, and He has also set His seal upon us, and has put His Spirit into our hearts as a pledge and foretaste of future blessing.

But as for me, as my soul shall answer for it, I appeal to God as my witness, that it was to spare you pain that I gave up my visit to Corinth. Not that we want to lord it over you in respect of your faith—we do, however, desire to help your joy—for in the matter of your faith you are standing firm.

But, so far as I am concerned, I have resolved not to have a painful visit the next time I come to see you. For if I of all men give you pain, who then is there to gladden my heart, but the very persons to whom I give pain? And I write this to you in order that when I come I may not receive pain from those who ought to give me joy, confident as I am as to all of you that my joy is the joy of you all. For with many tears I write to you, and in deep suffering and depression of spirit, not in order to grieve you, but in the hope of showing you how brimful my heart is with love for you.

Now if any one has caused sorrow, it has been caused not so much to me, as in some degree—for the penitent Offender to be received back. I have no wish to exaggerate—to all of you. In the case of such a person the punishment which was inflicted by the majority of you is enough; so that you may now take the opposite course, and forgive him rather and comfort him, for fear he should perhaps be driven to despair by his excess of grief. I beg you therefore fully to reinstate him in your love. For in writing to you I have also this object in view—to discover by experience whether you are prepared to be obedient in every respect. When you forgive a man an offence I also forgive it; for in fact what I have forgiven, if I have forgiven anything, has always been for your sakes and in the presence of

20. *Their confirmation*] Lit. 'the Yes.' *And promotes the glory of God through our faith*] Lit. 'to glory, through us.'

21. *The Anointed One*] Lit. 'Christ.'

22. *His Spirit as a pledge &c.*] Lit. 'the earnest (or, first instalment) of the Spirit.' See v. 5, n. *Put into*] Lit. 'given in.'

24. *Not that we want to lord it over you*] As some accuse us of doing.

7. *Rather*] v.l. omits this word.

Christ, for fear Satan should gain an advantage over us ; for we are not ignorant of his devices. 17

Now when I came into the Troad¹² to spread
 Personal Trials and Apostolic Success. there the Good News about the Christ, even
 though in the Lord's providence a door stood open
 before me, yet, obtaining no relief for my spirit because I did
 not find our brother Titus, I bade them farewell and went on
 into Macedonia. But to God be the thanks who in Christ ever
 heads our triumphal procession, and by our hands waves in
 every place that sweet incense, the knowledge of Him. For we
 are a fragrance of Christ grateful to God in those whom He is
 saving and in those who are perishing ; to the last-named an
 odour of death predictive of death, and to the others an odour of
 life predictive of life. And for such service as this who is com-
 petent ? We are ; for, unlike most teachers, we are not fraudu-
 lent hucksters of God's Message ; but with transparent motives,
 as commissioned by God, in God's presence and in communion
 with Christ, so we speak. 17

Do you say that this is self-recommendation 1 3
 once more ? or do we need, as some do, letters of
 recommendation to you or from you ? Our letter
 of recommendation is yourselves—a letter written
 on our hearts and everywhere known and read. For all can
 see that you are a letter of Christ entrusted to our care, and
 written not with ink, but with the Spirit of the ever-living God
 —and not on tablets of stone, but on human hearts as
 tablets. 2 3

Such is the confidence which we have through 4
 God alone¹¹ Christ in the presence of God ; not that of our-
 fitted Paul for his Task. selves we are competent to decide anything by
 our own reasonings, but our competency comes from God. It 6

11. *Devices*] Or 'purposes.'

12. *The Troad*] The district so called after the ancient city of Troy. It formed the extreme north-west corner of Asia Minor. On the west coast of the Troad was a town named Troas, and we might translate here 'to Troas.'

14. *Triumphal procession*] On the Roman triumph, also alluded to in Col. ii. 15, see the article TRIUMPHUS in Smith's *Dictionary of Antiquities*.

15. *Whom He is saving*] Lit. 'who are being saved.'

17. *We are*] These words are implied but not expressed in the Greek. *Unlike most*] Their self-seeking teachers. *Transparent motives*] The same word (*eilikrimeia*) occurs i. 12 ; 1 Cor. v. 8 ; and the cognate adjective Phil. i. 10 ; 2 Peter iii. 1. The idea is that of character and thought of crystalline purity, as proved in strong sunlight : 'sun-testedness,' if we had such a word.

Ever-living] Lit. 'living.' *Human hearts*] Lit. 'hearts of flesh ;' but see Rom. vii. 18, 19.

6. *Covenant*] Greek 'Diathékē.' "This word must be invariably taken in the sense of 'covenant' in the N.T." (Hatch). But Heb. ix. 16 is an exception.

is He also who has made us competent to serve Him in connexion with a new Covenant, which is not a written code but a Spirit; for the written code inflicts death, but the Spirit gives Life.

If, however, the service that proclaims death—
 The Splendour of the new Faith. its code being engraved in writing upon stones—
 came with glory, so that the children of Israel could not look steadily on the face of Moses because of the brightness of his face—a vanishing brightness; will not the service of the Spirit be far more glorious? For if the service which pronounces doom had glory, far more glorious still is the service which tells of righteousness. For, in fact, that which was once resplendent in glory (Exod. xxxiv. 30, LXX.) has no glory at all in this respect, that it pales before the glory which surpasses it. For if that which was to be abolished came with glory, much more is that which is permanent, arrayed in glory.

Therefore, cherishing a hope like this, we speak without reserve, and we do not imitate Moses, who used to throw a veil over his face to hide from the gaze of the children of Israel the passing away of what was but transitory. Nay, their minds were made dull; for to this very day during the reading of the book of the ancient Covenant, the same veil remains unlifted, because it is only in Christ that it is to be abolished. Yes, to this day, whenever Moses is read, a veil lies upon their hearts. But whenever the heart of the nation shall have returned to the Lord, the veil will be withdrawn (Exod. xxxiv. 34, LXX.).

Now by "the Lord" is meant the Spirit; and where the Spirit of the Lord is, freedom is enjoyed. And all of us, with unveiled faces, reflecting like bright mirrors the glory of the Lord, are being transformed into the same likeness, from one degree of radiant holiness to another, even as derived from the Lord the Spirit.

Therefore, being engaged in this service and
 God's own Message declared with simple fidelity. being mindful of the mercy which has been shown us, we are not cowards. Nay, we have renounced
 the secrecy which marks a feeling of shame. We

7. *That proclaims death*] Lit. 'of death.' Cp. Rom. viii. 2.

9. *Had glory*] v.l. 'is glory.'

14. *Ancient Covenant*] The Law of Moses, not the whole of the Old Testament Scriptures. *Remains . . . abolished*] Or 'remains, it not being yet revealed to them that in Christ the ancient Covenant is abolished.'

15. *Hearis*] Or 'understanding.'

16. *The heart of the nation*] Or 'any one.'

17. *Freedom*] From the mere letter of the Law.

practise no cunning tricks, nor do we adulterate God's Message. But by a full clear statement of the truth we strive to commend ourselves in the presence of God to every human conscience. If, however, the meaning of our Good News has been veiled, the veil has been on the hearts of those who are on the way to perdition, in whom the god of this present age has blinded their unbelieving minds so as to shut out the sunshine of the Good News of the glory of the Christ, who is the image of God. (For we do not proclaim ourselves, but we proclaim Christ Jesus as Lord, and ourselves as your bondservants for the sake of Jesus.) For God who said, "Out of darkness let light shine," is He who has shone in our hearts to give us the light of the knowledge of God's glory, which is radiant on the face of Christ.

But we have this treasure in a fragile vase of clay, in order that the surpassing greatness of the power may be seen to belong to God, and not to originate in us. We are hard pressed, yet never in absolute distress; perplexed, yet never utterly baffled; pursued, yet never left unsuccoured; struck to the ground, yet never slain; always, wherever we go, carrying with us in our bodies the putting to death of Jesus, so that in our bodies it may also be clearly shown that Jesus lives. For we, alive though we are, are continually surrendering ourselves to death for the sake of Jesus, so that in this mortal nature of ours it may also be clearly shown that Jesus lives. Thus we are constantly dying, while you are in full enjoyment of Life.

But possessing the same Spirit of faith as he who wrote, "I BELIEVED, AND THEREFORE I HAVE SPOKEN" (Ps. cxvi. 10), we also believe, and therefore we speak. For we know that He who raised the Lord Jesus from the dead will raise us also to be with Jesus, and will cause both us and you to stand in His own presence. For everything is for your sakes, in order that grace, being more richly bestowed because of the thanksgivings of the increased number, may more and more promote the glory of God.

3. *The veil . . . the god*] Or (taking the Greek participle and the relative pronoun as being both neuter, instead of masculine, and the repeated preposition as denoting instrumentality) 'it is veiled by means of the things which are perishing, by means of which the god.' In that case the phrase 'the things which are perishing' denotes the Mosaic system which was then passing away.

7. *This treasure*] i.e. this bright light. *A fragile vase of clay*] Lit. 'earthen-ware jars.' Cp. Gideon's carrying of torches within pitchers (Judges vii. 16).

8, 9. Paul's metaphors here are all military metaphors.

14. *Raised the Lord Jesus*] v.l. omits 'the Lord.' *Both us and you*] Lit. 'us together with you.'

15. *Everything is*] Or 'all of these sufferings are.'

Transitory
Pain leads on
to Eternal
Glory.

Therefore we are not cowards. Nay, even though our outward man is wasting away, yet our inward man is being renewed day by day. For this our light and transitory burden of suffering is achieving for us a preponderating, yes, a vastly preponderating, and eternal weight of glory; while we look not at things seen, but things unseen; for things seen are temporary, but things unseen are eternal.

The spiritual
and immortal
Body.

For we know that if this poor tent, our earthly house, is taken down, we have in heaven a building which God has provided, a house not built by human hands, but eternal. For in this one we sigh, because we long to put on over it our dwelling which comes from heaven—if indeed having really put on a robe we shall not be found to be unclothed. Yes, we who are in this tent certainly do sigh under our burdens, for we do not wish to lay aside that with which we are now clothed, but to put on more, so that our mortality may be absorbed in Life. And He who formed us with this very end in view is God, who has given us His Spirit as a pledge and foretaste of that bliss.

The heavenly
Home joyfully
anticipated.

We have therefore a cheerful confidence. We joyfully know that while we are at home in the body we are banished from the Lord; for we are living a life of faith, and not one of sight. So we have a cheerful confidence, and we anticipate with greater delight being banished

17. Our] v.L. omits. On this verse see F. R. Havergal's *From Glory unto Glory*.
18. We look not at things seen &c.]

'But at my back I always hear
Time's winged chariot hurrying near;
And yonder all before us lie
Deserts of vast Eternity.'—ANDREW MARVEL.

3. If indeed] v.L. 'if at least.' *Robe*] See Isa. lxi. 10; Gal. iii. 27. Our rendering of this verse seems alone to suit the introductory 'if indeed' or 'if at least.'

4. We do not wish . . . but to put on more]

'Whatever crazy sorrow saith,
No life that breathes with human breath
Has ever truly longed for death.
'Tis life, whereof our nerves are scant,
Oh life, not death, for which we pant:
More life and fuller, that I want.'

TENNYSON, *Two Voices*, cxxxiii., cxxxiv.

Absorbed in] Lit. 'drunk down by.'

5. A *pledge and foretaste*] Or 'first instalment' (of life). The same word occurs i. 22; Eph. i. 14. Some prefer to translate 'has given us a foretaste and pledge of His Spirit;' implying that the Spirit itself in its fulness is the gift that is to be bestowed hereafter. But, tempting as this interpretation is, it seems hardly to harmonize with Eph. i. 14. Cp. Rom. viii. 23.

from the body and going home to the Lord. And for this reason 9
 also we make it our ambition, whether at home or in exile, to
 please Him perfectly. For we must all of us appear before 10
 Christ's judgement-seat in our true characters, in order that each
 may then receive an award for his actions in this life, in accord-
 ance with what he has done, whether it be good or worthless.

Therefore, because we realize how greatly the 11
 The Fear and Love of Christ. Lord is to be feared, we are endeavouring to win
 men over, and God recognizes what our motives
 are, and I hope that you, in your hearts, recognize them too.
 We are not again commending ourselves to your favour, but are 12
 furnishing you with a ground of boasting on our behalf, so that
 you may have a reply ready for those with whom superficial
 appearances are everything and sincerity of heart counts for
 nothing. For if we have been beside ourselves, it has been for 13
 God's glory; or if we are now in our right senses, it is in order
 to be of service to you. For the love of Christ overmasters us, 14
 the conclusion at which we have arrived being this—that One
 having died for all, His death was their death, and that He died 15
 for all in order that the living may no longer live to themselves,
 but to Him who died for them and rose again.

Therefore for the future we know no one simply 16
 The new View of Life which results. as a man. Even if we have known Christ as a
 man, yet now we do so no longer. So that if any 17
 one is in Christ, he is a new creature: the old state of things
 has passed away; a new state of things has come into existence.
 And all this is from God, who has reconciled us to Himself 18
 through Christ, and has appointed us to serve in the ministry
 of reconciliation. We are to tell how God was in Christ reconc- 19
 ciling the world to Himself, not charging men's transgressions
 to their account, and that He has entrusted to us the Message
 of this reconciliation.

On Christ's behalf therefore we come as ambas- 20
 The Message of Peace and Friendship. sadors, God, as it were, making entreaty through
 our lips: we, on Christ's behalf, beseech men to
 be reconciled to God. He has made Him who knew nothing 21
 of sin to be sin for us, in order that in Him we may become the

10. *Worthless* v.l. 'bad'; a stronger word.

17. *He is a new creature* Or 'there is a new creation.' The Saviour reconciles us not only to God, but to ourselves and to our fellow men, to life and to death. When, by receiving the Holy Spirit, we become consecrated Christians the world in which our lot is cast, and our outlook upon it, become entirely new things.

19. *To us* Lit. 'in us.'

righteousness of God. And you also we, as God's fellow workers, 1 6
 entreat not to be found to have received His grace to no purpose. For He says, "AT A TIME OF WELCOME I HAVE LISTENED 2
 TO YOU, AND ON A DAY OF SALVATION I HAVE SUCCOURED YOU" (Isa. xlix. 8). Now is the time of loving welcome! Now is the day of salvation!

We endeavour to give people no cause for 3
 stumbling in anything, lest the work we are doing 4
 should fall into discredit. On the contrary, as 5
 God's servants, we seek their full approval—by unwearied 6
 endurance, by afflictions, by distress, by helplessness; by 7
 floggings, by imprisonments; by facing riots, by toil, by sleep- 8
 less watching, by hunger and thirst; by purity of life, by know- 9
 ledge, by patience, by kindness, by the Holy Spirit, by sincere 10
 love; by the proclamation of the truth, by the power of God; 11
 by the weapons of righteousness, wielded in both hands; through 12
 honour and ignominy, through calumny and praise. We are 13
 looked upon as impostors and yet are true men; as obscure 14
 persons, and yet are well known; as on the point of death, and 15
 yet, strange to tell, we live; as under God's discipline, and yet 16
 we are not deprived of life; as sad, but we are always joyful; 17
 as poor, but we bestow wealth on many; as having nothing, and 18
 yet we securely possess all things.

O Corinthians, our lips are unsealed to you: 11
 An Appeal for personal Affection. our heart is expanded. There is no narrowness 12
 in our love to you: the narrowness is in your own 13
 feelings. And in just requital—I speak as to my children—let 14
 your hearts expand also.

Do not come into close association with un- 14
 intimate believers, like oxen yoked with asses. For what 15
 Friendship with Idolaters is there in common between righteousness and 16
 forbidden. lawlessness? or what partnership has light with 17
 darkness? Where can harmony between Christ and Belial be 18
 found? or what participation has a believer with an unbeliever? 19
 and what compact has the Temple of God with idols? For we 20
 are the Temple of the ever-living God; as God has said, 21
 "I WILL DWELL AMONG THEM, AND WALK ABOUT AMONG 22
 THEM; AND WILL BE THEIR GOD, AND IT IS THEY WHO 23
 SHALL BE MY PEOPLE" (Lev. xxvi. 12; Ezek. xxxvii. 27).

3. *We endeavour to give* To render this by 'giving,' involves an ambiguity in English, it not being clear whether the participle refers to the 'we' or the 'you.'

16. *Ever-living* Lit. 'living.'

Therefore, "COME OUT FROM AMONG THEM AND SEPARATE YOURSELVES, SAYS THE LORD, AND TOUCH NOTHING IMPURE; AND I WILL RECEIVE YOU, AND WILL BE A FATHER TO YOU, AND YOU SHALL BE MY SONS AND DAUGHTERS, SAYS THE LORD THE RULER OF ALL" (Isa. lii. 11; Hos. i. 10; Isa. xliii. 6).

Having therefore these promises, beloved friends, let us purify ourselves from all defilement of body and of spirit, and secure perfect holiness through the fear of God.

Make room for us in your hearts. There is not one of you whom we have wronged, not one to whom we have done harm, not one over whom we have gained any selfish advantage. I do not say this to imply blame, for, as I have already said, you have such a place in our hearts that we would die with you or live with you. I have great confidence in you: very loudly do I boast of you. I am filled with comfort: my heart overflows with joy amid all our affliction.

For even after our arrival in Macedonia we could get no relief such as human nature craves.

We were greatly harassed; there were conflicts without and fears within. But He who comforts the depressed—even God—comforted us by the coming of Titus, and not by his coming only, but also by the fact that he had felt comforted on your account, and by the report which he brought of your eager affection, of your grief, and of your jealousy on my behalf, so that I rejoiced more than ever.

For if I gave you pain by that letter, I do not regret it, though I did regret it then. I see that that letter, even though for a time it gave you pain, had a salutary effect. Now I rejoice, not in your grief, but because the grief led to repentance; for you sorrowed with a godly sorrow, which prevented you from receiving injury from us in any respect. For godly sorrow produces repentance leading to salvation, a repentance not to be regretted; but the sorrow of the world finally produces death.

3. *To imply blame*] Or 'by way of condemnation.' The word that here signifies 'condemnation' occurs also in iii. 9, and marks the act of condemning. The apostle employs a different, though kindred, word indicative of the state which results from the act.

6. *Comforted*] Or 'has comforted,' if Wieseler is right in conjecturing, from Paul's change of tone, that Titus arrived just when the early part of this chapter was being written.

8. *I see*] v.l. prefixes 'for.' *Had a salutary effect.*] In the Greek these words are implied but not expressed. Other instances of such 'aposiopesis' are to be seen in Exod. xxxii. 32; Mark vii. 11 (A.V.); Luke xix. 42; John vi. 62; Acts xxiii. 9.

11. *What eagerness . . . what &c.*] Lit. 'but what,' or 'nay what,' &c., six times. Cp. 1 Cor. vi. 11, where the same conjunction is used.

effects of this very thing—your having sorrowed with a godly sorrow—what earnestness it has called forth in you, what eagerness to clear yourselves, what indignation, what alarm, what longing affection, what jealousy, what meting out of justice! You have completely wiped away reproach from yourselves in the matter. Therefore, though I wrote to you, it was not to punish the offender, nor to secure justice for him who had suffered the wrong, but it was chiefly in order that your earnest feeling on our behalf might become manifest to yourselves in the sight of God.

For this reason we feel comforted; and—in addition to this our comfort—we have been filled with all the deeper joy at Titus's joy, because his spirit has been set at rest by you all. For however I may have boasted to him about you, I have had no reason to feel ashamed; but as we have in all respects spoken the truth to you, so also our boasting to Titus about you has turned out to be the truth. And his strong and tender affection is all the more drawn out towards you when he recalls to mind the obedience which all of you manifested by the timidity and nervous anxiety with which you welcomed him. I rejoice that I have absolute confidence in you.

Help for the poor at Jerusalem.

But we desire to let you know, brethren, of the grace of God which has been bestowed on the churches of Macedonia; how, while passing through great trouble, their boundless joy even amid their deep poverty has overflowed to increase their generous liberality. For I can testify that to the utmost of their power, and even beyond their power, they have of their own free will given help. With earnest entreaty they begged from us the favour of being allowed to share in the service now being rendered to God's people; and that, not merely as we had expected, but first of all in obedience to the will of God they gave their own selves to the Lord and to us. This led us to urge Titus that, as he had previously been the one who commenced the work, so he should now go and complete among you this act of beneficence also.

13. *Has been set at rest*] Implying 'and is at rest.' See i. 19, n.

15. *The obedience . . . anxiety with which you*] Lit. 'the obedience of all of you—how with timidity and nervous anxiety you.'

4. *Favour of being allowed to share*] Lit. 'favour and participation.'

5. *Their own selves*] I.E. for any personal service it was in their power to render.

Yes, just as you are already very rich in faith, readiness of speech, knowledge, unwearied zeal, and in the love that is in you, implanted by us, see to it that this grace of liberal giving also flourishes in you.

I am not saying this by way of command, but to test by the standard of other men's earnestness the genuineness of your love also. For you know the condescending goodness of our Lord Jesus Christ—how for your sakes He became poor, though He was rich, in order that you through His poverty might grow rich. But in this matter I give you an opinion; for my doing this helps forward your own intentions, seeing that not only have you begun operations, but a year ago you already had the desire to do so.

And now complete the doing also, in order that, just as there was then the eagerness in desiring, there may now be the accomplishment in proportion to your means. For, assuming the earnest willingness, the gift is acceptable according to whatever a man has, and not according to what he has not. I do not urge you to give in order that others may have relief while you are unduly pressed, but that, by equalization of burdens, your superfluity having in the present emergency supplied their deficiency, their superfluity may in turn be a supply for your deficiency later on, so that there may be equalization of burdens; even as it is written, "HE WHO GATHERED MUCH HAD NOT TOO MUCH, AND HE WHO GATHERED LITTLE HAD NOT TOO LITTLE" (Exod. xvi. 18).

But thanks be to God that He inspires the heart of Titus with the same deep interest in you; for Titus welcomed our request, and being thoroughly in earnest he goes to you of his own free will. And we send with him the brother whose praises for his earnestness in proclaiming the Good News are heard throughout all the churches; and more than that, he is the one who was chosen by the vote of the churches to travel with us, sharing our commission in the administration of this generous gift to promote the Lord's glory and gratify our own strong desire. For against one thing we are on our guard—I mean against blame being thrown upon

7. *Very rich*] Or 'rich in everything.' *That is in you, implanted by us*] v.l. (the love) 'that is on your part in our case.' 'To us' as in the A.V., is an improbable rendering.

15. *Too much . . . too little*] Lit. 'more . . . less.' Cp. Ps. lxi. 2; R.V., margin.

18. *Praises . . . Good News*] Lit. simply 'praise in the Good News.'

19. *Vote*] Lit. 'show of hands.'

us in respect to these large and liberal contributions which are under our charge. For we seek not only God's approval of our integrity, but man's also. 21

And we send with them our brother, of whose zeal we have had frequent proof in many matters, and who is now more zealous than ever through the strong confidence which he has in you. 22

As for Titus, remember that he is a partner with me, and is my comrade in my labours for you ; and as for our brethren, remember that they are delegates from the churches, and are men in whom Christ is glorified. Exhibit therefore to the churches a proof of your love, and a justification of our boasting to these brethren about you. 23 24

As to the services which are being rendered to God's people, it is really unnecessary for me to write to you. For I know your earnest willingness, on account of which I habitually boast of you to the Macedonians, pointing out to them that for a whole year you in Greece have been ready ; and the greater number of them have been spurred on by your ardour. Still I send the brethren in order that in this matter our boast about you may not turn out to have been an idle one ; so that, as I have said, you may be ready ; for fear that, if any Macedonians come with me and find you unprepared, we—not to say you yourselves—should be put to the blush in respect to this confidence. I have thought it absolutely necessary therefore to request these brethren to visit you before I myself come, and to make sure beforehand that the gift of love which you have already promised may be ready as a gift of love, and may not seem to have been something which I have extorted from you. 1 2 3 4 5

But do not forget that he who sows with a niggardly hand will also reap a niggardly crop, and that he who sows bountifully will also reap bountifully. Let each contribute what he has decided upon in his own mind, and not do it reluctantly or under compulsion. "IT IS A CHEERFUL GIVER THAT GOD LOVES" (Prov. xxii. 8 ; LXX). And God is able to bestow every blessing on you in abundance, 6 7 8

23. *Delegates from*] Lit. 'apostles of.'
5. *Gift of love*] Lit. 'blessing.' So the Heb. 'berācheh' in Gen. xxxiii 11 ; Joshua xv. 19.

6. *Bountifully*] Lit. 'with a view to blessings.' For the plural see i, 3, n.

7. *What*] Lit. 'as' or 'just as.'

8. *Richly*] See ix. 6, n.

so that richly enjoying all sufficiency at all times, you may have ample means for all good works. As it is written,

"HE HAS SCATTERED ABROAD,
HE HAS GIVEN TO THE POOR,
HIS ALMSGIVING REMAINS FOR EVER" (Ps. cxii. 9).

And God who continually supplies seed for the sower and bread for eating, will supply you with seed and multiply it, and will cause your almsgiving to yield a plentiful harvest. May you be abundantly enriched so as to show all liberality, such as through our instrumentality brings thanksgiving to God. For the service rendered in this sacred gift not only helps to relieve the wants of God's people, but it is also rich in its results and awakens a chorus of thanksgiving to God. For, by the practical proof of it which you exhibit in this service, you cause God to be extolled for your fidelity to your professed adherence to the Good News of the Christ, and for the liberality of your contributions for them and for all who are in need, while they themselves also in supplications on your behalf pour out their longing love towards you because of God's surpassing grace which is resting upon you. Thanks be to God for His unspeakably precious gift!

Paul's Vindication of his Apostleship.

But as for me Paul, I entreat you by the gentleness and self-forgetfulness of Christ—I who when among you have not an imposing personal presence, but when absent am fearlessly outspoken in dealing with you. I beseech you not to compel me when present to make a bold display of the confidence with which I reckon I shall show my 'courage' against some who reckon that we are guided by

9. *Almsgiving*] Lit. 'righteousness;' which consisted, according to the Rabbis, of almsgiving, prayer, and fasting. See Matt. vi. 1-18, R.V.

10. *Continually supplies . . . will supply*] There is here no separate word for 'continually' but the first of the two verbs used is a compound of the simple verb which follows, and it is more emphatic, signifying either 'to abundantly supply,' or 'to give supply after supply.' *Will supply you with seed*] i.e., 'will give you means and opportunities of sowing blessings.'

11. *Abundantly*] Or 'in every respect,' 'in all things.' Cp. xi. 6, n. I take the present participle (lit. 'glorifying') in this verse to be co-ordinate with the present participle (lit. 'being enriched') of verse 11, both referring to the Corinthians, while the Christians in Jerusalem who were to receive the gift are named by the emphatically placed 'they' of verse 14.

13. *Eyl*] By no means to be rendered 'for,' or 'on account of.' *Fidelity*] Lit. 'subjection,' i.e., 'holding yourselves bound by.' *All who are in need*] Lit. simply 'all.'

15. *Unspeakably precious*] Lit. 'unspeakable.' *Gift*] The brotherly sympathy and mutual kindness which were entirely due to the grace of God being in their hearts.

worldly principles. For though we are still living in the world, it is no worldly warfare that we are waging. The weapons with which we fight are not human weapons, but are mighty for God in overthrowing strong fortresses. For we overthrow arrogant 'reckonings,' and every stronghold that towers high in defiance of the knowledge of God, and we carry off every thought as if into slavery—into subjection to Christ; while we hold ourselves in readiness to punish every act of disobedience, as soon as ever you as a church have fully shown your obedience.

Is it outward appearances you look to? If any man is confident as regards himself that he specially belongs to Christ let him consider again and reflect that just as he belongs to Christ, so also do we. If, however, I were to boast more loudly of our apostolic authority, which the Lord has given us that we may build you up, not pull you down, I should have no reason to feel ashamed. Let it not seem as if I wanted to frighten you by my letters. For they say, "his letters are authoritative and forcible, but his personal presence is unimpressive, and as for eloquence, he has none." Let such people take this into their reckoning, that whatever we are in word by our letters when absent, the same are we also in act when present.

For we have not the 'courage' to rank ourselves among, or compare ourselves with, certain persons distinguished by their self-commendation. Yet they are not wise, measuring themselves, as they do, by one another and comparing themselves with one another. We, however, will not exceed due limits in our boasting, but will keep within the limits of the sphere which God has assigned to us as a limit, which reaches even to you. For there is no undue stretch of authority on our part, as though it did not extend to you. We pressed on even to Corinth, and were the first to proclaim to you the Good News of the Christ. We do not exceed our due limits, and take credit for other men's labours; but we entertain the hope that, as your faith grows, we shall gain promotion among you—still keeping within our own sphere—promotion to a larger field of labour, and shall tell the Good News in the districts beyond you, not boasting in another man's sphere about work already done by him.

6. *As a church*] 'You' (in the plural) as opposed to any rebellious individual or faction.

8. *Apostolic authority*] Lit. simply 'authority.' *Pull you down*] Or 'overthrow you,' as in verse 4.

**Credentials
must be
from God.**

But "WHOEVER BOASTS, LET HIS BOAST BE
IN THE LORD" (Jer. ix. 24). For it is not the
man that commends himself who is really ap-

proved, but he whom the Lord commends.

**Paul's Motive
one of
anxious Love.**

I wish you could have borne with a little foolish
boasting on my part. Nay, do bear with me. I
am jealous over you with God's own jealousy.
For I have betrothed you to Christ to present you to Him like
a faithful bride to her one husband; but I am afraid that, as the
serpent in his craftiness deceived Eve, so your minds may be
led astray from their single-heartedness and their fidelity to
Christ. If indeed some visitor is proclaiming among you
another Jesus whom we did not proclaim, or if you are receiving
a Spirit different from the One you have already received or a
Good News different from that which you have already wel-
comed, your toleration is admirable! Why, I reckon myself in
no respect inferior to those superlatively great apostles. And if
in the matter of speech I am no orator, yet in knowledge I am
not deficient. Nay, we have in every way made that fully evi-
dent to you.

**Paul's Reason
for foregoing
his Right to
Maintenance.**

Is it a sin that I abased myself in order for you
to be exalted, in that I proclaimed God's Good
News to you without fee or reward? Other
churches I robbed, receiving pay from them in
order to do you service; and when I was with you and my re-
sources failed, there was no one to whom I became a burden—
for the brethren when they came from Macedonia fully supplied
my wants—and I kept myself from being in the least a burden
to you, and will do so still. Christ knows that it is true when I
say that I will not be stopped from boasting of this anywhere in
Greece. And why? Because I do not love you? God knows
that I do. But I will persist in the same line of conduct in
order to cut the ground from under the feet of those who desire
an opportunity of getting themselves recognized as being on a
level with us in the matters about which they boast. For men
of this stamp are sham apostles, dishonest workmen, assuming
the garb of apostles of Christ. And no wonder. Satan, their

x. Foolish boasting] Lit. 'folly.'

4. Some visitor is proclaiming among you] Lit. 'he who comes is proclaiming.'

6. Fully] The Greek phrase (*en panti*) so rendered occurs no fewer than ten times in this letter. It does not always mean 'in everything,' but is often simply adverbial like our 'altogether,' 'exceedingly,' adding emphasis to the verb or adjective that it qualifies.

14. Satan, their master] Lit. 'Satan himself.'

master, can disguise himself as an angel of light ; it is therefore 15
no great thing for his servants also to disguise themselves as
servants of righteousness. Their end will be in accordance
with their actions.

To return to what I was saying. Let no one 16
suppose that I am foolish. Or if you must, at any
rate make allowance for me as being foolish, in
order that I, as well as they, may boast a little.

What I am now saying, I do not say by the Lord's command, but 17
as a fool in his folly might, in this reckless boasting. Since many 18
boast for merely human reasons, I too will boast. Wise as you 19
yourselves are, you find pleasure in tolerating fools. For you 20
tolerate it, if any one enslaves you, lives at your expense, makes
off with your property, gives himself airs, or strikes you on the
face.

I use the language of self-disparagement, as 21
though I were admitting our own feebleness. Yet
for whatever reason any one is 'courageous'—I
speak in mere folly—I also am courageous. Are they He- 22
brews? So am I. Are they Israelites? So am I. Are they
descendants of Abraham? So am I. Are they servants of 23
Christ? (I speak as if I were out of my mind.) Much more
am I His servant ; serving Him more thoroughly than they by
my labours, and more thoroughly also by my imprisonments,
by excessively cruel floggings, and with risk of life many a time.
From the Jews I five times have received forty lashes all but 24
one. Three times I have been beaten with Roman rods, once I 25
have been stoned, three times I have been shipwrecked, once
for full four and twenty hours I was floating on the open sea. I 26
have served Him by frequent travelling, amid dangers in cross-
ing rivers, dangers from robbers ; dangers from my own country-
men, dangers from the Gentiles ; dangers in the city, dangers
in the desert, dangers by sea, dangers from spies in our midst ;
with labour and toil, with many a sleepless night, in hunger 27
and thirst, in frequent fastings, in cold, and with insufficient cloth-
ing. And besides other things, which I pass over, there is that 28
which presses on me daily—my anxiety for all the churches.

16. *Foolish*] i.e. 'out of my senses.'

20. *Strikes &c.*] If this were meant to be understood literally, as Stanley sup-
poses, we should probably, but not certainly, have had 'faces' in the plural.

25. *I was floating &c.*] In the case of many of the other sufferings it may be
assumed that some permanent ill effect remained ; but the tense here used, the Greek
perfect, seems designed expressly to indicate some such result. Cp. xii. 21, n.

Who is weak, and I am not weak? Who is led astray into sin, and I am not aflame with indignation? 29

If boast I must, it shall be of things which display my weakness. The God and Father of our Lord Jesus Christ—He who is blessed throughout the ages—knows that I am speaking the truth. 30 31

At Damascus the governor under King Aretas kept guards at the gates of the city in order to apprehend me, but through an opening in the wall I was let down in a basket, and so escaped his hands. 32 33

I am compelled to boast. It is not a profitable employment, but I will proceed to visions and revelations granted me by the Lord. I know a Christian man who fourteen years ago—whether in the body I do not know, or out of the body I do not know; God knows—was caught up (this man of whom I am speaking) even to the highest heaven. And I know that this man—whether in the body or apart from the body I do not know; God knows—was caught up into Paradise and heard unspeakable things which no human being is permitted to repeat. Of such a one I will boast; but of myself I will not boast, except in my weaknesses. If however I should choose to boast, I should not be a fool for so doing, for I should be speaking the truth. But I forbear, lest any one should be led to estimate me more highly than what his own eyes attest, or more highly than what he hears from my lips. And judging by the stupendous grandeur of the revelations—therefore lest I should be over-elated there has been sent to me, like the agony of impalement, Satan's angel dealing blow after blow, lest I should be over-elated. As for this, three times have I besought the Lord to rid me of him; but His reply has been, "My grace suffices for you, for power matures in weakness." Most gladly therefore will I boast of my infirmities rather than complain of them—in order that Christ's 1 12 2 3 4 5 6 7 8 9

29. *Led astray into sin*] Lit. 'tripped up.'

33. *Opening*] Or 'window.'

1. *Visions and revelations*] Cp. Acts ix. 4-6; xvi. 9; xviii. 9; xxii. 18; xxiii. 11; xxvii. 23; Gal. ii. 2. *Granted me by*] Lit. simply 'of.'

2, 3. *Whether in the body &c.*] The same uncertainty applies to the interpretation of 1 Thess. iv. 17; Rev. xii. 5; where the same word for 'caught up' occurs.

6. *Should... should... should*] In Classical Greek the form which corresponds to such a hypothetical English sentence as this has the verb in the optative mood; but in the Greek of the N.T. the optative is never so used.

7. *Judging by*] For the 'by' see Jelf, *Greek Grammar*, § 609, 3.

9. *Power*] Both the A.V. and the R.V. insert 'my.' But so important a word could hardly have been omitted here in the Greek, if such were the true meaning of the sentence. Cp. the A.V. with the R.V., John iii. 34.

power may overshadow me. In fact I take pleasure in infir- 10
 mities, in the bearing of insults, in distress, in persecutions, in
 grievous difficulties—for Christ's sake; for when I am weak, then
 I am strong.

The true Cre- It is foolish of me to write all this, but you 11
 dentials of an have compelled me to do so. Why, you ought to
 Apostle. have been my vindicators; for in no respect have

I been inferior to these superlatively great apostles, even though 11
 in myself I am nothing. The signs that characterize the true 12
 apostle have been done among you, accompanied by unwearied
 fortitude, and by tokens and marvels and displays of power. In 13
 what respect, therefore, have you been worse dealt with than other
 churches, except that I myself never hung as a dead weight
 upon you? Forgive the injustice I thus did you!

An intended See, I am now for the third time prepared to 14
 Visit to visit you, but I will not be a dead weight to you.
 Corinth. I desire not your money, but yourselves; for chil-
 dren ought not to put by for their parents, but parents for
 their children. And as for me, most gladly will I spend all I 15
 have and be utterly spent for your salvation. If I love you so
 intensely, am I the less to be loved? Be that as it may: I was 16
 not a burden to you.

The unselfish But being by no means scrupulous, I entrapped 17
 Motives of you, they say! Have I gained any selfish advan-
 Paul and Titus. tage over you through any one of the messengers
 I have sent to you? I begged Titus to visit you, and sent our
 other brother with him. Did Titus gain any selfish advantage 18
 over you? Were not he and I guided by one and the same
 Spirit, and did we not walk in the same steps?

An Appeal to You are imagining, all this time, that we are 19
 the great making our defence at your bar. In reality it is as
 Judge of all. in God's presence and in communion with Christ
 that we speak; but, dear friends, it is all with a view to your
 progress in goodness. For I am afraid that perhaps when I 20
 come I may not find you to be what I desire, and that you may

13, 14. *A dead weight*] Lit. 'a stupefying weight.' So in xi. 9. In the N.T. the word is only found in these three passages.

15. *If I love &c.*] v.l. 'though the more intensely I love you, the less I am loved.' So intensely] Lit. 'more intensely.'

16. *Being &c.*] "My opponents say that my very privation and poverty were means to some unworthy by-ends." Paul disdains to give any other answer than that already given in v. 11. Cp. Rom. iii. 8.

18. *He and I*] Or 'both of us.' Lit. 'we.'

19. *That we speak; but &c.*] v.l. 'that we say all this, dear friends, to promote your progress in goodness.'

find me to be what you do not desire ; that perhaps there may be contention, jealousy, bitter feeling, party spirit, ill-natured talk, backbiting, undue eulogy, unrest ; and that upon re-visiting you I may be humbled by my God in your presence, and may have to mourn over many whose hearts still cling to their old sins, and who have not repented of the impurity, fornication, and gross sensuality, of which they have been guilty.

This intended visit of mine is my third visit to you. "ON THE EVIDENCE OF TWO OR THREE WITNESSES EVERY CHARGE SHALL BE ESTABLISHED" (Deut. xix. 15). Those who cling to their old sins, and indeed all of you, I have forewarned and still forewarn (as I did on my second visit when present, so I do now, though absent) that, when I come again, I shall not spare you ; since you want a practical proof of the fact that Christ speaks by my lips.—He who is not feeble towards you, but powerful among you. For though it is true that He was crucified through weakness, yet He now lives through the power of God. We also are weak, sharing His weakness, but with Him we shall be full of life to deal with you through the power of God.

Test yourselves to discover whether you are true believers : put your own selves under examination. Or do you not know that Jesus Christ is within you, if you are sincere ? But I trust that you will recognize that we are sincere. And our prayer to God is that you may do nothing wrong ; not in order that our sincerity may be demonstrated, but that you may do what is right, even though our sincerity may seem to be doubtful. For we have no power against the truth, but only for the furtherance of the truth ; and it is a joy to us when we are powerless, but you are strong. This we also pray for—the perfecting of your characters. For this reason I write thus while absent, that when present I may not have to act severely in the exercise of the authority which the Lord has given me for building up, and not for pulling down.

21. *Whose hearts still cling &c.*] Both the A.V. and the R.V. fail to give the force of the Greek perfect, which always implies a still continuing result. Cp. xi. 25, n.

4. *Sharing His weakness*] Or 'in communion with Him.' Lit. 'in Him,' or (v.l.) 'with Him.'

7. *That you may do what is right &c.*] i.e. 'if your Christian character is unmistakable, it matters little about our reputation'—which will thus be amply vindicated.

8. *For we have &c.*] If you are living consistently with the truth concerning Christ, you have nothing to fear from us in the way of discipline.

Concluding
Words.

Finally, brethren, be joyful, secure perfection of character, take courage, be of one mind, live in peace; and then God who gives love and peace, will be with you. 11

Salute one another with a holy kiss. All God's people here send greetings to you. 12

May the grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit, be with you all. 13

• 11. *Be joyful* Or 'farewell.'

• 13. *The fellowship of &c.* Or 'the presence, shared by all, of the Holy Spirit (A. S. Way); or 'fellowship through the Holy Spirit.'

PAUL'S LETTER TO THE GALATIANS

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THERE is no question as to the genuineness of this Pauline Letter, but unlike most other writings of the apostle it was addressed to "churches" rather than to a single community. Formerly it was not easy to decide the precise meaning of the term "Galatia." Opinions differed on the subject. The "North Galatian theory," contended for by some German scholars, maintained that the Letter was addressed to the churches of Ancyra, Tavium, Pessinus and possibly other cities. The "South Galatian theory," which now holds the field in English-speaking countries, is to the effect that the congregations intended were those of Pisidian Antioch, Iconium, Derbe and Lystra; and this is strongly supported by the unique resemblance between this Letter and Paul's sermon at Pisidian Antioch (Acts xiii. 14-41). In any case the population was very mixed, consisting of Phrygians, Greeks, Romans, Gauls and Jews. The date of the Letter cannot be exactly fixed. The periods assigned by recent scholarship vary from 46 A.D. to 58 A.D., but the medium estimate of 53 A.D., adopted by Harnack and Ramsay, satisfies all the requirements of the case. The apostle certainly visited Galatia during his second missionary tour, perhaps about 51 A.D., and although suffering from illness was received with enthusiasm. After a short stay he departed cherishing a joyful confidence as to his converts there. But when, less than three years afterwards, he came again, he found that the leaven of Judaism had produced a definite apostasy, inasmuch that both the freedom of individual believers and his own apostolic authority were in danger. Even his personal presence (Acts xviii. 23) did not end the difficulty. Hence, possibly during his journey between Macedonia and Achaia, he sent this Letter. Its rugged and incoherent style shows that it was dictated under great stress of feeling, and the doctrine of justification by faith is stated more emphatically than in any other of his writings. But his earnest insistence on the "fruit of the Spirit" proves that his ideal of practical Christianity was strengthened rather than impaired by his plea for the life of Christian life.

PAUL'S LETTER TO THE GALATIANS

Introduction.

Greeting. Paul, an apostle sent not from man nor by man, 1 **1**
but by Jesus Christ and by God the Father, who
raised Jesus from among the dead—and all the brethren who 2
are with me:

To the churches of Galatia. May grace and peace be granted 3
to you from God the Father, and from our Lord Jesus Christ,
who gave Himself to suffer for our sins in order to rescue us 4
from the present wicked age in accordance with the will of our
God and Father. To Him be the glory to the ages of the ages! 5
Amen.

Paul vindicates his apostolic Authority.

The falling away of the Galatians. I marvel that you are so readily leaving Him 6
who called you by the grace of Christ, and are
adhering to a different Good News. For other 7
“Good News” there is none; but there are some persons who
are troubling you, and are seeking to distort the Good News 8
concerning Christ. But if even we or an angel from heaven
should bring you a Good News different from that which we 9
have already brought you, let him be accursed. What I have
just said I repeat—if any one is preaching to you a Good News 10
other than that which you originally received, let him be
accursed. For is it man's favour or God's that I aspire to? or
am I seeking to please men? If I were still a man-pleaser, I
should not be Christ's bondservant.

Paul's Teaching came direct from Christ. For I must tell you, brethren, that the Good 11
News which was proclaimed by me is not such as
man approves of. For, in fact, it was not from 12
man that I received or learnt it, but by a revelation from Jesus
Christ. For you have heard of my early career in Judaism— 13
how I furiously persecuted the church of God, and made havoc
of it, and how in devotion to Judaism I outstripped many men 14

of my own age among my people, being far more zealous than they on behalf of the traditions of my forefathers. But when He who set me apart even from my birth, and called me by His grace, saw fit to reveal His Son within me in order that I might spend my life in telling among the Gentiles the Good News about Him, at once I did not confer with any human being, nor did I go up to Jerusalem to those who were my seniors in the apostleship, but I went away into Arabia, and afterwards came back to Damascus.

Then, three years later, I went up to Jerusalem to inquire for Peter, and I spent a fortnight with him. I saw none of the other apostles, except James, the Lord's brother. In making these assertions I am speaking the truth, as in the sight of God. Afterwards I visited Syria and Cilicia; but to the Christian churches in Judaea I was personally unknown. They only heard it said: "He who was once our persecutor is now telling the Good News of the faith of which he formerly made havoc;" and they gave glory to God on my account.

Later still, after an interval of fourteen years, I again went up to Jerusalem in company with Barnabas, taking Titus also with me. I went up in obedience to a revelation of God's will; and I explained to them the Good News which I proclaim among the Gentiles. To the leaders of the church this explanation was made in private, lest by any means I should be running, or should already have run, in vain. But although my companion Titus was a Greek they did not insist upon even him being circumcised. Yet there was danger of this through the false brethren secretly introduced into the church, who had stolen in to spy out the freedom which is ours in Christ Jesus, in order to rob us of it. But not for an hour did we give way and submit to them; in order that the Good News might continue with you in its integrity. From those leaders I gained nothing new. Whether they were men of importance or not, matters nothing to me—God recognizes no external distinctions. To me, at any rate, the leaders imparted nothing new. Indeed, when they saw that

18. *Peter* Lit. 'Cephas,' the Aramaic form of the same name.

3. Lit. 'But even my companion Titus, Greek though he was, was not compelled to be circumcised.'

4. *Freedom* I.E. freedom from the Law of Moses.

7. *Indeed* V.L. 'Nay, on the contrary;' but the exact contrary of 'imparting' is actual 'taking away,' and of this there is no thought here.

I was entrusted with the preaching of the Good News to the Gentiles as Peter had been with that to the Jews—for He who had been at work within Peter with a view to his apostleship to the Jews had also been at work within me with a view to my apostleship to the Gentiles—and when they perceived the mission which was graciously entrusted to me, they (that is to say, James, Peter, and John, who were considered to be the pillars of the church) welcomed Barnabas and me to their fellowship on the understanding that we were to go to the Gentiles and they to the Jews. Only they urged that we should remember their poor—a thing which was uppermost in my own mind.

Peter openly rebuked by Paul. Now when Peter visited Antioch, I remonstrated with him to his face, because he had incurred just censure. For until certain persons came from James he had been accustomed to eat with Gentiles; but as soon as these persons came, he withdrew and separated himself for fear of the circumcision party. And along with him the other Jews also concealed their real opinions, so that even Barnabas was carried away by their lack of straightforwardness. As soon as I saw that they were not walking uprightly in the spirit of the Good News, I said to Peter, before them all, "If you, though you are a Jew, live as a Gentile does, and not as a Jew, how can you make the Gentiles follow Jewish customs? You and I, though we are Jews by birth and not Gentile sinners, know that it is not through obedience to Law that a man can be declared free from guilt, but only by faith in Jesus Christ. We have therefore believed in Christ Jesus, for the purpose of being declared free from guilt, through faith in Christ and not through obedience to Law; for through obedience to Law no human being shall be declared free from guilt. But if while we are seeking in Christ acquittal from guilt we ourselves are convicted of sin, Christ then encourages us to sin! No, indeed. Why, if I am now rebuilding that structure of sin which I had demolished, I am thereby constituting myself a transgressor, for it is by the Law that I have died to the Law, in order that I may live to God. I have been crucified with Christ, and it is no longer I that live, but Christ that lives in me; and the life which I now live in the body I live through faith in the Son of God who loved me and gave Himself up to death on my behalf.

9. *Mission . . . graciously entrusted*] Lit. 'grace . . . entrusted' or 'divine favour . . . shown.' See Rom. xii. 3, n.
9, 11, 14. *Peter*] Lit. 'Cephas.' See i. 18, n.

do not nullify the grace of God ; for if acquittal from guilt is obtainable through the Law, then Christ has died in vain."

The Jewish Law far inferior to the Christian Faith.

An Appeal to the Experience of the Galatians. You foolish Galatians ! Whose sophistry has bewitched you—you to whom Jesus Christ has been vividly portrayed as on the cross? Answer me this one question—Is it on the ground of your obedience to the Law that you received the Spirit, or is it because, when you heard, you believed? Are you so foolish? Having begun by the Spirit, are you now going to reach perfection through what is external? Have you endured such sufferings to no purpose—if indeed it has been to no purpose? He who gives you His Spirit and works miracles among you—does He do so on the ground of your obedience to the Law, or is it the result of your having heard and believed: even as ABRAHAM BELIEVED GOD, AND HIS FAITH WAS PLACED TO HIS ACCOUNT AS RIGHTEOUSNESS (Gen. xv. 6)?

Acceptance with God is the Result of Faith. Notice therefore that those who possess faith are the true sons of Abraham. And the Scripture, foreseeing that in consequence of faith God would declare the nations to be free from guilt, sent beforehand the Good News to Abraham, saying, "IN YOU ALL THE NATIONS SHALL BE BLESSED" (Gen. xii. 3 ; xviii. 18). So we see that it is they who possess faith that are blessed with believing Abraham.* All who are depending upon their own obedience to the Law are under a curse, for it is written, "CURSED IS EVERY ONE WHO DOES NOT REMAIN FAITHFUL TO ALL THE PRECEPTS OF THE LAW AND PRACTISE THEM" (Deut. xxvii. 26). It is evident, too, that no one can find acceptance with God simply by obeying the Law, because "THE RIGHTEOUS SHALL LIVE BY FAITH" (Hab. ii. 4), and the Law has nothing to do with faith. It teaches that "HE WHO DOES THESE THINGS SHALL LIVE BY DOING THEM" (Lev. xviii. 5). Christ has purchased our freedom from the curse of the Law by becoming accursed for us—because "CURSED IS EVERY ONE WHO IS HANGED UPON A TREE" (Deut. xxi. 23). Our freedom has been thus purchased in order that in Christ Jesus the

1. *As on the cross*] Or 'as having been crucified.'

4. *Endured such sufferings*] Or 'passed through so wonderful an experience.'

blessing belonging to Abraham may come upon the Gentiles, so that through faith we may receive the promised Spirit.

The Law did not invalidate God's Promises. Brethren, even a covenant made by a man—
to borrow an illustration from daily life—when
once formally sanctioned is not liable to be set
aside or added to. (Now the promises were given

to Abraham and to his seed. God did not say "and to seeds,"
as if speaking of many, but "and to your seed" [Gen. xii. 7],
since He spoke of only one—and this is Christ.) I mean that
the covenant which God had already formally made is not
abrogated by the Law which was given four hundred and thirty
years later—so as to annul the promise. For if the inheritance
comes through obedience to Law, it no longer comes because of
a promise; but as a matter of fact God has granted it to
Abraham in fulfilment of a promise.

The real Place and Use of the Law. Why then was the Law given? It was imposed
later on for the sake of defining sin, until the seed

should come to whom God had made the promise;
and its details were laid down by a mediator with the help of
angels. But there cannot be a mediator where only one indi-
vidual is concerned: God, however, is only one. Is the Law
then opposed to the promises of God? No, indeed; for if a
Law had been given which could have conferred Life, righteous-
ness would certainly have come by the Law; but Scripture has
shown that all mankind are the prisoners of sin, in order that the
promised blessing, which depends on faith in Jesus Christ, may
be given to those who believe.

The Law prepares us to welcome the Saviour. Before this faith came, we Jews were perpetual
prisoners under the Law, living under restraints
and limitations in preparation for the faith which
was soon to be revealed. So that the Law has
acted the part of a tutor-slave to lead us to Christ, in order that
through faith we may be declared to be free from guilt. But
now that this faith has come, we are no longer under a tutor-
slave. You are all sons of God through faith in Christ Jesus;
for all of you who have been baptized into Christ, have clothed

19. *Defining sin*] i.e. making acts of sin 'offences against Law.'

20. *God however &c.*] Man, the other party, being by contrast unworthy of mention; unfit to be for a moment co-ordinated with God. Mediation therefore is far inferior to promise, by which it is superseded; for promise depends on One alone—the infinite, the holy, the faithful God.

24. *To lead us, &c.*] An important part of the duty of a tutor-slave was to attend his young master to and from school.

27. *Into*] Or 'unto.'

yourselves with Christ. In Him the distinctions between Jew[•] 28
and Gentile, slave and free man, male and female, disappear;
you are all one in Christ Jesus. And if you belong to Christ, 29
then you are indeed true descendants of Abraham, and are
heirs in fulfilment of the promise.

Now I say that so long as an heir is a child, he 4
in no respect differs from a slave, although he is
the owner of everything, but he is under the con- 2
trol of guardians and trustees until the time his
father has appointed. So we also, when spiritually we were 3
children, were subject to the world's rudimentary notions, and
were enslaved; but when the time was fully come, God sent 4
forth His Son, born of a woman, born subject to Law, in order to 5
purchase the freedom of all who were subject to Law, so that
we might receive recognition as sons. And because you are 6
sons, God has sent out the Spirit of His Son to enter your
hearts and cry "Abba! our Father!" Therefore you are no 7
longer a slave, but a son; and if a son, then an heir also through
God's own act.

But at one time, you Gentiles, having no know- 8
ledge of God, were slaves to gods which in
reality do not exist. Now, however, having come 9
to know God—or rather to be known by Him—how is it you are
again turning back to weak and worthless rudimentary notions
to which you are once more willing to be enslaved? You scru- 10
pulously observe days and months, special seasons, and years.
I am alarmed about you, and am afraid that I have perhaps 11
bestowed labour upon you to no purpose.

Brethren, become as I am, I beseech you; for I 12
have also become like you. In no respect did you
behave badly to me; and you know that in those 13
early days it was on account of bodily infirmity that I proclaimed
the Good News to you, and yet the bodily infirmity which was 14
such a trial to you, you did not regard with contempt or loathing,
but you received me as if I had been an angel of God or Christ
Jesus Himself! I ask you, then, what has become of your self-con- 15

Divine Sonship
only possible
through Faith
in Christ.

Mere external
Observances
worthless.

The once eager
Affection of
the Galatians.

1. *An heir*] In this instance a young man of property, whose father is dead.
12. Paul probably meant that just as he himself had thrown off the restrictions
of the Jewish ceremonial Law and had become virtually a Gentile like themselves,
so they ought to throw off their regard for heathen observances, and become spiri-
tually free like him.
13. *Bodily infirmity*] Some illness which detained him in Galatia where he
would not otherwise have stayed so long. Some suppose the illness was the result of
his having been stoned at Lystra (Acts xiv.).
15. *Self-congratulations*] At having me among you at that time.

gratulations? For I bear you witness that had it been possible you would have torn out your own eyes and have given them to me. Can it be that I have become your enemy through speaking the truth to you? 16

These men pay court to you, but not with honour- 17
 Paul's Anxiety for the Welfare of the Galatians. able motives: they want to exclude you, so that you may pay court to them. It is always an 18
 honourable thing to be courted in an honourable cause; always, and not only when I am with you, my children— 19
 you for whom I am again, as it were, undergoing the pains of childbirth until Christ is fully formed within you. Would that I 20
 were with you and could change my tone, for I am perplexed about you.

Tell me—you who want to continue to be subject 21
 Ishmael a Slave, Isaac free. to Law—will you not listen to the Law? For it 22
 is written that Abraham had two sons, one by the slave girl and one by the free woman. But we see that the 23
 child of the slave girl was born in the common course of nature; but the child of the free woman in fulfilment of the promise. All this is allegorical; for the women represent two covenants. 24
 One has its origin on Mount Sinai, and bears children destined for slavery. This is Hagar; for the name Hagar stands for 25
 Mount Sinai in Arabia, and corresponds to the present Jerusalem, which is in bondage together with her children; but the 26
 Jerusalem which is above is free, and *she is our* mother. For it 27
 is written,

“REJOICE, THOU BARREN WOMAN THAT BEAREST NOT,
 BREAK FORTH INTO A JOYFUL CRY, THOU THAT DOST NOT
 TRAVAIL WITH CHILD;
 FOR THE DESOLATE WOMAN HAS MANY CHILDREN—
 MORE INDEED THAN SHE WHO HAS THE HUSBAND”
 (Isa. liv. 1).

But you, brethren, like Isaac, are children born 28
 ‘Stedfastly maintain your Freedom.’ in fulfilment of a promise. Yet just as, at that 29
 time, the child born in the common course of nature persecuted the one whose birth was due to the power of the Spirit, so it is now. But what says the Scripture? “SEND 30

20. *Change my tone*] Speak in milder terms, which (see next verse) he does not do.
 25. *For the name &c.*] v.l. ‘for Sinai is a mountain in Arabia;’ omitting ‘Hagar.’ To this day the Arabs call Sinai ‘hajar,’ with the *j* sounded as in the English ‘jar.’

27. *Barren*] “Not Gentile Christendom as opposed to Jewish, but the new dispensation as opposed to the old” (Lightfoot).

AWAY THE SLAVE-GIRL AND HER SON, FOR NEVER SHALL THE SLAVE-GIRL'S SON SHARE THE INHERITANCE WITH THE SON OF THE FREE WOMAN" (Gen. xxi. 10). Therefore, brethren, since we are not the children of a slave-girl, but of the free woman—Christ having made us gloriously free—stand fast and do not again be hampered with the yoke of slavery. 5

Remember that it is I Paul who tell you that 2
 Legalism if you receive circumcision Christ will avail you 2
 leaves no Room for Christ. nothing. I once more protest to every man who 3
 receives circumcision that he is under obligation to obey the whole Law of Moses. Christ has become nothing to any of 4
 you who are seeking acceptance with God through the Law : you have fallen away from grace. We have not, for through 5
 the Spirit we wait with longing hope for an acceptance with God which is to come through faith. For in Christ Jesus 6
 neither circumcision nor uncircumcision is of any importance ; but only faith working through love.

You were running the race nobly ! Who has inter- 7
 ferred and caused you to swerve from the truth ?
 No such teaching ever proceeded from Him who is 8
 calling you. A little yeast corrupts the whole of the dough. 9
 For my part I have strong confidence in you in the Lord that 10
 you will adopt my view of the matter ; but the man—be he who he may—who is troubling you, will have to bear the full weight of the judgement to be pronounced on him. As for me, 11
 brethren, if I am still a preacher of circumcision, how is it that I am still suffering persecution ? In that case the Cross has ceased to be a stumbling-block ! Would to God that those 12
 who are unsettling your faith would even mutilate themselves.

Moral and spiritual Exhortations.

You however, brethren, were called to freedom ; 13
 Love restrains those free from Law. only do not turn your freedom into an excuse for giving way to your lower natures ; but become

4. *Christ has become &c.*] Lit. 'You have been abrogated from Christ.' Cp. Rom. vi 17.

5. *Acceptance with God which is to come through faith*] Cp. Rom. ix. 30 ; x. 5, 6.

8. "The arguments that have so wrought on you were never inspired by Him who still bids you come to Him" (A. S. Way).

9. *Yeast*] Or 'leaven' or 'barm.' *Corrupts*] Or 'puts into a ferment.' Lit. 'leavens.'

10. *Strong*] Or 'stedfast'—the force of the perfect tense.

12. *Mutilate themselves*] Or 'cut themselves off,' i.e. from communication with you.

13. *However*] See *Aorist*, Appendix A, § 12. *Freedom*] From the Law of Moses.

bondservants to one another in a spirit of love. For the entire Law has been obeyed when you have kept the single precept, which says, "YOU ARE TO LOVE YOUR FELLOW MAN EQUALLY WITH YOURSELF" (Lev. xix. 18). But if you are perpetually snarling and snapping at one another, beware lest you are destroyed by one another.

The Spirit and Man's earthly Nature. This then is what I mean: let your lives be guided by the Spirit, and then you will certainly not indulge the cravings of your lower natures.

For the cravings of the lower nature are opposed to those of the Spirit, and the cravings of the Spirit are opposed to those of the lower nature; because these are antagonistic to each other, so that you cannot do everything to which you are inclined. But if the Spirit is leading you, you are not subject to Law.

The Outcome of Man's sinful Nature. Now you know full well the doings of our lower natures: fornication, impurity, indecency, idol-worship, sorcery; enmity, strife, jealousy, out-

bursts of passion, intrigues, dissensions, factions, envyings; hard drinking, riotous feasting, and the like. And as to these I forewarn you, as I have already forewarned you, that they who are guilty of such things will have no share in the Kingdom of God. The Spirit, on the other hand,

The Fruit borne by the Spirit. brings a harvest of love, joy, peace; patience towards others, kindness, benevolence; good

faith, meekness, self-restraint; against such things as these there is no law. Now they who belong to Christ Jesus have crucified their lower nature with its passions and appetites. If we are living by the Spirit's power, let our conduct also be governed by the Spirit's power. Let us not become vain-glorious, challenging one another, envying one another.

Sympathy to be shown to the fallen. Brethren, if a man be detected in any misconduct, you who are spiritual should restore such a one in a spirit of meekness; and let each of you

keep watch over himself, lest he also fall into temptation.

14. *Fellow man*] Lit. 'neighbour,' a word which in the original Hebrew (Lev. xix. 18) is apparently restricted to the people of Israel, though the N.T. extends and spiritualizes its meaning.

16. *Indulge*] Lit. 'fulfil.' *Your lower natures*] Lit. 'flesh,' i.e. "the merely natural man, all that tends to earth and earthliness, selfishness ever appearing in the background" (Ellicott). Cp. Rom. vii. 18, n.; Eph. ii. 3, n.

18. *The Spirit is leading you*] Lit. 'you are being led by the Spirit.'

21. *Envyings*] v.l. adds 'murders.'

2. *He also*] Lit. 'you also.'

Always carry one another's burdens, and so obey the whole of Christ's Law. For if there is any one who thinks himself to be somebody when he is nobody, he is deluding himself. But let every man scrutinize his own conduct, and then he will find out, not with reference to another but with reference to himself, what he has to boast of. For every man will have to carry his own load. But let those who receive instruction in Christian truth share with their instructors all temporal blessings.

Do not deceive yourselves: God is not to be scoffed at; for whatever a man sows, that he will also reap. He who sows in the field of his lower nature, will from that nature reap destruction; but he who sows to serve the Spirit will from the Spirit reap the Life of the ages. Let us not abate our courage in doing what is right; for in due time we shall reap a reward, if we do not faint. So then, as we have opportunity, let us labour for the good of all, and especially of those who belong to the household of the faith.

Life's sure Harvest.
Autograph Conclusion.
Paul glories only in the Cross.

See in what large letters I am writing to you with my own hand. All who desire to display their zeal for external observances try to compel you to receive circumcision, but their real object is simply to escape being persecuted for the cross of Christ. For these very men do not really keep the Law of Moses, but they would have you receive circumcision in order that they may glory in *your* bodies. But as for me, God forbid that I should glory in anything except the cross of our Lord Jesus Christ, upon which the world is crucified to me, and I am crucified to the world. For neither circumcision nor uncircumcision is of any importance; but only a renewed nature. And all who shall regulate their lives by this principle—may peace and mercy be given to them—and to the true Israel of God.

2. *Obey*] v.l. 'you will obey.'

8. *Destruction*] i.e. a harvest of corruption and ruin. "If you plant the seed of your own selfish desires, if you sow the field of 'the flesh,' then when you gather in your harvest, you will find the ears blighted and rotten. But if you sow the good ground of the Spirit, you will of that good ground gather the golden grain of Life eternal" (Lightfoot). Some understand 'Spirit' here to be the human spirit.

10. *As we have opportunity*] Or 'while we have time;' a reference to the near approach of death and the Coming of Christ. *To the household of the faith*] Or 'to the faith.' "There does not seem to be any allusion to a household" (Alford).

11. *I am writing*] Or 'I have written,' this whole letter, or these concluding sentences which guarantee the genuineness of the whole.

14. *Upon which*] Or 'through whom.' *Is crucified*] The Greek perfect, which implies not only that it has been crucified, but that it remains a crucified thing. "Henceforth we are dead each to the other" (Lightfoot).

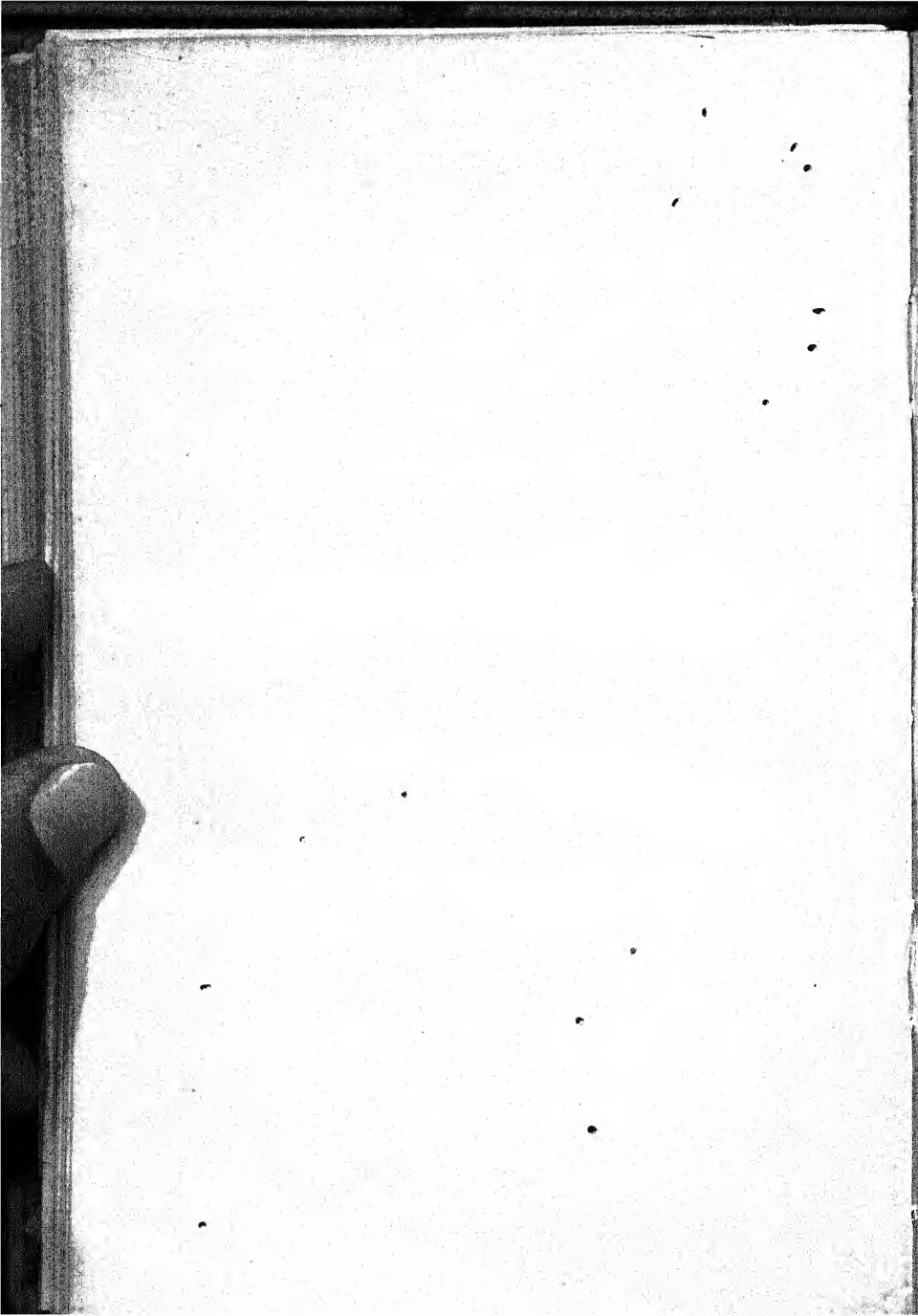
15. *For*] v.l. adds 'in Christ Jesus.'

16. *Shall regulate*] v.l. 'are regulating.'

From this time onward let no one trouble me ; for, as for me, 17
I bear, branded on my body, the scars of Jesus as my Master.

Farewell. May the grace of our Lord Jesus Christ be with 18
your spirits, brethren. Amen.

17. *The scars*] In ancient times slaves were branded in token of their complete subjection to the masters who owned them. It is misery and degradation to be enslaved to a mere fellow mortal, but Paul gloried in the marks which suffering and toil had left upon his face and physical frame making it manifest to the world that he was a very bondservant of Christ.



PAUL'S LETTER TO THE EPHESIANS

THIS appears to have been a kind of circular Letter to the churches in Roman Asia, and was not addressed exclusively to Ephesus. Ephesus was a well-known seaport and the principal city in Roman Asia. It was famous alike for its wonderful temple, containing the shrine of Artemis, and for its vast theatre which was capable of accommodating 50,000 persons. Paul was forbidden at first to preach in Roman Asia (Acts xvi. 6), but he afterwards visited Ephesus in company with Priscilla and Aquila (Acts xviii. 19). About three years later (Acts xix. 1) he came again and remained for some time—probably from 54 to 57 A.D.—preaching and arguing in the school of Tyrannus, until driven away through the tumult raised by Demetrius. He then went to Jerusalem, by way of Miletus, but was arrested in the uproar created by the Jews and was taken first to Caesarea (Acts xxiii. 23), and thence to Rome (Acts xxviii. 16). This was probably in the spring of 61 A.D. Late in 62 or early in 63 A.D., this Letter was written, together with the companion Letters to the Colossians and Philemon.

PAUL'S LETTER TO THE EPHESIANS

Greeting. Paul, an apostle of Christ Jesus by the will of God : 1 1

To God's people who are at Ephesus—believers in Christ Jesus. May grace and peace be granted to you from God our Father and the Lord Jesus Christ. 2

Blessed be the God and Father of our Lord Jesus Christ, who has crowned us with every spiritual blessing in the heavenly realms in Christ, even as, in His love, He chose us as His own in Christ before the creation of the world, that we might be holy and without blemish in His presence. For He pre-destined us to be adopted by Himself as sons through Jesus Christ—such being His gracious will and pleasure—to the praise of the splendour of His grace with which He has enriched us in the beloved One. 3 4 5 6

It is in Him, and through the shedding of His blood, that we have our deliverance—the forgiveness of our offences—so abundant was God's grace, the grace which He, the possessor of all wisdom and understanding, lavished upon us, when He made known to us the secret of His will. And this is in harmony with God's merciful purpose for the government of the world when the times are ripe for it—the purpose which He has cherished in His own mind of restoring the whole creation to find its one Head in Christ; yes, things in Heaven and things on earth, to find their one Head in Him. 7 8 9 10

In Him we Jews have been made heirs, having been chosen beforehand in accordance with the intention of Him whose might carries out in every- 11

4. *He chose us as His own*] Lit. 'He chose us out (of the world) for Himself.'

6. *Enriched*] Or 'beautified.'

7. *Deliverance*] Or 'redemption'; though the word signifies not only the payment of the ransom, but the subsequent actual emancipation of the prisoner. It occurs 10 times in the N.T. Cp. iv. 30.

10. *Of restoring*] Lit. 'to restore'—a Hebrew use of the infinitive. (So Spence in *The Teaching of the Apostles*, iv., rightly gives 'in rebuking' where there is an infinitive in the original.)

thing the design of His own will, so that we should be devoted
to the extolling of His glorious attributes—we who were the
first to fix our hopes on Christ. And in Him you Gentiles
also, after listening to the Message of the truth, the Good
News of your salvation—having believed in Him—were sealed
with the promised Holy Spirit; that Spirit being a pledge and
foretaste of our inheritance, in anticipation of its full redemp-
tion—the inheritance which He has purchased to be specially
His for the extolling of His glory.

Thanksgiving and Prayer. For this reason I too, having heard of the faith
in the Lord Jesus which prevails among you, and
of your love for all God's people, offer never ceasing thanks on
your behalf while I make mention of you in my prayers. For
I always beseech the God of our Lord Jesus Christ—the Father
most glorious—to give you a spirit of wisdom and penetration
through an intimate knowledge of Him, the eyes of your under-
standing being enlightened so that you may know what is the
hope which His call to you inspires, what the wealth of the
glory of His inheritance in God's people, and what the transc-
endent greatness of His power in us believers as seen in the
working of His infinite might when He displayed it in Christ
by raising Him from the dead and seating Him at His own
right hand in the heavenly realms, high above all other govern-
ment and authority and power and dominion, and every title of
sovereignty used either in this age or in the age to come. God
has put all things under His feet, and has appointed Him
universal and supreme Head of the church, which is His
body, the completeness of Him who everywhere fills the uni-
verse with Himself.

In Christ the Gentiles have Life. To you Gentiles also, who were dead through your
offences and sins, which were once habitual to
you while you walked in the ways of this world
and obeyed the Prince of the powers of the air, the spirits

14. *To be especially His* See 1 Chron. xxix. 3, A.V. and LXX.; and Mal. iii. 17, LXX. and A.V. margin; and cp. Titus ii. 14, n.

15. *Of your love* v.l., omitting these three words, 'and of that (which you have) towards,' &c., the meaning of which is far from clear.

17. *Most glorious* Cp. Acts vii. 2, n. *A spirit* or 'the Spirit.'

18. *Understanding* Or 'heart.' The Hebrew word for 'heart' (as in 2 Sam. xviii. 14; 2 Chron. vii. 10) often denotes 'understanding' (as in Prov. vii. 7; xvii. 16, R.V., and 18; Jer. v. 21), an idiom which appears to be followed here.

19. *In us* Or 'in relation to us.' See Ellicott's note.

21. *High above &c.* Cp. the closing words of Matt. xxviii. 18.

23. *The completeness &c.* i.e. without Christ the universe would be incomplete, and Christ would be incomplete without His church.

2. *Powers . . spirits that are* Lit. 'power . . spirit that is.'

that are now at work in the hearts of the sons of disobedience
—to you God has given Life.

Among them all of us also formerly passed our
Perfect Union with the risen and glorified Christ. 3
lives, governed by the inclinations of our lower
natures, indulging the cravings of those natures
and of our own thoughts, and were in our original
state deserving of anger like all others. But God, being rich 4
in mercy, because of the intense love which He bestowed
on us, caused us, dead though we were through our offences, 5
to live with Christ—it is by grace that you have been saved
—raised us with Him from the dead, and enthroned us with 6
Him in the heavenly realms as being in Christ Jesus, in order 7
that, by His goodness to us in Christ Jesus, He might display
in the ages to come the transcendent riches of His
grace. For it is by grace that you have been saved through 8
faith; and that not of yourselves; it is God's gift, and is not
on the ground of merit—so that it may be impossible for any 9
one to boast. For we are God's own handiwork, created in 10
Christ Jesus for good works which He has pre-destined us to
practise.

Therefore, do not forget that formerly you 11
The Gentiles made one with were Gentiles as to your bodily condition. You
God's People. were called the Uncircumcision by those who
style themselves the Circumcised—their circumcision being
one which the knife has effected. At that time you were 12
living apart from Christ, estranged from the commonwealth of
Israel, with no share by birth in the Covenants which are based
on the Promises, and you had no hope and no God in all the
world. But now in Christ Jesus you who once were so far away 13
have been brought near through the death of Christ.

For He is our peace—He who has made Jews 14
Reconciliation with God and with Man. and Gentiles one, and in His own human nature
has broken down the hostile dividing wall, by 15
setting aside the Law with its commandments expressed, as
they were, in definite decrees. His design was to unite the
two sections of humanity in Himself so as to form one new

3. *Lower natures . . . natures*] Lit. 'flesh,' by which we are to understand "the life and movement of man in the things of the world of sense" (Müller). Cp. Rom. vii. 18, n.; Gal. v. 16, n. *Deserving of anger*] Or 'creatures of passionate impulse.' Lit. 'children of anger;' a Hebraism. Cp. v. 6, n.

5, 8. *You have been saved*] The perfect tense implying 'and are now saved.' See Aorist vii.

10. *Pre-destined*] See Hatch, *Biblical Greek*, p. 54.

14. *Jews and Gentiles*] Lit. simply 'both.'

man, thus effecting peace, and to reconcile Jews and Gentiles 16
in one body to God by means of His cross—slaying by it their
mutual enmity. So He came and proclaimed good news of 17
peace to you who were so far away, and peace to those who
were near; because it is through Him that Jews and Gentiles 18
alike have access through one Spirit to the Father.

You are therefore no longer mere foreigners or 19
persons excluded from civil rights: on the con-
trary you share citizenship with God's people and
are members of His family. You are a building 20
which has been reared on the foundation of the apostles and
prophets, the cornerstone being Christ Jesus Himself, in union 21
with whom the whole fabric, fitted and closely joined together, is
growing so as to form a holy sanctuary in the Lord; in whom you 22
also are being built up together to become a fixed abode for
God through the Spirit.

For this reason I Paul, the prisoner of Christ 1 3
Jesus on behalf of you Gentiles—if, that is, you 2
have heard of the work which God has graciously
entrusted to me for your benefit, and that by a 3
revelation the truth hitherto kept secret was made known to me
as I have already briefly explained it to you. By means of that 4
explanation, as you read it, you can judge of my insight into the
truth of Christ which in earlier ages was not made known to 5
the human race, as it has now been revealed to His holy
apostles and prophets through the Spirit—I mean the truth 6
that the Gentiles are joint heirs with us, and that they form one
body with us, and have the same interest as we have in the
promise which has been made good in Christ Jesus through
the Good News, in which I have been appointed to serve, in 7
virtue of the work which God, in the exercise of His power
within me, has graciously entrusted to me.

To me who am less than the least of all God's 8
people has this work been graciously entrusted—
to proclaim to the Gentiles the Good News of the

18. *Access*] Lit. 'our access,' or 'our introduction.'

21. *The whole*] See *Theological Monthly*, April 1839, p. 273. The literal translation, if this were classical Greek, would be "every building," a meaning irreconcilable with the context here.

1. *For this reason*] Because you are so being built up into such a temple. Verses 2-13 are a parenthesis.

2. *Work . . . graciously entrusted*] Lit. 'the stewardship of the grace which was given.' Cp. verses 7 and 8, and see Rom. xii. 3, n.

8. *Less than the least*] Cp. 1 Cor. xv. 9; 1 Tim. i. 16, n. *Exhaustless*] Lit. 'untraceable.'

exhaustless wealth of Christ, and to show all men in a clear
 light what my stewardship is. It is the stewardship of the
 truth which from all the ages lay concealed in the mind of God,
 the Creator of all things—concealed in order that the church
 might now be used to display to the powers and authorities in
 the heavenly realms the innumerable aspects of God's wisdom.
 Such was the eternal purpose which He had formed in Christ
 Jesus our Lord, in whom we have this bold and confident access
 through our faith in Him. Therefore I entreat you not to lose
 heart in the midst of my sufferings on your behalf, for they
 bring you honour.

For this reason, on bended knee I beseech
 The Apostle's Prayer for his Readers. the Father, from whom the whole family in
 heaven and on earth derives its name, to grant
 you—in accordance with the wealth of His glorious perfections
 —to be strengthened by His Spirit with power penetrating to
 your inmost being. I pray that Christ may make His home in
 your hearts through your faith; so that having your roots deep
 and your foundations strong in love, you may become mighty
 to grasp the idea, as it is grasped by all God's people, of the
 breadth and length, the height and depth—yes, to attain to a
 knowledge of the knowledge-surpassing love of Christ, so that
 you may be made complete in accordance with God's own
 standard of completeness.

Now to Him who, in the exercise of His power
 that is at work within us, is able to do infinitely
 beyond all our highest prayers or thoughts—to
 Him be the glory in the church and in Christ Jesus to all genera-
 tions, world without end! Amen.

I then, the prisoner for the Master's sake, en-
 treat you to live and act as becomes those who
 have received the call that you have received—with
 all lowliness of mind and unselfishness, and with
 patience, bearing with one another lovingly, and earnestly striv-
 ing to maintain, in the unfitting bond of peace, the unity given by

9. *All men*] v.L. omits.

11. *Eternal purpose*] Lit. 'purpose of the ages.'

15. *The whole*] Had the apostle been writing classical Greek, his words here would signify 'every family'; but Hebrew usage affects the language of both the LXX. and the N.T. This verse is discussed in detail by the present translator in the *Theological Monthly*, April 1889, p. 272. "All holy beings, angelic and human, in heaven and on earth, are one family with one 'Father of an infinite majesty'; and it is as for children in that family and to the Father of that family that the incense of that glowing prayer arises," acceptable through the merit of the great eldest Son. Cp. Col. 1. 15.

the Spirit. There is but one body and but one Spirit, as also ⁴
when you were called you had one and the same hope held out
to you. There is but one Lord, one faith, one baptism, and one ^{5, 6}
God and Father of all, who rules over all, acts through all, and
dwells in all.

Yet to each of us individually grace was given, ⁷
measured out with the munificence of Christ. For ⁸
this reason Scripture says :

" HE RE-ASCENDED ON HIGH,
HE LED CAPTIVE A HOST OF CAPTIVES,
AND GAVE GIFTS TO MEN " (Ps. lxxviii. 18).

(Now this "re-ascended"—what does it mean but that He had ⁹
first descended into the lower regions of the earth? He who ¹⁰
descended is the same as He who ascended again far above all
the heavens in order to fill the universe.)

And He Himself appointed some to be apostles, ¹¹
some to be prophets, some to be evangelists, some
to be pastors and teachers, in order fully to equip ¹²
His people for the work of serving—for the building up of Christ's
body—till we all of us arrive at oneness in faith and in the ¹³
knowledge of the Son of God, and at mature manhood and the
stature of full-grown men in Christ. So we shall no longer be ¹⁴
babes nor shall we resemble mariners tossed on the waves and
carried about with every changing wind of doctrine according
to men's cleverness and unscrupulous cunning, making use of
every shifting device to mislead. But we shall lovingly hold to ¹⁵
the truth, and shall in all respects grow up into union with Him
who is our Head, even Christ. Dependent on Him, the whole ¹⁶
body—its various parts closely fitting and firmly adhering to
one another—grows by the aid of every contributory link, with

7. *Grace* v.l. 'the (or, his) grace.'

8. *Re-ascended*] So in numerous instances the prefix here used signifies, as Key
has pointed out, not merely 'up' but 'up again,' as reversing a prior downward
movement; either with the same simple verb as here, as in Mark i. 10 ('going up
again out of the water'); Acts xx. 11 ('went upstairs again'); or with a different
simple verb, as in John vi. 40 ('I will bring him up again'); Mark viii. 31 ('and
after three days rise again'). With these cp. Rom. x. 7 ('bring Christ up again');
Luke xv. 24 ('has come to life again'); Acts xv. 16 ('re-erect the fallen tent . . .
rebuild the parts overthrown'). And so, with special emphasis, in the verse before us.
See *Theological Monthly*, April 1889, p. 276. *A host of captives*] Lit. 'a captivity.'
Cp. 2 Chron. xxviii. 17, and see the Commentators. *And gave*] v.l. 'he gave.'
The lower regions of the earth] Or 'the world below.'

10. *To fill the universe*] Cp. i. 23.

13. *Till we . . . arrive*] The form of expression, found only here in the N.T.,
possibly implies confident expectation. *At oneness in faith*] Lit. 'at the oneness of
the faith.'

16. *Grows*] Lit. 'carries on for itself the growth of the body.' *Contributory link*]
Lit. 'connexion of the supply' that is constantly going on.

power proportioned to the need of each individual part, so as to build itself up in a spirit of love.

Therefore I warn you, and I implore you in the
 Old Gentile name of the Master, no longer to live as the Gen-
 Vices must be tiles in their perverseness live, with darkened
 renounced. 17

understandings, having by reason of the ignorance which is
 deep-seated in them and the insensibility of their moral nature,
 no share in the Life which God gives. Such men being past
 feeling have abandoned themselves to impurity, greedily indulg-
 ing in every kind of profligacy. 18 19

But these are not the lessons which you have
 The new learned from Christ ; if at least you have heard
 Christlike Nature must be sought. His voice and in Him have been taught—and this
 is true Christian teaching—to put away, in regard
 to your former mode of life, your original evil nature which is
 doomed to perish as befits its misleading impulses, and to get
 yourselves renewed in the temper of your minds and clothe
 yourselves with that new and better self which has been created
 to resemble God in the righteousness and holiness which come
 from the truth. 20 21 22 23 24

For this reason, laying aside falsehood, every
 Christian one of you should speak the truth to his fellow
 Virtues to be cultivated. man ; for we are, as it were, parts of one another. 25
 If angry, beware of sinning : let not your irritation last until the
 sun goes down, and do not leave room for the devil. He who
 has been a thief must steal no more, but, instead of that, should
 work with his own hands in honest industry, so that he may
 have something of which he can give the needy a share. Let
 no unwholesome words ever pass your lips, but let all your
 words be good for benefiting others according to the need of the
 moment, so that they may be a means of blessing to the hearers.
 And beware of grieving the Holy Spirit of God, in whom you
 have been sealed in preparation for the day of redemption.
 Let all bitterness and all passionate feeling, all anger and loud
 insulting language, be unknown among you—and also every
 kind of malice. On the contrary learn to be kind to one an-
 other, tender-hearted, forgiving one another, just as God in
 Christ has also forgiven you. 26 27, 28 29 30 31 32

17. Warn] Cp. Matt. v. 34, 39 ; Acts xxi. 4 ; Rom. xii. 3.

19. Have abandoned] The A.V., in inserting 'have,' more truly represents the original Greek, than the R.V. does which omits it.

22. Is doomed to perish] Or 'is undergoing destruction.' Cp. 2 Cor. iv. 16.

28. Own] v.l. omits this word.

32. Has forgiven you] v.l. 'has forgiven us.'

Therefore be imitators of God, as His dear children ; and live and act lovingly, as Christ also loved you and gave Himself up to death on our behalf as an offering and sacrifice to God, yielding a fragrant odour. 1 5

Sins specially fatal to present Goodness and future Glory. But fornication and every kind of impurity, or covetousness, let them not even be mentioned among you, for they ought not to be named among God's people. Avoid shameful and foolish talk and low jesting—they are all alike discreditable—and in place of these give thanks. For be well assured that no fornicator or immoral person and no money-grubber—or in other words idol-worshipper—has any share awaiting him in the Kingdom of Christ and of God. 2 3 4 5

The Certainty of Retribution. Let no one deceive you with empty words, for it is on account of these very sins that God's anger is coming upon the disobedient. Therefore do not become sharers with them. 6 7

Darkness and Light contrasted. There was a time when you were nothing but darkness : now, as Christians, you are Light itself. Live and act as sons of Light—for the effect of the Light is seen in every kind of goodness, uprightness and truth—and learn in your own experiences what is fully pleasing to the Lord. Have nothing to do with the barren unprofitable deeds of darkness, but, instead of that, set your faces against them ; for the things which are done by these people in secret it is disgraceful even to speak of. But everything can be tested by the light and thus be shown in its true colours ; for whatever shines of itself is light. For this reason it is said, 8 9 10 11 12 13 14

“ Rise, sleeper ;

Rise from among the dead,

And Christ will shed light upon you.”

Therefore be very careful how you live and act ; let it not be as unwise men, but as wise ; buy up your opportunities, for these are evil times. On this account do not prove yourselves wanting in sense, but try to understand what the Lord's will is. 15 16 17

Do not over-indulge in wine—a thing in which excess is so easy—but drink deeply of God's Spirit. Speak to one another 18 19

3. *Ought*] So this same verb is often used in modern Greek.

6. *Disobedient*] Lit. ‘ sons of disobedience,’ a Hebraism.

11. *Set your faces against them*] Lit. ‘ convict them as evil.

18. *Drink deeply of*] Lit. ‘ fill yourselves in.’

with psalms and hymns and spiritual songs. Sing
 'Be sober, spiritual, thankful, and humble.' and offer praise in your hearts to the Lord. Always 20
 and for everything let your thanks to God the
 Father be presented in the name of our Lord Jesus
 Christ ; and submit to one another out of reverence for Christ. 21

Wives. Married women, submit to your own husbands 22
 as if to the Lord ; because a husband is the Head 23
 of his wife as Christ also is the Head of the church, being in-
 deed the Saviour of His Body. And just as the church submits 24
 to Christ, so also married women should be entirely submissive
 to their husbands.

Husbands. Married men, love your wives, as Christ also 25
 loved the church and gave Himself up to death 26
 for her ; in order to make her holy, cleansing her with the bap-
 tismal water by the word, that He might present the church to 27
 Himself a glorious bride, without spot or wrinkle or any other
 defect, but to be holy and unblemished. So too married men 28
 ought to love their wives as much as they love themselves. He
 who loves his wife loves himself. For never yet has a man 29
 hated his own body : on the contrary he feeds and cherishes it,
 just as Christ feeds and cherishes the church ; because we are, 30
 as it were, parts of His body.

"FOR THIS REASON A MAN IS TO LEAVE HIS FATHER AND 31
 HIS MOTHER AND BE UNITED TO HIS WIFE, AND THE TWO 32
 SHALL BE AS ONE" (Gen. ii. 24). That is a great truth hitherto
 kept secret : I mean this truth concerning Christ and the 33
 church. Yet I insist that among you also, each man is to love
 his own wife as much as he loves himself, and let a married
 woman see to it that she treats her husband with respect.

Children. Children, be obedient to your parents as a 1 6
 Christian duty, for it is a duty. "HONOUR YOUR 2
 FATHER AND YOUR MOTHER"—this is the first Commandment
 which has a promise added to it—"SO THAT IT MAY BE WELL 3
 WITH YOU, AND THAT YOU MAY LIVE LONG ON THE EARTH"
 (Exod. xx. 12). And you, fathers, do not irritate your children, but 4
 bring them up tenderly with true Christian training and advice.

Slaves. Slaves, be obedient to your earthly masters; with 5
 respect and eager anxiety to please and with sim-
 plicity of motive as if you were obeying Christ. Let it not be 6

26. *The baptismal water*] Lit. 'the laver of the (familiarily-known) water.'

1, 5. *Be obedient to*] Or 'habitually obey.' The tense implies this.

4. *Irritate*] By vexatious commands and unreasonable blame and uncertain temper.

in acts of eye-service as if you had but to please men, but as Christ's bondservants who are doing God's will from the heart, with right good will be faithful to your duty as service rendered to the Lord and not to man. You well know that whatever right thing any one does, he will receive a requital for it from the Lord, whether he is a slave or a free man.

Masters. And you masters, act towards your slaves on the same principles, and refrain from threats; for you know that in heaven there is One who is your Master as well as theirs, and that merely earthly distinctions there are none with Him.

We have unseen, spiritual Enemies. In conclusion, strengthen yourselves in the Lord and in the power which His supreme might imparts. Put on the complete armour of God, so as to be able to stand firm against all the stratagems of the devil. For ours is not a conflict with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare.

'Arm before-hand for the coming Conflict.' Put on therefore the complete armour of God, so that you may be able to stand your ground on the day of battle, and, having fought to the end, to remain victors on the field. Stand therefore, first buckling around you the belt of truth, and putting on the breast-plate of uprightness as well as the shoes of the Good News of peace—a firm foundation for your feet. And besides all these take the great shield of faith, on which you will be able to quench all the flaming darts of the Wicked one; and take the helmet of salvation, and the sword of the Spirit which is the word of God. Pray with unceasing prayer and entreaty on every fitting occasion in the Spirit, and be always on the alert to seize opportunities for doing so, with unwearied persistence and entreaty on behalf of all God's people, and ask on my behalf that words may be given to me so that, outspoken and fearless, I may make known the truths (hitherto kept secret) of the Good News—to spread which I am an ambassador in chains—so that when telling them I may speak out boldly as I ought.

9. *Merely earthly distinctions there are none*] See Luke xx. 21, n.

13. *The day of battle*] Lit. 'the evil day.'

15. *A firm foundation*] See Hatch, *Biblical Greek*, p. 55, and *Expository Times*, Oct. 1897, p. 38.

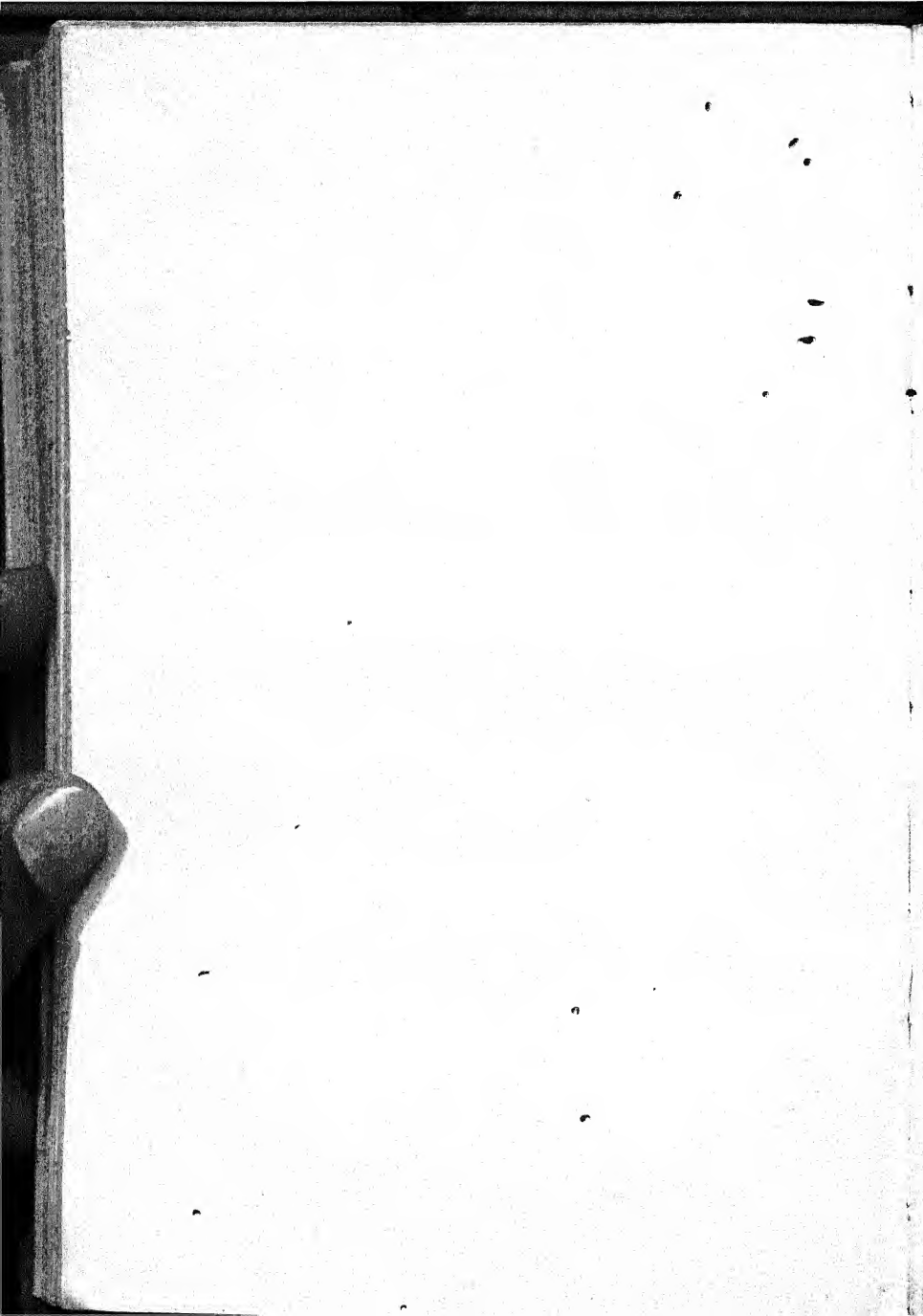
16. *Besides all these*] Cp. Luke xvi. 26.

17. *Take*] Or 'receive,' i.e. from the hands of God.

18. *Unceasing . . . unwearied*] Lit. 'all . . . all.'

Tychicus. But in order that you also may know how I am
doing, Tychicus our dearly-loved brother and faithful
helper in the Lord's service will tell you everything. I have
sent him to you for the very purpose—that you may know about
us and that he may encourage you.

Farewell Blessing. Peace be to the brethren, and love combined
with faith, from God the Father and the Lord
Jesus Christ. May grace be with all who love our
Lord Jesus Christ with perfect sincerity.



PAUL'S LETTER TO THE PHILIPPIANS

THIS Letter was written shortly before that to the Ephesians, probably late in 61 or early in 62 A.D. Epaphroditus had been sent to Rome to assure the apostle, in his imprisonment, of the tender and practical sympathy of the Philippian disciples (Phil. ii. 25 ; iv. 15, 16). The messenger, however, fell ill upon his arrival, and only on his recovery could Paul, as in this Letter, express his appreciation of the thoughtful love of the Philippians. The apostle appears to have visited the city three times. In 52 A.D. it was the place of his first preaching in Europe (Acts xvi. 12) ; but he came again in 57 and in 58 A.D. (Acts xx. 2, 6), on the last occasion spending the Passover season there. Two special traits in the Macedonian character are recognized by the apostle in this Letter ; the position and influence of women, and the financial liberality of the Philippians. It is remarkable that a church displaying such characteristics, and existing in a Roman "colonia," should have lived, as this one did, "without a history, and have perished without a memorial."

PAUL'S LETTER TO THE PHILIPPIANS

Greeting. Paul and Timothy, bondservants of Christ 1 1
Jesus :

To all God's people in Christ Jesus who are at Philippi, with the ministers of the church and their assistants. May grace and peace be granted to you from God our Father and the Lord Jesus Christ. 2

The Apostle's I thank my God at my every remembrance of 3
Thankfulness you—always when offering any prayer on behalf 4
and Joy. of you all, finding a joy in offering it. I thank my 5

God, I say, for your co-operation in spreading the Good News, from the time it first came to you even until now. For of this I am confident, that He who has begun a good work within you will go on to perfect it in preparation for the day of Jesus Christ ; and I am justified in having this confidence about you all, because, both during my imprisonment and when I stand up in defence of the Good News or to confirm its truth, I have you in my heart, sharers as you all are in the same grace as myself. For God is my witness how I yearn over all of you with tender Christian affection. 6 7 8

Paul's Prayer And it is my prayer that your love may be more 9
for the and more accompanied by clear knowledge and
Philippians. keen perception, for testing things that differ, so 10
that you may be men of transparent character, and may be blameless, in preparation for the day of Christ, being filled with these fruits of righteousness which come through Jesus Christ—to the glory and praise of God. 11

1. *The ministers of the church and their assistants*] The Greek words are those from which the English 'bishop' and 'deacon' respectively are derived. See 1 Tim. iii. 2, n. The lack of any reference here to 'elders' seems to point to their having been identical with 'bishops' in the early church. Nowhere in the N.T. are 'bishops' and 'elders' mentioned together. See Acts xx. 17, n. ; 1 Tim. iii. 2, n. ; Tit. i. 7, n. ; James v. 14, n.

2. *May grace and peace be granted to you*] Lit. 'Grace to you, and peace.

3. *My every remembrance*] Or 'all my remembrance,' i.e. not all my separate remembrances of you, but the aggregate of these as forming one delightful picture.

7, 16. *Defence*] In the forensic, not the military, sense.

10. *Testing things that differ*] Implying 'so as always to approve what is really good.'

11. *To the glory and praise of God*] Cp. Matt. v. 16.

The happy Effects of his Imprisonment. Now I would have you know, brethren, that what I have gone through has turned out to the furtherance of the Good News rather than otherwise. And thus it has become notorious among all the Imperial Guards, and everywhere, that it is for the sake of Christ that I am a prisoner; and the greater part of the brethren, made confident in the Lord through my imprisonment, now speak of God's Message without fear, more boldly than ever.

Various Motives for preaching Christ. Some indeed actually preach Christ out of envy and contentiousness, but there are also others who do it from good will. These latter preach Him from love to me, knowing that I am here for the defence of the Good News; while the others proclaim Him from motives of rivalry, and insincerely, supposing that by this they are embittering my imprisonment.

Paul rejoices that Christ is preached. What does it matter, however? In any case Christ is preached—either perversely or in honest truth; and in that I rejoice, aye, and will rejoice. For I know that it will result in my salvation through your prayers and a bountiful supply of the Spirit of Jesus Christ, in fulfilment of my eager expectation and hope that I shall never have reason to feel ashamed, but that by my perfect freedom of speech Christ will be glorified in me, now as always, either by my life or by my death.

Paul's Conflict of Feeling as to Life and Death. For, with me, to live is Christ and to die is gain. But since to live means a longer stay on earth, that implies more labour for me—and not unsuccessful labour; and which I am to choose I cannot tell. I am in a dilemma, my earnest desire being to depart and be with Christ, for that is far, far better. But for your sakes it is more important that I should still remain in the body. I am convinced of this, and I know that I shall remain, and shall go on working side by side with you all, to promote your progress and joy in the faith; so that, as Christians, you may have additional

13. *For the sake of Christ*] And not because the apostle had been guilty of any crime.

14. *Through my imprisonment*] I.E. 'through the way I endure it and through the results which follow.'

17. *The others*] The Judaizing party.

18. *And will rejoice*] Or 'and shall rejoice,' on the day of Christ.

19. *Salvation*] I.E. 'will prove a blessing to me spiritually.' Or perhaps 'deliverance,' but see the next verse.

20. *Eager expectation*] One word in the Greek, which also occurs in Rom. viii. 19.

22. *Lit.* But if to live (is) to live in (the) flesh, that (is) for me fruit of labour. Lightfoot is not far from this when he suggests as the meaning: "if my living in the flesh will be fruitful through a laborious career"

reason for glorying about me as the result of my being with you again.

An Exhortation to noble Conduct and dauntless Courage.

Only let the lives you live be worthy of the Good News of the Christ, in order that, whether I come and see you or, being absent, only hear of you, I may know that you are standing fast in one spirit and with one mind, fighting shoulder to shoulder for the faith of the Good News. Never for a moment quail before your antagonists. Your fearlessness will be to them a sure token of impending destruction, but to you it will be a sure token of your salvation—a token coming from God. For you have had the privilege granted you on behalf of Christ—not only to believe in Him, but also to suffer on His behalf; maintaining, as you do, the same kind of conflict that you once saw in me and which you still hear that I am engaged in.

An Appeal for mutual brotherly Love.

If then I can appeal to you as the followers of Christ, if there is any persuasive power in love and any common sharing of the Spirit, or if you have any tender-heartedness and compassion, make my joy complete by being of one mind, united by mutual love, with harmony of feeling giving your minds to one and the same object. Do nothing in a spirit of factiousness or of vainglory, but, with true humility, let every one regard the rest as being better men than himself; each fixing his attention, not simply on his own good qualities, but on those of others also.

The wondrous Humility and Self Sacrifice of Jesus.

Let the same disposition be in you which was in Christ Jesus. Although from the beginning He had the nature of God He did not reckon His equality with God a treasure to be tightly grasped.

27. *For the faith of the Good News*] Or 'with Faith (in the Good News) as your comrade.' The Christian faith is nowhere else thus personified, and yet this is a possible rendering of the words.

30. *You saw in me*] At Philippi, Acts xvi. *That I am engaged in*] Lit. 'in me.'

1. *If then . . . Christ*] Lit. 'If then there is any encouragement in Christ.'

1-4 "The apostle here appeals to the Philippians, by all their deepest experiences as Christians and all their noblest impulses as men, to preserve peace and concord" (Lightfoot).

4. *Good qualities*] Or perhaps 'interests;' but the leading thought in the whole context is the commendation not of beneficence but of humility. There is no noun here in the Greek.

6 *Had the nature*] Lit. 'was in the form.'

6-11. See Moule's notes on this passage.

7. *He stripped Himself of His glory*] Lit. 'He emptied Himself.'

"The Lord of all things made Himself Naked of glory for His mortal change."

TENNYSON, *Holy Grail*, 448.

Being recognized as truly human] Lit. 'being found in outward form as a man.'

as mere refuse, in order that I may win Christ and be found in union with Him, not having a righteousness of my own, derived from the Law, but that which arises from faith in Christ—the righteousness which comes from God through faith. I long to know Christ and the power which is in His resurrection, and to share in His sufferings and die even as He died; in the hope that I may attain to the resurrection from among the dead.

Paul's Prize
was still
future.

I do not say that I have already won the race or have already reached perfection; but I am pressing on, striving to lay hold of the prize for which also Christ has laid hold of me. Brethren, I do not imagine that I have yet laid hold of it; but this one thing I do—forgetting everything which is past and stretching forward to what lies in front of me, with my eyes fixed on the goal I push on to secure the prize of God's heavenward call in Christ Jesus. Therefore let all of us who are mature believers cherish these thoughts; and if in any respect you think differently, that also God will make clear to you. But whatever be the point that we have already reached, let us persevere in the same course.

Self-indulgent
Enemies of
the Cross.

Brethren, vie with one another in imitating me, and carefully observe those who follow the example which we have set you. For there are many whom I have often described to you, and I now with tears describe them, as being enemies to the Cross of Christ. Their end is destruction, their bellies are their God, their glory is in their shame, and their minds are devoted to earthly things. We, however, are free citizens of Heaven, and we are waiting with longing expectation for the coming from Heaven of a Saviour, the Lord Jesus Christ, who, in the exercise of the power which He has even to subject all things to Himself, will transform this body of our humiliation until it resembles His own glorious body. Therefore, my brethren, dearly loved and longed for, my joy and crown, so stand firm in the Lord, my dearly-loved ones.

Euodia and
Syntyche.

I entreat Euodia, and I entreat Syntyche, to be of one mind, as sisters in Christ. Yes, and I beg

11. *The resurrection from among the dead*] The 'first' resurrection, also mentioned in Luke xx. 35; John v. 25; Acts iv. 2; 1 Cor. xv. 23; Rev. xx. 5, 6. Cp. 'a better resurrection,' Heb. xi. 35, n.

14. *Heavenward*] Lit. 'upward.'

18. *Many*] "The persons here denounced are not the Judaizing teachers, but the antinomian reactionists" (Lightfoot).

20. *A Saviour &c.*] Or 'the Lord Jesus Christ as our Saviour.'

2. *As sisters in Christ*] Lit. 'in the Lord.'

you also, my faithful yoke-fellow, to help these women who have shared my toil in connexion with the Good News, together with Clement and the rest of my fellow labourers, whose names are recorded in the book of Life.

Always be glad in the Lord : I will repeat it, 4
 'Be cheerful, be glad. Let your forbearing spirit be known 5
 unselfish, calm, to every one—the Lord is near. Do not be over- 6
 prayerful.' anxious about anything, but by prayer and earnest
 pleading, together with thanksgiving, let your requests be unre-
 servedly made known in the presence of God. And then the 7
 peace of God, which transcends all our powers of thought, will
 be a garrison to guard your hearts and minds in Christ Jesus.

Finally, brethren, whatever is true, whatever 8
 'Cherish beau- wins respect, whatever is just, whatever is pure, 6
 tiful Thoughts. Live noble whatever is lovable, whatever is of good repute—
 Lives.' if there is any virtue or anything deemed worthy
 of praise—cherish the thought of these things. The doctrines 9
 and the line of conduct which I taught you—both what you
 heard and what you saw in me—hold fast to them ; and God
 who gives peace will be with you.

But I rejoice with a deep and holy joy that now 10
 Personal Thanks for re- at length you have revived your thoughtfulness 8
 cent Kindness. for my welfare. Indeed you have always been 19
 thoughtful for me, although opportunity failed you. I do not 11
 refer to this through fear of privation, for for my part I have 20
 learned, whatever be my outward experiences, to be content. I 12
 know both how to live in humble circumstances and how to live
 amid abundance : I am fully initiated into all the mysteries
 both of fulness and of hunger, of abundance and of want. I 13
 have strength for anything through the help of Him who gives
 me power.

Yet I thank you for taking your share in my 14
 Sympathy troubles. And you men and women of Philippi 15
 and Service also know that at the first preaching of the Good
 gratefully ac- News, when I had left Macedonia, no other
 knowledged.

5. *Forbearing spirit* Lit. "Not only passively non-contentious, but actively considerate, waiving even just legal redress" (Ellicott).

8. To the six Greek adjectives used in this verse we have in English no six corresponding adjectives covering just the same ground.

9. *The line of conduct* Lit. (what) 'you received.' Cp. the use of the same verb in 1 Thess. iv. 1. *Hold fast to* Lit. 'habitually do.' This applies to two of the four verbs preceding, but not to the other two—a figure of speech ('zeugma') which our language does not tolerate. Cp. 1 Cor. iii. 2.

12. *Fully* Lit. 'in everything and all things ;' but it is hard to believe that an expression so purely pleonastic can represent the apostle's meaning.

church except yourselves held communication with me about
 giving and receiving; because even at Thessalonica you sent 16
 several times to minister to my needs. Not that I crave for 17
 gifts from you, but I do want you to be praised for an increase
 in good works. I have enough of everything—and more than 18
 enough. My wants are fully satisfied now that I have received
 from the hands of Epaphroditus the generous gifts which you
 sent me—they are a fragrant odour, an acceptable sacrifice,
 truly pleasing to God. But my God—so great is His wealth of 19
 glory in Christ Jesus—will fully supply every need of yours.
 And to our God and Father be the glory throughout the ages 20
 of the ages! Amen.

My Christian greetings to every one of God's 21
 people. The brethren who are with me send their
 greetings. All God's people here greet you— 22
 especially the members of Caesar's household.

May the grace of our Lord Jesus Christ be with your spirits. 23

10. *Wealth of glory*] Lit. 'wealth in glory;' God being rich in mercy (Eph. ii. 4)
 and in His other glorious attributes which are treasured up in Christ.

PAUL'S LETTER TO THE COLOSSIANS

THIS Letter belongs to the same group as those to the Ephesians and Philemon, and was probably written from Rome about 63 A.D. Colossae was a town in Phrygia (Roman Asia), on the river Lycus, and was destroyed by an earthquake in the seventh year of Nero's reign. The church was not founded by Paul himself (Col. ii. 1), but by Epaphras (Col. i. 7 ; iv. 12), and this Letter arose out of a visit which Epaphras paid to the apostle, for the purpose of discussing with him the development, at Colossae, of certain strange doctrines which may possibly have been a kind of early Gnosticism. Paul here writes to support the authority and confirm the teaching of Epaphras.

PAUL'S LETTER TO THE COLOSSIANS

Greeting. Paul, an apostle of Christ Jesus by the will of God—and Timothy our brother : 1

To the people of God and the believing brethren in Colossae who are in Christ. May grace and peace be granted to you from God our Father. 2

Thanksgiving to God for the Colossians. We give thanks to God, the Father of our Lord Jesus Christ, constantly praying for you as we do, because we have heard of your faith in Christ Jesus and of the love which you cherish towards all God's people, on account of the hope treasured up for you in Heaven. Of this hope you have already heard in the Message of the truth of the Good News ; for it has reached you, and remains with you, just as it has also spread through the whole world yielding fruit there and increasing, as it has done among you from the day when first you heard it and came really to know the grace of God, as you learned it from Epaphras our dearly-loved fellow servant. He is to you a faithful minister of Christ in our stead, and moreover he has informed us of your love, which is inspired by the Spirit. 3 4 5 6 7 8

A Prayer for their spiritual Progress. For this reason we also, from the day we first received these tidings, have never ceased to pray for you and to entreat that you may be filled with a clear knowledge of His will accompanied by thorough wisdom and discernment in spiritual things ; so that your lives may be worthy of the Lord and perfectly pleasing to Him, while you exhibit the results of right action of every sort and grow into a fuller knowledge of God. Since His power is so glorious, may you be strengthened with strength of every kind, and be prepared for cheerfully enduring all things with patience and long-suffering ; and give thanks to the Father who 9 10 11 12

Colossae] In the heading of the Epistle, but not in verse 2 (and it is found nowhere else in the N.T.) this name occurs in what appears to be a later form, 'Colassae.'

3. *To God, the Father* v.l. 'to the Lord and Father.'

6. *It has spread*] Lit. 'it is.' *First*] See *Aorist* vi. 6.

9. *First received*] Cp. verse 6. *Have never ceased*] See *Aorist* iii. 2.

has made us fit to receive our share of the inheritance of God's people in Light.

It is God who has delivered us out of the
 Christ is the 'Image of God' and the Lord of all Creation. dominion of darkness, and has transferred us into
 the kingdom of His dearly-loved Son, in whom
 we have our redemption—the forgiveness of our
 sins. Christ is the visible representation of the invisible God,
 the Firstborn and Lord of all creation; for in Him was
 created the universe of things in heaven and on earth, things
 seen and things unseen, thrones, dominions, principedoms, powers
 —all were created, and exist, through and for Him: and HE IS
 before all things and in and through Him the universe is a
 harmonious whole.

Moreover He is the Head of His body, the
 Christ is the divine Head of the Church. church. He is the Beginning, the Firstborn from
 among the dead, in order that He Himself may in
 all things occupy the foremost place; for it was the Father's
 gracious will that the whole of the divine perfections
 should dwell in Him; and God purposed through Him to
 reconcile the universe to Himself, making peace through His
 blood, which was shed upon the Cross—to reconcile to Himself
 through Him, I say, things on earth and things in Heaven.

And you, estranged as you once were and even
 The Colossians had found Salvation in Christ. hostile in your minds, amidst your evil deeds, He
 has now, in His human body, reconciled to God by
 His death, to bring you, holy and faultless and
 irreproachable, into His presence; if, indeed, you are still
 firmly holding to faith as your foundation, without ever shift-
 ing from your hope that rests on the Good News that you have
 heard, which has been proclaimed in the whole creation under
 Heaven, and in which I Paul have been appointed to serve.

Now I can find joy amid my sufferings for you,
 The Sufferings and Earnestness of the Apostle to the Gentiles. and I fill up in my own person whatever is lacking
 in Christ's afflictions on behalf of His body, the
 church. I have been appointed to serve the

15. *Visible representation*] So Lightfoot. Or 'image.' *First-born and Lord of all creation*] Or 'of earlier birth than any created being,' 'born before anything was created.'

16. *In Him*] Not only by Him; the divine omnipotence, omniscience, and ubiquity being all implied. *Thrones &c.*] Both earthly and angelic, celestial and infernal. *And exist*] This sense is contained in the tense (perfect) of the verb.

17. *HE IS*] There is here a manifest allusion to God's sublime declaration concerning Himself, "I am because I am" (Exod. iii. 14). Cp. John viii. 58.

22. *He has . . . reconciled*] v.l. (not without grammatical difficulties) 'you have been reconciled.' 'You are reconciled' (Lightfoot) would be the Greek perfect, which it is not.

church in the position of responsibility entrusted to me by God for your benefit, so that I may fully deliver God's Message—the truth which has been kept secret from all ages and generations, but has now been revealed to His people, to whom it was His will to make known how vast a wealth of glory for the Gentile world is implied in this truth—the truth that 'Christ is in you, the hope of glory.' Him we preach, admonishing every one and instructing every one, so that we may bring every one into God's presence as a full-grown man in Christ. To this end, like an earnest wrestler, I exert all my strength in reliance upon the power of Him who is mightily at work within me.

Paul's strenuous efforts for the Welfare of the Colossians. For I would have you know in how severe a struggle I am engaged on behalf of you and the brethren in Laodicea and of all who have not known me personally, in order that their hearts may be cheered, they themselves being welded together in love and enjoying all the advantages of a reasonable certainty, till at last they attain the full knowledge of God's truth, which is Christ; in whom all treasures of wisdom and knowledge are stored up, hidden from view.

His loving Anxiety on their Behalf. I say this to prevent your being mis-led by any one's plausible sophistry. For although, as you say, I am absent from you in body, yet in spirit I am present with you and am delighted to witness your good discipline and the solid front presented by your faith in Christ.

His Eagerness for their spiritual Progress. As therefore you have received the Christ, even Jesus our Lord, live and act in vital union with Him; having the roots of your being firmly planted in Him, and continually building yourselves up in Him, and always being increasingly confirmed in the faith as you were taught it, abounding in it with thanksgiving.

Christ's full Divinity re-asserted. Take care lest there be some one who leads you away as prisoners by means of his philosophy and idle fancies, following human traditions and the world's crude notions instead of following Christ. For it is in Christ that the fulness of God's nature dwells embodied,

5. *Discipline . . . solid front*] Military terms. "The enforced companionship of St. Paul with the soldiers of the Praetorian guard at this time may have suggested this image" (Lightfoot). "After these words we have no reason for doubting that the Church of Colossae, though tried by heretical teaching, was substantially sound in the faith" (Ellicott).

6. *Live and act &c.*] Lit. 'in Him walk.'

7. *In it*] V.L. omits these words.

and in Him you are made complete, and He is the Lord
of all princes and rulers. In Him also you were circumcised
with a circumcision not performed by hand, when you threw off
your sinful nature in true Christian circumcision; having been
buried with Him in your baptism, in which you were also raised
with Him through faith produced within you by God who raised
Him from among the dead.

And to you—dead as you once were in your
Christ's atoning Work and Victory over all Evil. transgressions and in the uncircumcision of your natural state—He has nevertheless given life with

Himself, having forgiven us all our transgressions.
The bond, with its requirements, which was in force against
us and was hostile to us, He cancelled, and cleared it out
of the way, nailing it to His cross. And the hostile princes
and rulers He shook off from Himself, and boldly displayed
them as His conquests, when by the cross He triumphed over
them.

No Room left for Jewish Observances or angelic Mediation. Suffer no one therefore to sit in judgement on
you as to eating or drinking or with regard to a
festival, a new moon or a sabbath; which were a
shadow of things that were soon to come, but the
substance belongs to Christ. Let no one defraud you of your
prize, priding himself on his humility and on his worship of
the angels, and taking his stand on the visions he has seen,
and idly puffed up with his unspiritual thoughts. Such a
one does not keep his hold upon Christ, the Head, from whom
the body, in all its parts nourished and strengthened by
its points of contact and its connexions, grows with a divine
growth.

Obedience to outward Rules from the world's rudimentary notions, why, as
may leave Sin and Self unconquered. If you have died with Christ and have escaped
you submit to such precepts as "Do not handle

10. *Lord*] Lit. 'Head.' *Princes and rulers*] Lit. 'authority and power.' So in verse 15 'princes and rulers' is lit. 'authorities and powers.'

14. *With its requirements*] The construction seems to be the same as in the Greek way of expressing "the ship sank with all her crew."

15. "The paradox of the crucifixion is thus placed in the strongest light—triumph in helplessness and glory in shame. The convict's gibbet is the victor's car" (Lightfoot).

16. *Therefore*] The Mosaic Law being now abrogated.

18. *Priding himself on his humility*] "Humility, when it becomes self-conscious, ceases to have any value" (Lightfoot). "The humility condemned is not Christian humility, but a false and perverted lowliness, which deemed God was so inaccessible that He could only be approached through the mediation of inferior beings" (Ellicott).

this;" "Do not taste that;" "Do not touch that other thing"—referring to things which are all intended to be used up and perish—in obedience to mere human injunctions and teachings? These rules have indeed an appearance of wisdom where self-imposed worship exists, and an affectation of humility and an ascetic severity, but none of them are of any value in combating the indulgence of our lower natures.

If however you have risen with Christ, seek the things that are above, where Christ is, enthroned at God's right hand. Give your minds to the things that are above, not to the things that are on the earth. For you have died, and your life is hidden with Christ in God. When Christ appears—He is our true Life—then you also will appear with Him in glory.

Therefore put to death your earthward inclinations—fornication, impurity, sensual passion, unholy desire, and all greed, for that is a form of idolatry. It is on account of these very sins that God's anger is coming, and you also were once addicted to them, while you were living under their power.

But now you must rid yourselves of every kind of sin—angry and passionate outbreaks, ill-will, evil speaking, foul-mouthed abuse—so that these may never soil your lips. Do not speak falsehoods to one another, for you have stripped off the old self with its doings, and have clothed yourselves with the new self which is being remoulded into full knowledge so as to become like Him who created it. In that new creation there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, slave nor free man, but Christ is everything and is in all of us.

Clothe yourselves therefore, as God's own people holy and dearly loved, with tender-heartedness, kindness, lowliness of mind, meekness, long-suffering; bearing with one another and readily forgiving each other, if any one has a grievance against another. Just as the Lord has forgiven you, you also must do the same. And over all these put on love, which is the perfect bond of union; and

1. *If however*] I.E. 'But if, besides having died with Christ, you have on the other hand, &c.' See *Aorist*, Appendix B, 7, 8. *Have risen*] See *Aorist* v. 3. *Seek &c.*] "Cease to concentrate your energies and your thoughts on mundane ordinances" (Lightfoot).

4. *Our true Life*] Lit. 'our life.' v.l. 'your life.'

11. *There is*] Or 'there can be.' *In all of us*] Or 'in all things.'

13. *The Lord*] v.l. 'Christ' or 'the Christ.'

let the peace which Christ gives settle all questionings in your hearts, to which peace indeed you were called as belonging to His one body ; and be thankful.

Let the teaching concerning Christ remain as a rich treasure in your hearts. In all wisdom teach and admonish one another with psalms, hymns, and spiritual songs, and sing with grace in your hearts to God ; and whatever you do, in word or in deed, do everything in the name of the Lord Jesus, and let it be through Him that you give thanks to God the Father.

Married women, be submissive to your husbands, as is fitting in the Lord. Married men, be affectionate to your wives, and do not treat them harshly. Children, be obedient to your parents in everything ; for that is right for Christians. Fathers, do not fret and harass your children, or you may make them sullen and morose. Slaves, be obedient in everything to your earthly masters ; not in acts of eye service, as aiming only to please men, but with simplicity of purpose, because you fear the Lord. Whatever you are doing, let your hearts be in your work, as a thing done for the Lord and not for men ; for you know that it is from the Lord you will receive the inheritance as your reward. Christ is the Master whose bondservants you are. The man who perpetrates a wrong will find the wrong repaid to him ; and with God there are no merely earthly distinctions. Masters, deal justly and equitably with your slaves, knowing that you too have a Master in heaven.

Be earnest and unwearied in prayer, being on the alert in it and in your giving of thanks. And pray at the same time for us also, that God may open for us a door for preaching, for us to tell the truths of Christ for the sake of which I am even a prisoner. Then I shall proclaim it fully, as it is my duty to do. Behave wisely in relation to the outside world, buying up your opportunities. Let your language be always seasoned with the salt of grace, so that you may know how to give every man a fitting answer.

Tychicus, our much-loved brother, a trusty assistant and

16. *Concerning*] Or 'left us by.' *In all wisdom*] Or these words may be connected with the preceding clause.

17. *In the name &c.*] Never forgetting that you bear the name of a Christian.

22. *In acts of eye service*] v. l. has the noun in the singular, 'in eye service.'

25. *No merely earthly distinctions*] See Luke xx. 27, n.

26. *A fitting answer*] Cp. Prov. xxvi. 4, 5 ; 1 Pet. iii. 15.

Tychicus and Onesimus? fellow servant with us in the Lord's work, will give you every information about me ; and for this very purpose I send him to you that you may know how we are faring ; and that he may cheer your hearts. And with him I send our dear and trusty brother Onesimus, who is one of yourselves. They will inform you of everything here.

Aristarchus, Mark, and Jesus Justus. Aristarchus my fellow prisoner sends greeting to you, and so does Barnabas's cousin Mark. You have received instructions as to him ; if he comes to you, give him a welcome. Jesus, called Justus, also sends greeting. These three are Hebrew converts. They alone among such have worked loyally with me for the Kingdom of God—they are men who have been a comfort to me.

Epaphras, Luke, and Demas. Epaphras, who is one of yourselves, a bond-servant of Jesus Christ, sends greeting to you, always wrestling on your behalf in his prayers, that you may stand firm—Christians of ripe character and of clear conviction as to everything which is God's will. For I can bear witness to the deep interest he takes in you and in the brethren at Laodicea and in those at Hierapolis. Luke, the dearly loved physician, salutes you, and so does Demas.

The Church at Laodicea. Christian greetings to the brethren at Laodicea, especially to Nymphas, and to the church that meets at their house. And when this Letter has been read among you, let it be read also in the church of the Laodiceans, and you in turn must read the one I am sending to Laodicea. And tell Archippus to discharge carefully the duties devolving upon him as a servant of the Lord.

Epistle-tograph Conclusion. I Paul add with my own hand this final greeting. Be mindful of me in my imprisonment. Grace be with you.

15. *The church &c.*] Cp. Rom. xvi. 5, n. "There is no clear example of a separate building set apart for Christian worship within the limits of the Roman Empire before the third century, though apartments in private houses might be specially devoted to this purpose" (Lightfoot).

16. *Among you*] Or 'in your hearing,' probably at a meeting expressly summoned with that object.



PAUL'S FIRST LETTER TO THE
THESSALONIANS

DURING his second missionary tour (Acts xvii.), Paul came to Thessalonica and preached the Good News there with no little success. The city—which had had its name given it by Cassander, after his wife, the sister of Alexander the Great—was the most populous in Macedonia, besides being a “free city” and the seat of the Roman pro-consular administration. Very soon, however, the unbelieving Jews stirred up the mob against Paul and Silas, and dragged Jason before the magistrates. Hence the brethren sent the missionaries away by night to Beroea, being alarmed for their safety. As the apostle was naturally anxious about the persecuted flock which he had been obliged to leave behind, he made two attempts to return to them, but these being frustrated (1 Thess. ii. 18), he then sent Timothy, from Athens, to inquire after their welfare and encourage them. The report brought back was on the whole satisfactory, but left occasion for the self-defence, the warnings and the exhortations of this Letter, which was then sent from Corinth, probably in 53 A.D.

PAUL'S FIRST LETTER TO THE THESSALONIANS

Introduction.

Greeting. Paul, Silas and Timothy:

1 1

To the church of the Thessalonians which is in God the Father and the Lord Jesus Christ. May grace and peace be granted to you.

Reasons for
Gratitude and
Thanksgiving. We continually give thanks to God because of 2
you all, while we make mention of you in our 3
prayers. For we never fail to remember your works
of faith and labours of love and your persistent and unwavering
hope in our Lord Jesus Christ in the presence of our God and 4
Father; knowing as we do, brethren, that you are beloved by God 5
and that He has chosen you. The Good News that we brought
you did not come to you in words only, but also with power and
with the Holy Spirit and with much certainty, for you know
the sort of men we became among you, as examples for your
sakes. And you followed the pattern set you by us and by the 6
Master, after you had received the Message amid severe per-
secution, and yet with the joy which the Holy Spirit gives, so 7
that you became a pattern to all the believers throughout
Macedonia and Greece. 3

For it was not only from you that the Master's Message 8
sounded forth throughout Macedonia and Greece; but every-
where your faith in God has become known, so that it is un-
necessary for us to say anything about it. For when others 9
speak of us they report the reception we had from you, and how
you turned from your idols to God, to be bondservants of the
true and ever-living God, and to await the return from Heaven 10

1. Silas] Lit. 'Silvanus.' Of the Thessalonians] Here, as in the opening lines of all the other Letters, there is no definite article in the Greek before the name of the church addressed.

7, 8. Greece] Lit. 'Achaia,' i.e., the Roman province of Achaia of which Corinth was the capital; not the district which the Greeks knew by that name.

8. Sounded forth] The Greek tense is the perfect, and conveys the sense 'as it is echoing still.' See *Aorist* vii. 3, 9.

9. Others] Lit. 'they themselves,' i.e. the believers belonging to all the churches of those two provinces. True and ever-living] Lit. 'living and true.'

of His Son, whom He raised from among the dead—even Jesus, our Deliverer from God's coming anger.

The Apostles and their Converts.

The Preaching of the Apostles, at Thessalonica. For you yourselves, brethren, know that our visit to you did not fail of its purpose ; but, as you will remember, after we had already met with suffering and outrage at Philippi, we summoned up boldness, by the help of our God, to tell you God's Good News amid much opposition. For our preaching was not grounded on a delusion, nor prompted by mingled motives, nor was there fraud in it. But as God tested and approved us before entrusting us with His Good News, so in what we say we are seeking not to please men but to please God who tests and approves our motives.

Their Conduct while there. For, as you are well aware, we have never used the language of flattery nor have we found pretexts for enriching ourselves—God is our witness ; nor did we seek glory either from you or from any other mere men, although we might have stood on our dignity as Christ's apostles. On the contrary, in our relations to you we showed ourselves as gentle as a mother is when she tenderly nurses her own children. Seeing that we were thus drawn affectionately towards you, it would have been a joy to us to have imparted to you not only God's Good News, but to have given our very lives also, because you had become very dear to us.

For you remember, brethren, our labour and toil : how, working night and day so as not to become a burden to any one of you, we came and proclaimed among you God's Good News. You yourselves are witnesses—and God is witness—how holy and upright and blameless our dealings with you believers were ; for you know that we acted towards every one of you as a father does towards his own children, encouraging and cheering you, and imploring you to live lives worthy of fellowship with God who is inviting you to share His own Kingship and glory.

1. *Did not fail &c.*] The perfect tense in the Greek implies that the visit remains effectual still.

3. *Preaching*] Lit. 'exhortation' or 'encouragement,' to believe in Christ.

7. *We showed ourselves as gentle as*] v.l. 'we showed ourselves babes like.'

8. *Lives*] Or 'souls.' So in Luke ix. 24.

9. *For*] Or the unemphatic 'why.' See *Aorist*, Appendix A, 8. *You remember*] Or, as an imperative, 'remember.'

And for this further reason we render unceasing thanks to God, that when you received God's Message from our lips, it was as no mere message from men that you embraced it, but as—
 really is—God's Message, which also does its work in the hearts of you who believe. For you, brethren, followed the example of the churches of God in Christ Jesus which are in Judaea; seeing that you endured the same ill-treatment at the hands of your countrymen, as they did at the hands of the Jews. Those Jewish persecutors killed both the Lord Jesus and the Prophets, and drove us out of their midst. They are displeasing to God, and are the enemies of all mankind; for they still try to prevent our preaching to the Gentiles so that they may find salvation. They thus continually fill up the measure of their own sins, and God's anger in its severest form has overtaken them.

Paul's loving
 interest in his
 Readers.

But we, brethren, having been for a short time separated from you in bodily presence, though not in heart, endeavoured all the more earnestly, with intense longing, to see you face to face. On this account we wanted to come to you—at least I Paul wanted again and again to do so—but Satan hindered us. For what is our hope or joy, or the crown of which we boast? Is it not you yourselves in the presence of our Lord Jesus at His Coming? Yes, you are our glory and our joy.

The sending
 of Timothy to
 Thessalonica.

So when we could endure it no longer, we decided to remain behind at Athens alone; and sent Timothy our brother and God's minister in the service of Christ's Good News, that he might help you spiritually and encourage you in your faith; that none of you might be unnerved by your present trials; for you yourselves know that they are our appointed lot. For even when we were with you, we forewarned you, saying, "We are soon to suffer affliction;" and this actually happened, as you well know. For this reason I also, when I could no longer endure the uncertainty, sent to know the condition of your faith, lest perchance the Tempter might have tempted you and our labour have been lost.

The Report
 brought back
 by Timothy.

But now that Timothy has recently come back to us from you, and has brought us the happy tidings of your faith and love, and has told us how

13. *In the hearts of you*] Lit. 'in you.'

2. *God's minister*] v.l. 'God's fellow worker,' or 'fellow worker for God.'

you still cherish a constant and affectionate recollection of us,
and are longing to see us as we also long to see you—for this
reason in all our distress and trouble we have been comforted
about you, brethren, by your faith. For now life is for us life
indeed, since you are standing fast in the Lord.

Paul's intense Gratitude to God. For what thanksgiving on your behalf can we
possibly offer to God in return for all the joy which
fills our souls before our God for you, while night
and day, with intense earnestness, we pray that we may see your
faces, and may bring to perfection whatever may be still lack-
ing in your faith.

The Apostle's Prayer for his Readers. But may our God and Father Himself—and our
Lord Jesus—guide us on our way to you; and as
for you, may the Lord teach you to love one
another and all men, with a growing and a glowing love, re-
sembling our love for you. Thus He will build up your
characters, so that you will be faultlessly holy in the presence
of our God and Father at the Coming of our Lord Jesus with
all His holy ones.

Practical Exhortations.

Moreover, brethren, as you learnt from our lips
the lives which you ought to live, and do live, so
as to please God, we beg and exhort you in the
name of the Lord Jesus to live them more and more truly. For
you know the commands which we laid upon you by the author-
ity of the Lord Jesus.

Moral Purity. For this is God's will—your purity of life, that
you abstain from fornication; that each man
among you shall know how to procure a wife who shall be his
own in purity and honour; that you be not overmastered by
lustful cravings, like the Gentiles who have no knowledge of
God; and that in this matter there be no encroaching on the
rights of a brother Christian and no overreaching him; for the
Lord is an avenger in all such cases, as we have already taught
you and solemnly warned you. God has not called us to an

1. *Holy ones* Either angels (Matt. xvi. 27; xxv. 31; Mark viii. 38; Luke ix. 26), or saints (John x. 16; 1 Thess. iv. 14), or both.

2. *Moreover* Or 'it remains (then) that.' But on the omission of this 'then,' see Aorist, Appendix B, 4.

4. *Wife* Or 'partner.' Lit. 'vessel.'

6. *That there be no &c.* By any violation of the 7th and 10th Commandments.

unclean life, but to one of purity. Therefore a defiant spirit in such a case, provokes not man but God who puts His Holy Spirit into your hearts. 8

But on the subject of love for the brotherhood 9
 Brotherly Love, and honest Work. it is unnecessary for me to write to you, for you yourselves have been taught by God to love one another ; and indeed you do love all the brethren throughout 10
 Macedonia. And we exhort you to do so more and more, and 11
 to vie with one another in eagerness for peace, every one minding his own business and working with his hands, as we ordered you to do : so as to live worthy lives in relation to outsiders, and 12
 not be a burden to any one.

The Re-appearing of the Lord Jesus.

Now, concerning those who from time to time 13
 The Christian dead are under no Disadvantage. pass away, we would not have you to be ignorant, brethren, lest you should mourn as others do who 14
 have no hope. For if we believe that Jesus has died and risen again, we also believe that through Jesus God will bring with Him those who shall have passed away.

For this we declare to you on the Lord's own 15
 'The first Resurrection, and the Translation of the Living.' authority—that we who are alive and continue on earth until the Coming of the Lord, shall certainly 16
 not forestall those who shall have previously passed away. For the Lord Himself will come down from 17
 heaven with a loud word of command, and with an archangel's voice and the trumpet of God, and the dead in Christ will rise first. Afterwards we who are alive and are still on earth will be 18
 caught up in their company amid clouds to meet the Lord in the air. And so we shall be with the Lord for ever. Therefore encourage one another with these words.